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LITHUANIAN

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Record Books of the St. Petronele Society, in Possession of the Secretary, St. Petronele Society, Chicago, Ill.

The above stated society was organized on January 5, 1913.

The society will endeavor to the best of its ability to organize all the Lithuanian women of Chicago and of the surrounding towns into one mutual benefit society. The society will see to it that the work of mercy requires in attending the sick members, burying the dead and in the guardianship of orphans.

The second aim of the society is to cultivate loyalty to the Roman Catholic Church. Therefore, the members who accept the obligation of this church must not read literature inimical to the Catholic religion, and must send their children to the Lithuanian parish school.

The obligations of the members:

Every member must go to the Easter confession and take the holy sacrament. If any member should not go to confession she will be expelled from the society.

Record Books of the St. Petronele Society

All members of this society must go in company on the appointed day, wearing their badges to take the holy sacrament. One who neglects this duty will be fined fifty cents.

Every member who does not belong to the Roman Catholic Church will be expelled from the society at once.

A woman who has been separated from her husband and lives with another man to whom she is not married will be expelled from the society.

General Laws of the Society:

1. The society of St. Petronele will attend confession twice a year, on the following dates: Easter and St. Petronele's day.
2. The society will pay for a mass once a year, on St. Petronele's day.
3. The Society of St. Petronele shall exist, even if only seven members remain, as long as they uphold the society's by-laws, the charter and the flag of St. Petronele's Society.

Record Books of the St. Petronele Society

4. If the Society of St. Petronele is dissolved or if in it there are less than seven members all the society's assets will be turned over to the Roman Catholic Church
5. Once a year some paragraphs or clauses of the by-laws of the society can be amended if the majority of members so desire. But this society cannot be transformed by any means into a national society.

The distinguishing mark of this society is that it has assessed twenty-one different fines against its members for various offenses.

The society arranges dances, banquets, theatrical performances, and excursions. It also participates in various celebrations.

Persons between the ages of sixteen and forty are eligible for membership.

The member pays twenty-five cents per month. During sickness she receives \$5. per week. The death benefit is \$50. from the fund and every member pays \$1. to the death benefit fund for the deceased family. It has about two-hundred members. Assets are about \$10,000., but the good assets are only about \$5,000.



LITHUANIAN

II D 1

- 4 -

Record Books of the St. Petronele Society

The meetings are held at the St. George's parish hall 3230 South Lithuania Avenue.

Mrs. R. Maziliauskiene, president, 3259 S. Union Ave.
Miss O. Kluscinskaite, secretary, 3301 Lowe Ave.

II D 1
III C

LITHUANIAN

Information Supplied by Alex Ambrose of F. L. P.

WPA (ILL.) PROJ. 30275

SAINT JOSEPH SOCIETY, WEST PULLMAN

The society of St. Joseph was organized on May 29, 1913. The society of St. Joseph will be in unity with the Roman-Catholic Church and will fulfill the spiritual and the worldly duties.

An effort will be made to get all the brothers of this society to uphold all the duties of the Roman-Catholic faith, and to send their children to the Catholic schools.

All the meetings are opened and closed with praying the Catholic prayer.

Members are accepted in the society from 16 to 45 years of age. The monthly membership dues are 25 cents. The sick benefit is \$5 per week. In case of death the beneficiary receives from the budget

II D 1
III C

- 2 -

LITHUANIAN

Information Supplied by Alex Ambrose of F. L. P.

WPA (ILL.) PROJ. 30275

\$50, plus \$1 from each member. There are 65 members.

Meetings are held at the church hall, 12311 Emerald Avenue.

President, A. Seuzas

Secretary, J. Andriuska, 12311 Emerald Avenue.

Financial Secretary, L. Kazlauskas, 12406 Emerald Avenue.

II D 1
III C



LITHUANIAN

Record Books of The Most Sacred Heart of the Lord Jesus,
Society Nol 1.

The above society was organized in August, 1913, in Brighton Park.

The society's aim: To help her members in sickness; to give their dead members the final services; to help their poor families; to work for their nation and church.

The first organizers of the society were: Stanislomas Anusauskas, Fr. Stasiulis, J. Tamasauskas, Juozas Maciutis and others.

There are about one hundred members. There is about \$3,500 worth of property. Meetings are held in the parish hall, 2745 W. 44th St.

J. Gajauskas, president, 4525 So. California Ave.
G. Pakeltis, secretary, 4550 So. Western Ave.

II D 1
III C

LITHUANIAN



Record Books of The Guards of the First Division of the
St. Casimir the Prince Society.

This society was organized in November 1914, in Brighton Park.

The society's aim: to help its members in sickness; to give their dead members the final services; to help their poor families; to work for their nation and church.

There are sixty five members. There is about \$2,200 worth of property. Meetings are held in the parish hall, 2745 W. 44th St.

J. Valskis, president, 2651 W. Pershing Rd.
B. Nenertonis, secretary, 6540 So. Campbell Ave.

II D 1

LITHUANIAN

WPA (ILL.) PROJ. 30275

Interview: Illinois Lithuanian Benefit Club, 3131-3 S. Halsted St. Chicago, Ill.

The Illinois Lithuanian Benefit Club was organized in 1915. There are now about eighty members.

A. Kaulaskis, 3251 S. Halsted St.
Secretary.

(Note of Interviewer: This club does not wish to show their records.)

II D 1
III C

LITHUANIAN



Data Supplied by A. Ambrose, of Foreign Language Project.

FOUNDING OF THE HOLY CROSS SOCIETY, WEST PULLMAN

The Brotherly Assistance of the Founding of the Holy Cross Society was organized on March 19, 1905. Every Lithuanian of the Catholic faith will be accepted in this society if he promises to fulfill all the regulations of the society, and does not belong to any organization which is against the Roman-Catholic Church.

The members pay 25 cents per month. The sick benefit is \$5 per week. At the death of a member, the beneficiary receives \$50 from the society's treasury. Each member pays \$1. The society has 48 members. Assets \$1,900.

Meetings are held at the church hall, 12225 Emerald Avenue

J. Andriuska, President, 12311 Emerald Avenue
A. Norbutas, Secretary, 11936 Stewart Avenue.

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LITHUANIAN

Record Books of the Lithuanian Eastern Star Benefit and Pleasure Club, in possession of Secretary, Lithuanian Eastern Star and Pleasure Club, Chicago, Ill.

The above club was organized on December 16, 1916.

Extracts from the By-Laws:

1. The members of this club are of both sexes with no regard to their views.
2. The club will help in sickness, misfortune and will bury the dead.
3. The club will exist even when the membership decreases to five members; then the members by unanimous vote can dissolve the club.
4. If a member is injured as a strike-breaker he will get no benefit. He will get no benefit either in case of sickness caused by a fight or drunkenness.

Persons between the ages of sixteen to thirty-five are eligible for membership. The membership dues are thirty-five cents per month. The sick benefit pays \$50 from its fund and each member pays \$1.



Record Books of the Lithuanian Eastern Star Benefit and Pleasure Club.

It has about ninety members. The assets are about \$3,000. The meetings are held at the Grigatis Hall, 3800 Armitage Avenue.

A. Shimkus, president, 2904 Lyndale Ave.

M. Cepulevicius, secretary, 3327 LeMoyne Ave.

II D 1

LITHUANIAN

Record Books of The Evening Star Benefit Club, in possession of Secretary, Evening Star Benefit Club, Chicago, Ill.

WPA (ILL.) PROJ. 30275

The Evening Star Benefit Club was organized March 16, 1917. The first organizers were: J. Gregg, Joseph Kuodis, Peter Gausas, Anton Urbutis and others.

Every member pays monthly dues of twenty-five cents. A sick person gets \$5. per week during his sickness. To the deceased member's heirs, the club pays from its treasury \$5. and every member pays \$1. At present the club has about fifty members, and about \$2,000. in the treasury.

T. Binkis, president, 8108 Vincense Ave.
Jaskevicius, secretary, 507 W. 81st St.

Meetings are held at the T. Petrokas Hall, 8462 Vincence Ave.

II D 1

LITHUANIAN

Record Books of The Brighton Park Lithuanian Club, in possession of Secretary, The Brighton Park Lithuanian Club, Chicago, Ill.

WPA (ILL.) PROJ. 30275

The above mentioned club was organized on November 12, 1918. Its purpose is to help members in case of sickness and to give the last services to deceased members.

The membership monthly dues are thirty-five cents. To the beneficiaries of a deceased member each member of the club pays one dollar, and \$50. is paid from the club's treasury.

A sick member gets \$5. per week. At present the club has twenty-seven members. The budget is about \$2,000.

V. Allunas, president, 4438 S. Sawyer Ave.
J. Sholtman, secretary, 3237 W. LeMoyne Ave.
J. Mazienis, treasurer, 3857 S. Kedzie Ave.

11. CONTRIBUTIONS
AND ACTIVITIES

D. Benevolent and Protective
Institutions

2. Insurance Companies

Naujienos, Feb. 5, 1916.

THE OPPORTUNITY OF A LIFETIME

(Advertisement)

The Pioneer Fire Insurance Company of America is being incorporated under the laws of the State of Illinois. It is the first Lithuanian fire insurance company in the whole world. There remains a small number of shares to be sold at forty dollars each.

For more detailed information write or visit the central office, on the ninth floor, 29 South LaSalle Street, Chicago, Illinois, or telephone Central 6390 or 6391.

Naujienos, Feb. 5, 1916.

A NEW INSURANCE COMPANY

The Pioneer Fire Insurance Company of America is being organized by Lithuanians and other immigrant groups. It has an authorized capital of two hundred thousand dollars and reserves of two hundred thousand dollars. Its original shares of stock are valued at forty dollars each.

Among its organizers we find the names of these Lithuanians: Joseph C. Wclon, John B. Brenza, John M. Tananevicz, Anthony Brozis, Dr. C. Z. Vczel, Julius C. Brenza and others.

This state is one of the wealthiest, and all kinds of insurance companies are realizing a good profit here.

During 1914 the total income of insurance companies in Illinois was \$105,669,891, of which \$14,784,339--almost fourteen per cent--was profit.

In 1914 several insurance companies paid as much as forty per cent to their

Nauienos, Feb. 5, 1916.

stockholders. Among these were Fire Association of Philadelphia, Hartford of Hartford, Home of New York, and Globe and Rutgers of New York.

This new company is being incorporated in the State of Illinois and is under the supervision of the State. It has an opportunity to do a wonderful business among the many immigrants in Chicago.

For these reasons, capital invested in this company can bring a good profit. It would be worth their while for immigrants to participate in this business venture.

**II. CONTRIBUTIONS
AND ACTIVITIES**

**D. Benevolent and Protective
Institutions**

**3. Hospitals, Clinics and Medical
Aid**

II D 3

III A

III C

LITHUANIAN



Lietuva, Vol. XVI, No. 48, Nov. 29, 1907.

ON THE AFFAIRS OF THE LITHUANIAN HOSPITAL

In the north side section of Chicago we have had a variety of speakers: national, political and religious. But on the 12th day of November, at the St. Michael Archangel Church hall, there was delivered an entirely different speech by J. Elias, about the Lithuanian hospital. I am sorry to say that his speech had no relation to the proposed project, the Lithuanian hospital. He stated how one worker was dying in a hospital, how Elias himself induced the priest to bring the cross to the dying man to be kissed. Further on he said that the Lithuanians must contribute \$40,000, for which they can buy the lots for the hospital, then when the lots are bought, Americans will build the hospital building and the hospital will be under the control of the Americans.

If the hospital is not to be under Lithuanian control, why then must the Lithuanians contribute money for such a hospital? It is much better for Lithuanians to send a few Lithuanian doctors to



Lietuva, Vol. XVI, No. 48, Nov. 29, 1907.

the County Hospital, where the sick Lithuanians could talk with the doctor in their own language. After the so-called speech, the Lithuanians were conversing among themselves, saying that they do not see what benefit such a hospital would bring to the Lithuanians.

It would be a good thing if the promoters of the hospital would announce their program for the hospital to be built. Otherwise the people are in darkness. Are private hospitals better than those hospitals which are under public control?

A Worker.

Lietuva, Vol. XVI, No. 40, Oct. 4, 1907.

WPA (ILL.) PROJ. 30275

THE LITHUANIAN HOSPITAL

Dr. Butkevicius has sponsored the organization of a Lithuanian hospital, a building under the name of "The Lithuanian Hospital." Such an organization has already been formed. The president of this society is Joseph J. Elias, commissioner of Cook county, who contracted to buy the lots for the hospital at the corner of 46th and Western Avenue.

The first official meeting of this society will be held on the 4th day of October, at 8 P. M., 4630 Gross Avenue, in the hall of the University of Chicago Settlement. This meeting will be important because it will be decided the project of the hospital.

All members of this organization must come and we are inviting all Lithuanians to this meeting in order to get acquainted with this new hospital organization.

II. CONTRIBUTIONS
AND ACTIVITIES

D. Benevolent
and Protective Institutions
4. Orphanages and Creches

Lietuva, Aug. 31, 1917.

HOLD BEACH PARTY FOR BENEFIT
OF DAY NURSERY

Last Sunday the sponsors of the Lithuanian Children's Day Nursery held a beach party on the shores of Lake Michigan at 79th Street to raise funds for the upkeep of the Nursery. About seventy people attended; they went bathing in the lake, enjoyed refreshments, played various games and engaged in conversations. The group was composed mainly of members of the Chicago Lithuanian intelligentsia. A net profit of about eighteen dollars was realized.

The Nursery, which is located in the Bridgeport section of Chicago, was founded several years ago by a group of Prominent Chicago Lithuanian women. It is the first institution of its kind in the United States. About 450 orphans and children of working mothers are sheltered in the Nursery every month. Working mothers who have no one to take care of their children while they are at work bring their children to the Nursery early in the morning and then pick them up after work in the evening. About twenty or twenty-five children are

Lietuva, Aug. 31, 1917.

cared for by the Nursery every day. Chicagoans should aid this worthy institution as much as possible.

The beach party was organized by a committee composed of the following:
Mrs. J. Zimontas, Mrs. M. Damijonaitis, Mrs. P. Giraitis and Mrs. O. Kiras.

WPA (ILL) PROJ. 30275

II D 4

II D 1

IV

IV (Jewish)

LITHUANIAN

Lietuva, Apr. 27, 1917.

CHILDREN'S DAY NURSERY ENJOYING SUCCESS

The Children's Day Nursery, 829 West 33rd Place, which was organized several years ago by a group of prominent Chicago Lithuanian women, is enjoying very good success, and is rendering a very important service to the community. This is evident from the following report of the activities of the Nursery for the past nine months.

In that period, the Nursery had a total income of \$1,067.49 from the following sources: various benefit programs \$473.79; dues from members, \$144.20; donations, \$413.40; all other sources, \$36.40.

Expenses for the period amounted to \$1,067.49, spent for the following purposes: rent, \$200; salaries of employees, \$502; heat and light, \$61.14; milk, \$67.50; food for the children, \$233.81.

A total of 2,692 children were cared for by the Nursery during the period.

MPA (ILL.) PROJ. 30275

II D 4

- 2 -

LITHUANIAN

II D 1

IV

Lietuva, Apr. 27, 1917.

IV (Jewish)

About one hundred of these were non-Lithuanians; the rest were children of poor Lithuanians. The Nursery was established by the women's lodge of the Lithuanian Alliance of America. The members who now maintain and support this institution consist of fifty-one Lithuanians and forty non-Lithuanians. Lithuanians should take a greater interest in this institution, as it is rendering a very useful and important service to our people.

The newly elected officers of the Nursery are as follows: Dr. A. J. Zimontas, president; Michael Kiras, vice-president; Mrs. Frank Jerome, treasurer; Mrs. Damijonaitis, secretary; Mrs. Belle Yeadon, financial secretary.

So far, the largest donors to the institution have been the Lithuanian Alliance of America and Julius Rosenwald; they have contributed one hundred dollars each. The institution is maintained solely by donations; therefore, good-hearted Lithuanians are asked to assist in maintaining this very useful institution by making donations.

WPA (ILL.) PROJ. 30275

Lietuva, Jan. 5, 1917.

BENEFIT SOCIAL HELD FOR
CHILDREN'S DAY NURSERY

A group of Chicago Lithuanian women, who organized and established a children's day nursery in Bridgeport a few years ago, gave a New Year's Eve party at Milda Hall, 3140 South Halsted Street, for the benefit of the nursery. A large crowd attended the social, and they had a good time while awaiting the arrival of the New Year. It is believed that a fairly large profit was realized.

The cost of operating the day nursery amounts to about one thousand dollars a year. However, the women have always succeeded in raising enough money to maintain the institution.

Lietuva, Dec. 1, 1916.

CHILDREN'S DAY NURSERY MEETING WITH GREAT SUCCESS

The Children's Day Nursery, which was organized by a group of prominent Lithuanian women in the Bridgeport district, and about which much has been written in previous issues of the Lietuva, is meeting with great success.

The Nursery is rendering a great service to the people of the community. It was established to accommodate poor working mothers who have no place to keep their children while they are at work.

Working mothers can leave their children at the nursery all day for a small fee. The children receive expert care and supervision. Mothers who leave their children at the Nursery can feel confident that their little ones will be safe from harm.

Last Wednesday, the Lietuva reporter interviewed Mrs. Zimontas, who is the

WPA (ILL.) PROJ. 30275

Lietuva, Dec. 1, 1916.

president of the Children's Day Nursery. "Since last June," said Mrs. Zimontas, "1,547 children have been harbored in the Nursery; all the children were Lithuanians, with the exception of two Irish children. At present, thirty children are being harbored at the Nursery. The constantly increasing number of children that are being cared for is proof that mothers are satisfied with the services of the Nursery and that it is really a very useful institution."

Reporter: "It costs money to maintain such an institution; from what sources does the Nursery obtain funds to meet expenses?"

Mrs. Zimontas: "Mothers who leave their children at the Nursery pay ten cents per day. However, the institution obviously cannot be maintained with that income alone. Most of the expenses are met by donations from kind-hearted people. In this connection, I wish to point out that although nearly all children harbored at the Nursery are Lithuanians, nevertheless, few donations come from Lithuanians; most of them are received from

Lietuva, Dec. 1, 1916.

non-Lithuanian Americans."

Reporter: "You can raise money among Lithuanians by sponsoring some kind of benefit program or bazaar; the Nursery is really a useful institution, and deserves the support of every Lithuanian-American."

Mrs. Zimontas: "Yes, that is exactly what we are planning to do. We are planning to sponsor a masquerade ball for the benefit of the Nursery on New Year's Eve, at Milda Hall, 3140 South Halsted Street. Later, we plan to sponsor a bazaar. We believe that our people will give their full support to these benefit programs."

The Children's Day Nursery is located at 829 West 33rd Place. Visitors are welcome to visit the Nursery any day.....

For further information about the Nursery, call or write to Mrs. J. Zimontas, 3252 South Halsted Street.

WPA (ILL.) PROJ. 30275

II D 4

I C

IV (Jewish)

LITHUANIAN

Naujienos, May 17, 1916.

CHILDREN'S DAY NURSERY SOCIETY

By

Mary Viskonis

Last summer a group of Chicago Lithuanian women began to make plans for the establishment of a society to care for the children of widows and working mothers. When these plans were being formulated it was learned that none of the various organizations in Chicago gave satisfactory attention to this important problem. It is true that we have a large and prominent mutual aid organization and several smaller societies of similar purpose, but their assistance ends with the death of the beneficiary. Thus far, for some unexplained reason, our people have been unwilling to understand that mere death and sick benefits are insufficient. Apparently it is clear to everyone that a widowed mother cannot exist upon the grace of God. She must seek employment in order to support herself and her children.

But who takes care of a working widow's children when she is at work? A good-hearted neighbor, or probably the eldest son or daughter? That happens only

WPA (ILL.) PROJ. 30275

II D 4

- 2 -

LITHUANIAN

I C

IV (Jewish)

Naujienos, May 17, 1916.

in rare cases. More often those children are left at home without any kind of supervision. It **is understood** that in spite of these hardships and unfavorable circumstances such children do grow up (if they are not killed in an accident). But how do they grow up, and what kind of people do they turn out to be after being **reared** without proper supervision? How much suffering do such children endure and how many crises do they pass through? Probably only they themselves can fully answer this question. Therefore, as mentioned above, after learning of **this** situation, the group of Chicago women began to make plans to establish an organization that would be concerned entirely with caring for children of Lithuanian widows and working mothers. However, while making those plans, they realized that they were assuming a great responsibility. There is no doubt that a considerable sum of money is required to maintain such an organization, and in order to raise the necessary funds and operate such an organization long and untiring efforts are required.

In spite of all this, the women dared to go through with that hard work. They worked unceasingly during all of last year in soliciting members and raising

WPA (ILL) PROJ. 36215

II D 4

- 3 -

LITHUANIAN

I C

IV (Jewish)

Naujienos, May 17, 1916.

funds by sponsoring various benefit affairs. Every means was employed to increase the treasury of the new organization. We must admit that their efforts were very successful. A sufficient amount of money was raised to enable the opening of the Children's Day Nursery at 829 West 33rd Place, in the Bridgeport district, the largest Lithuanian colony in Chicago.

Working Lithuanian mothers are invited to take advantage of the service that is afforded by the nursery. We also wish to interest the entire Chicago Lithuanian public in this plan so as to enlist all possible aid in performing this work. Other nationalities have established similar institutions a long time ago. For example, the city of New York alone has more than one hundred such institutions. One of them is so developed that it now occupies an entire building of seven floors. In Chicago, such institutions are also growing fast. The children's day nurseries of Poles, Jews, and Czechs in Chicago are overcrowded.

However, it is different among the Lithuanians. Thus far only those Lithuanians

WPA (ILL) PROJ. 502/5

II D 4

I C

IV (Jewish)

- 4 -

LITHUANIAN

Naujienos, May 17, 1916.

living in the neighborhood and some prominent Lithuanian leaders knew of and supported this institution. They all assisted either with work or donations or both to help establish this institution. However, we must expect that in the future this work of ours will receive greater support from Chicago Lithuanians. The institution is now being supported not only by Lithuanians, but also by Americans of other nationalities. Mrs. Jerome and Mrs. Davis, both of the Fellowship House [a settlement house in the Bridgeport district], are among the most active members of this organization. Other famous American social workers who are assisting our organization with work and donations are Mrs. Sophronisba, Mrs. Breckenridge, Grace Abbott, Julius Rosenwald [Jewish], and many others.

We can say with pride that much has already been accomplished. A professional (Lithuanian) nurse has been hired to supervise the children in the nursery. Beginning May 20, the nursery, located at 829 West 33rd Street, will begin to accept children of working mothers. Therefore, all working Lithuanian mothers who are in need of the service that is provided by the nursery are

WPA (ILL.) PROJ. 30275

II D 4

- 5 -

LITHUANIAN

I C

IV (Jewish)

Naujienos, May 17, 1916.

invited to come to the nursery and make the necessary arrangements for the care of their children. You will not only be able to leave your children during the day while you are at work for the small fee of only ten cents per day, but your children will receive meals without additional charge. We are confident that our mothers will fully appreciate and understand the great importance of this nursery; we await their co-operation.

We would like to have all who are interested in this nursery to pay us a visit and see for yourselves how everything is arranged and conducted. We feel that after seeing the nursery and our work that you will join us in the work which we have started. This is especially true since your co-operation will cost very little. Every additional dollar received will do much for every child that is cared for in this institution. The dues of supporting members of the organization are only one dollar per year.

When sending money or when requesting further information about the nursery, address your mail to one of the following officers of the Children's Day

WPA (ILL) PROJ. 30275

II D 4

I C

IV (Jewish)

- 6 -

LITHUANIAN

Naujienos, May 17, 1916.

Nursery Society: Mrs. A. Zymontas, president, 3252 South Halsted Street;
Mrs. M. Damijonaitis, secretary, 901 West 33rd Street, Chicago, Illinois.

WPA (LL) PROJ. 3673

Lietuva, Nov. 19, 1915.

CHILDREN'S DAY NURSERY

by

Mrs. M. Damijonaitis

Much has already been written in the Lietuva about the efforts of a group of Lithuanian and some non-Lithuanian women to establish a children's day nursery in the Bridgeport section of Chicago. The purpose of the proposed day nursery, as had been explained before, is to take care of the children of working mothers while they are at work. All plans in regard to this matter are now about to be realized.

This humanitarian project has received much sympathy and support from the inhabitants of Bridgeport. For example, the Chicago Lithuanian Women's Educational Society donated ten dollars toward the nursery fund; the women's lodge 208 of the Lithuanian Alliance of America donated \$7.50; the social workers of the Fellowship House donated twenty dollars. A large number of individual donations have also been received. Now there is close to two



Lietuva, Nov. 19, 1915.

hundred dollars in the nursery fund.

However, the cost of maintaining such an institution is about one thousand dollars per year. One-third of this sum will be paid by the mothers who will utilize the services of the nursery. The balance must be raised by contributions, benefit affairs, etc.

It was originally planned to open the nursery much sooner. However, there were a number of unexpected obstacles in the way; on the one hand there was a shortage of funds, on the other hand great difficulty has been experienced in locating a suitable home for the nursery.

In an effort to increase the nursery fund, the nursery committee has decided to give a benefit social on Friday evening, November 19, in the Fellowship House, 831 West 33rd Place. Everyone is invited to attend the social and in this manner contribute to the nursery fund.



II D 4
IV

LITHUANIAN

Lietuva, July 23, 1915.

MORE MONEY RAISED FOR PROJECTED DAY NURSERY

A benefit social for the establishment of a children's day nursery in the Bridgeport district of Chicago was held on Wednesday evening, July 7, at the home of Dr. and Mrs. A. J. Zimontas. The admission price to the social was twenty-five cents. A net profit of \$11.01 was realized.

Plans for the establishment of the nursery in a home east of Fellowship House, 831 West 33rd Place, are progressing satisfactorily. Material has already been purchased for sewing seventy or seventy-five children's aprons. The work required for sewing these aprons will be contributed by the Mary Perkins Club and by the Women's (Number 208) Lodge of the Lithuanian Alliance of America.



Lietuva, May 28, 1915.

CHILDRENS DAY NURSERY

The Day Nursery Society, of which Mrs. A.J. Zymontas is president, is making steady progress in an effort to establish a day nursery in the Bridgeport district.

It was planned to conduct a public tag day to collect funds for the establishment of the nursery, but this plan had to be abandoned because the Society is unable to recruit a sufficient number of solicitors (it has been estimated that at least one hundred solicitors are required to conduct a public tag day).

In place of the tag-day plan, it was decided to print membership cards, and give one to each person who agrees to donate at least five dollars annually to a fund for the maintainance of the nursery. At present, the Society has about seventy dollars in its treasury.

Lietuva, Apr. 30, 1915.

BENEFIT SOCIAL HELD FOR DAY NURSERY

The Day Nursery Society, recently organized for the purpose of establishing a day nursery in the Bridgeport district of Chicago, held a benefit social for the nursery last week at the home of Mrs. Zimontas, president of the Society. The guests enjoyed refreshments, games, and engaged in conversations. They donated \$37.50 to the nursery fund.

The officers of the Society are striving to raise enough money as soon as possible for the establishment of the nursery.

The Society, which is affiliated with Fellowship House in the Bridgeport district, is making plans to conduct a tag day on May 30 (Decoration Day) for the benefit of the nursery. An effort is now being made to obtain a permit from the city administration for the tag day.



II D 4
II D 3

LITHUANIAN

Lietuva, Apr. 9, 1915.

ORGANIZATION FORMED TO ESTABLISH DAY NURSERY

An organization for the purpose of establishing a day nursery was formed last week in the Bridgeport district of Chicago. The nursery will take care of the children of employed mothers while the latter are at work.

The newly formed organization is composed of Lithuanian and non-Lithuanian women. The following officers were elected: Mrs. Zimontas, president; Mrs. Davis, vice-president; Mrs. Damijonaitis, recording secretary; Mrs. Jerome, treasurer.

Mrs. Damijonaitis stated during an interview that the first step of the organization will be to raise sufficient funds for the establishment of the projected day nursery for children. A fairly large sum of money must be collected before the nursery can be opened. However, it is believed that the people of the neighborhood will recognize the importance of the day nursery and will not refuse to assist the organization. It is predicted that it will be possible to open the nursery sometime during midsummer.



II D 4
II D 3

- 2 -

LITHUANIAN

Lietuva, Apr. 9, 1915.

Employed mothers will be able to leave their children at the nursery in the morning and take them home in the evening. A trained and experienced nurse will be employed to take care of the children. An effort will be made to find a Lithuanian for that position.

It is planned to charge ten cents per day for the care of each child at the nursery. For this money the child will receive supervision and food. Only children who are at least one year old will be accepted.

The projected day nursery will be located in the first house east of Fellowship House at 831 West 33rd Place.

The organization also plans to establish a clinic in Fellowship House where people of the neighborhood will be able to receive medical attention and medicine free of charge. The doctor of this clinic will also look after the health of the children in the day nursery.



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IV

LITHUANIAN

Lietuva, Jan. 1, 1915.

PLAN TO ESTABLISH HOME FOR LITHUANIAN ORPHANS
by
M. C.

A meeting of representatives of a number of Lithuanian organizations was held on December 27 at St. George's [Lithuanian] Parish Hall, 32nd Place and Auburn [now Lithuanica] Avenue. The purpose of the meeting was to create a charitable Lithuanian organization. It was opened with an introductory address by the Reverend A. Staniukynas. After explaining the purpose of the meeting and the necessity for a charitable organization, he invited the Reverend M. L. Krusas to act as chairman. Mr. Baksys was elected secretary.

Reverend Krusas explained in his talk the miserable plight of Lithuanian orphans in Chicago. He stated that with the united effort of all the Lithuanian organizations in Chicago it would be very easy to establish a home for Lithuanian orphans.

The secretary recorded the names of those who attended the meeting according to the communities in which they live. The result showed that there were



II D 4
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- 2 -

LITHUANIAN

Lietuva, Jan. 1, 1915.

twenty-one persons from the 18th Street community, and only eight from the others. Reverend Matthew Krauciunas and several others argued that in order to discuss successfully such an unquestionably worthy and important matter as the establishment of an orphans' home, a larger meeting with representatives from all the Chicago Lithuanian communities was essential. With that thought in mind, it was decided to issue a call for a larger and more representative meeting to be held next Sunday afternoon, January 3, in the same hall. It was decided to advertise this meeting in the Lithuanian newspapers.

Among those who were present at the meeting were the following Lithuanian priests: the Reverends Krauciunas, Staniukynas, Ezerskis, Krusas, Kemesis, and Ignatius Albavicius.



11. CONTRIBUTIONS AND
ACTIVITIES

D. Benevolent

and Protective Institutions

5. Homes for the Aged

II D 5
III B 2

LITHUANIAN

Lietuva, Feb. 25, 1916.

BENEFIT BAZAAR [TO BE HELD]

The Second District of the Lithuanian Alliance of America, to which belong the branches of the Lithuanian Alliance of America of Chicago and its vicinity, will hold a bazaar during the coming week in Milda hall, Bridgeport. It will last several days, and the profits will be given to the Lithuanian Alliance of American Asylum Home [a home for the aged; it was never built.] For details of the bazaar, read the announcement in this issue.

That announcement is as follows:

"The Greatest Lithuanian Bazaar
Arranged by
The Lithuanian Alliance of America,
Second District
February 29; March 1, 2, 3, and 4, 1916.
Milda Hall
3138-40 South Halsted Street
Opens at 7:30 P.M.



II D 3
III B 2

- 2 -

LITHUANIAN

Lietuva, Feb. 25, 1916.

"The committee has done its best to provide in this bazaar those varieties that will be the most profitable, because the proceeds will be donated to the Lithuanian Alliance of America Asylum Home. The members of the Lithuanian Alliance of America of Chicago and vicinity are cordially invited not only to come themselves, but also to bring their friends.

Sincerely yours,

The officers of the Second District."



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LITHUANIAN

III B 2

Lietuva, Vol. XV, No. 49, Dec. 7, 1906.

LAND FOR THE LITHUANIAN COLONY

I am one of the members appointed by the XXI convention of the Lithuanian Alliance of America to find a suitable place for the Lithuanian colony for the establishment of the asylum home for old and sick Lithuanians. I am announcing to the honorable members of the Lithuanian Alliance of America that I located a place which seems to me very good for that purpose. This suitable place I have found is in Du Page county, Lisle, Illinois, twenty-four miles northwest of Chicago. There are buildings on this farm (there is one building, but it is good for nothing). 267 acres, 85 acres under cultivation, 38 acres of good timber, and 90 acres pasture. The Du Page River runs through the farm; 50 acres of meadow and gravel pit. There is a small hill suitable for a cemetery, and the beautiful grove can be made into picnic grounds. This would be very profitable.

At present all the land, 267 acres, is rented for \$1,500 a year. The





Lietuva, Vol. XV, No. 49, Dec. 7, 1906.

tenant has 100 heads of cattle, and a great variety of domestic fowl. The tenant gets \$500 per month for milk, because the farm is close to Chicago, 19 miles from Waukegan, 17 miles to Joliet, and 15 miles to Aurora. By the farm goes the Burlington & Quincy Railroad, the round trip is 35 cents from Chicago. Half a mile from the farm the electric train goes from Chicago to Aurora. On the south and on the west sides of the farm are the common roads. The farm land is rolling, there is spring water, and a brook 10 feet wide runs through the farm.

The price is \$125 per acre. One half is to be paid and the balance will be taken back on a mortgage at 5% interest.

Now, brother Lithuanians, from this description of the farm it seems to me that it is a very good place. It is much better to pay \$125 per acre for a good farm which is located in a good place than to



Lietuva, Vol. XV, No. 49, Dec. 7, 1906.

buy one cheap, where the location is bad. This farm is a very good place. Anybody who visits it says that it looks like real Lithuanian country. If the tenant pays \$1,500 per year rent, you must know that he makes good business out of this farm.

Of course, the public must say and decide what place would be the best to establish the Lithuanian colony and the asylum home. Illinois is the center of the United States, and our brother Lithuanians constantly are coming from the East and West. Therefore, it would be the most essential place for such a Lithuanian colony. Let us donate as much as we can, the \$30,000 can be easily raised.

I have mailed the plans of this farm to other members of this commission. If they approve, we will make a cut and publish it in the newspapers. Next time we will give more information about the value of this farm place.

F. A. Galubickas, 3305 Auburn Avenue,
Chicago, Illinois.

II. CONTRIBUTIONS
AND ACTIVITIES

D. Benevolent and Protective
Institutions

6. Settlement Houses and
Community Centers

II D 6
II D 1

LITHUANIAN

Lietuva, Mar. 23, 1917.

QUESTION OF BUILDING LITHUANIAN COMMUNITY HALL RAISED AGAIN

At a meeting of the Young Lithuanian-American Nationalist Club, held last Saturday in Radavicius Hall in the Bridgeport section of Chicago, long discussions took place about building a home for the Club. It was revealed, by the opinions that were expressed at the meeting, that the Club desires to put up a big building with a large hall, at a cost of fifty to seventy thousand dollars.

That there is a great need for a suitable community hall for the Lithuanians of Chicago is recognized by everybody. However, there are various opinions as to how such a building should be financed and built. Even at the above-mentioned meeting of the Club there were two different opinions expressed on that point; one group advocated that the Club should finance the building with its own capital, by selling shares to members and outsiders; the other group was of the opinion that such an undertaking is too big for the Club

WPA (ILL.) PROJ. 30275

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II D 1

- 2 -

LITHUANIAN

Lietuva, Mar. 23, 1917.

alone, and proposed that the Club unite with several other Chicago Lithuanian organizations and co-operate with them in this venture.

Final decision on the matter of the building was postponed until the next meeting. A committee of twelve was elected at the meeting to make a thorough study of the question and make definite proposals at the next meeting of the Club.

The Club is still comparatively young--it was organized seven years ago--but it is growing very fast. It already has about four hundred members, and about two thousand dollars in the treasury.

Chicago Lithuanians so need a large hall that the steadily increasing interest in the matter is a very good thing. In our opinion, there is not a single Lithuanian organization in Chicago that is capable of building such a hall alone, without the aid of other organizations. We have in mind, of course,

WPA (ILL.) PROJ. 30275

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- 3 -

LITHUANIAN

Lietuva, Mar. 23, 1917. .

a large and spacious hall; it is well known that almost any Lithuanian organization in Chicago is capable of building a small hall, at a cost of ten to fifteen thousand dollars.

[Translator's note: The Young Lithuanian-American Nationalist Club is a benefit society for men only. It is still in existence.]

WPA (ILL.) PROJ. 3021

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LITHUANIAN

Lietuva, Feb. 4, 1916.

FORTHCOMING BAZAAR; THE QUESTION OF A
CHICAGO LITHUANIAN HALL

by.

One Who Has Heard

The Second District of the Lithuanian Alliance of America has decided to hold a bazaar in Milda Hall, Bridgeport, at the end of this month and the beginning of the next month. The proceeds from this bazaar will be given to the fund for the asylum home [a home for the aged] which the Lithuanian Alliance of America organization is planning to establish.

The Second District has also revived the question of the erection of a Lithuanian hall in Chicago. It says that it is a disgrace to Chicago Lithuanians that such a large Lithuanian colony has not up to the present time built a hall of its own. This second district has appointed a



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LITHUANIAN

Lietuva, Feb. 4, 1916.

committee for the purpose of consulting with other Lithuanian societies of Chicago, regarding erection of such a hall. If other societies will not join in this project, then the second district will erect the hall alone.



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LITHUANIAN

Lietuva, Mar. 5, 1915.

LECTURE TO AMERICANS ABOUT LITHUANIANS

Mr. Kleofas Jurgelonis delivered a lecture on Lithuanian history, literature and folklore on March 1 at the residence of Mrs. Charles Hitchcock, 4741 Greenwood Avenue, Chicago, Illinois. The audience was composed entirely of wealthy and highly educated Americans. Mr. Jurgelonis spoke on the history of the Lithuanian people in a very beautiful manner, and pointed out many interesting aspects of the Lithuanian language and folklore. Members of the audience appeared to be surprised to learn of the richness of Lithuanian folklore, and of the fact that the Lithuanian language is a highly developed and very ancient language.

After the lecture Mrs. Janusauskas sang two beautiful Lithuanian songs. Mr. Janusauskas accompanied her on the piano. The audience was also entertained with a number of Lithuanian national dances by a group of young Lithuanians under the direction of Mrs. M. Damijonaitis. All members of the group were



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LITHUANIAN

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Lietuva, Mar. 5, 1915.

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attired in Lithuanian national costumes. The group was composed of Mrs. M. Damijonaitis, Mrs. R. Slikas, Misses S. Urbis, A. Urbis, S. Staniulis, and A. Zemaitis, and the two little Micevicius sisters (Julia, eight years old, and Wanda, four years old). The audience appeared to be especially thrilled by the Micevicius sisters, who danced very well.

Refreshments were served at the conclusion of the program. About 140 guests attended. The admission was one dollar. Proceeds from the affair will be donated for the upkeep of the kindergarten at the Fellowship Settlement House, which is active among the Lithuanians of the Bridgeport colony.



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III B 2

LITHUANIAN

Lietuva, Nov. 28, 1913.

LITHUANIAN SOCIETIES WANT TO BUY A HALL

The Lithuanian Societies Association of Chicago wants to buy the Freiheit Turner Hall, on Halsted Street near 35th Street. The owners say that they will sell for \$17,000. The Lithuanian Societies Association is taking this matter under consideration. The society says that this hall is very dilapidated, and that it will require several thousand dollars to remodel the building in order to have a beautiful hall.



LITHUANIAN

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LITHUANIAN COMMUNITY CENTER OPENED IN BRIDGEPORT

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IV The Lithuanian Community Center at 3149 South Halsted Street was formally opened to the Lithuanian public on Saturday evening, October 2. The Center is being sponsored by the Lithuanian Club (also known as the Lithuanian Circle), which is an organization of the Lithuanian intelligentsia of Chicago.

The first speaker of the evening was Attorney F. P. Bradchulis, who is the president of the Club. A. Olsevskis, publisher of the Lietuva (Lithuania), and J. J. Hertmanavicius also spoke.

From the talk of Mr. Olsevskis, it was learned that the Club has twelve members, and that the Lithuanian Center was established not for business, personal, or charitable reasons, but for the general welfare of all Lithuanians.



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LITHUANIAN

II B 2 a

II B 1 d

Lietuva, Oct. 8, 1909.

III B 2

I B 1 The Club is endeavoring to unite all the Lithuanian intelligentsia
I C so that they will work together for the uplift of American Lithuanians,
IV especially those of Chicago. In order to further these aims, the Club
decided to establish a community center with a hall, which our organiza-
tions can use for meetings and other purposes. The hall will be rented to
Lithuanian organizations at the lowest possible rates, that is, just enough to
meet the cost of lighting, heating, and cleaning the place. The approximate
rental prices for meetings and lectures will be \$1 for 50 people, \$1.50 for 100
people, \$1.75 for 250 people, and \$2 for more than 250 people; for rehearsals,
lectures, concerts, the rates will be from fifty cents to one dollar.

It is true that our societies can obtain saloon halls without any rental charges, but it is also true that the members of a society spend more money for liquor during a meeting in a saloon hall than the cost of renting a hall here for several meetings. Furthermore, many of our people form the drinking habit while attending meetings in saloon halls. Here, at the Center, instead of drinking at a bar, our people will be able to spend their spare moments during



II D 6

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LITHUANIAN

II B 2 a

II B 1 d

Lietuva, Oct. 8, 1909.

III B 2

I B 1 a meeting by reading good books and newspapers. Saloon halls

I C are suitable only for political meetings of the lowest type but

IV not for meetings of respectable societies.

In the very near future, the Club will establish a library in the Center, where our people will be able to develop their intellectual and moral powers. A Lithuanian proverb reads: "Kas Skaito, Raso, Tas Duonos Nepraso"--"He who reads and writes does not beg for bread." That is very true. It is possible to learn as much from books as by attending school. There are people who have learned more by reading good books than some people who have attended higher institutions of learning. If all people would read books, then there would not be even half as much misery, misfortune, and sickness in the world as there is today. For example, take an uneducated person who has ruined his digestive system, because he did not know how to take proper care of his health. He does not understand the nature of his illness, nor when or how he got sick. He believes that he has "strained" himself, but our old women call it the "Gumbas" (bewitched) and attempt to cure him with dust scraped from stove poker, brooms, and doorsteps.



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LITHUANIAN

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Lietuva, Oct. 8, 1909.

III B 2

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And what is worse, when he sees a doctor he pretends to be very

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intelligent; being ignorant of the laws of hygiene, he does not

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know how to follow the health instructions of his doctor. Finally,

he goes to a medical institute, advertised in newspapers, where he is led to believe that he is suffering from blood poisoning, and spends all his hard-earned money for some kind of carrot juice, instead of real medicine. All this would not have happened to him if he had the habit of reading good books.

Mr. Hertmanavicius described the merits and the great importance of the Lithuanian Community Center. He also spoke about the value of an education.

The hall has a seating capacity of one hundred and fifty. There are four tables in the library, each with four chairs. At present, the following Lithuanian newspapers have been received at the library: Lietuva (Lithuania), Vienybe Lietuvninku (Unity of Lithuanians), Keleivis (The Traveler), Saule (The Sun), Draugas (The Friend), Lietuviu Zinios (Lithuanian News), Zvaigzde (The Star), Dagis (Thistle), and a number of books published and donated by the Keleivis (The Traveler).



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LITHUANIAN

Lietuva, Sept. 17, 1909.

LITHUANIAN COMMUNITY CENTER ESTABLISHED IN BRIDGEPORT

A Lithuanian community center and hall for holding conventions, society meetings, mass meetings, lectures, etc., has been established at 3149 South Halsted Street by the Lithuanian Club. It will be available for use on and after September 18.

The center will have three sections. The front section will house a Lithuanian-American library; the middle section will be used for meetings and conventions; in the rear, there is a room for committee meetings. Plans are being made to remodel the basement into a spacious hall for balls, etc.

The building, in which the Lithuanian community center will be located, was purchased by the Lithuanian Club for seven thousand dollars. The convention hall and library room are very high and light. At night, the building is lighted with gas and electricity. Owing to the fact that the building was purchased by the Lithuanian Club, the permanency of the Lithuanian community center is assured. For the time being, the center will be in charge of Mr. B. Vaitiekunas.



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LITHUANIAN

Lietuva, Sept. 17, 1909.

This community center fully fills all the needs of Lithuanian organizations. It will no longer be necessary for any Lithuanian society to depend upon the mercy of saloonkeepers for a meeting place. Likewise, it will no longer be necessary to conduct our lectures in a hall adjoining a saloon bar; nor will it be necessary to pass a bar or barrels of beer on entering a hall.

As we all know, a saloonkeeper donates the free use of his hall to societies with a selfish end in view; that is, he expects the society members to form the habit of patronizing his saloon. In this way, the saloonkeepers unquestionably gain a large number of new patrons. Now that a Lithuanian community center has been established, it will not be necessary for our societies to hold their meetings in saloon halls.

An important feature of the center will be the library. Lithuanians, who desire to acquire knowledge and advance themselves intellectually, can come to the library and read good books and newspapers. Already a number of Lithuanian organizations in Bridgeport have libraries, but they are located in saloon halls, and for that reason, are inaccessible to women and children. Furthermore, hardly



II D 6

II B 2 a

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LITHUANIAN

Lietuva, Sept. 17, 1909.

anyone cares to seek intellectual advancement if, in order to do so, it is necessary to pass a saloon to get into a library room where confirmed addicts to the amber fluid disturb the peace,

The library in the community center will be easily accessible to all Lithuanians of both sexes. Lithuanian newspapers as well as American newspapers are available. The library room and the hall are very beautifully decorated. Everyone is invited to use the library freely.

The establishment of this community center marks another major step forward in the life of Chicago Lithuanians.



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III A

LITHUANIAN



Lietuva, Vol. XVII, No. 20, May 15, 1908.

CHICAGO LITHUANIANS NEED UNITY

We feel a lack of unity among the Lithuanian societies of Chicago. We know that in order to accomplish anything beneficial to the public, we must have unity, so that all of us together may establish some project for the good of all the Lithuanians.

It seems that we have enough national and church societies, and that we are well protected during sickness and in case of death. Also, we have enough churches.

Let us look closer at our daily lives; we see that we are lacking much. We are still separated in small branches and societies. They have among them no closer relations or cooperation, except one common word, 'Lithuanians.' Although our affairs are mostly alike, our projects are not much different, we have something (which prevents) a close relation to each other, no faith in a common



Lietuva, Vol. XVII, No. 20, May 15, 1908.

purpose. We see good cooperation among other nationalities.

If we want to accomplish something good for ourselves, we must take care of ourselves. Let us consult, unite for the benefit of our national affairs; let us start some worthy activity. It seems that all of us are wishing to have one public building in common, or a hall where we can hold our festivals, celebrations, concerts, etc., instead of being beggars and seeking refuge with strangers. Can we not have such halls like Germans, Poles, etc.?

We have never been and we will not be less than they (are) if we work together. In recent times, to discuss and to establish the project several of the church and nationalistic societies have organized an alliance among themselves. They elected an administration, and the treasurer is placed under \$5,000 bond, and the association already has a few hundred dollars in the bank. The most essential affair of ours is to build the hall.



Lietuva, Vol. XVII, No. 20, May 15, 1908.

We have confidence that other Lithuanian societies will not refuse to join this worthy project and that they will elect their delegates and send them to the meeting which will take place on May 31, at 5 P. M., in T. Radavicius Hall, 942 W. 33rd St.

The Alliance of the Lithuanian Societies of Chicago.



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LITHUANIAN

I D 2 b

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Lietuva, Vol. XVII, No. 5, Jan. 31, 1908.

III C

IV

CHICAGO LITHUANIANS' ACTIVITIES

At St. George's church hall, 33rd and Auburn Avenue, the delegates of 20 Lithuanian societies held a meeting. At the meeting there was a discussion of the proposition that the Lithuanian societies of Chicago should unite and build a Lithuanian hall, where the Chicago Lithuanians could hold their lectures, concerts and other performances. Because at present Lithuanian activity is increasing, such a hall is most essential.

This problem has been discussed since the last year, and several meetings have been held for that purpose. It was decided to call a meeting of all the Lithuanian societies, regardless of their national, political or religious views. To accomplish such a task all the Lithuanians must be organized, in order to establish such a project.

Up to the present time the Lithuanians have been unable to unify themselves; it has been impossible to establish something substantial.



Lietuva, Vol. XVII, No. 5, Jan. 31, 1908.

Every time the Lithuanians started to carry out some project there has always been an obstacle, even though the project was for the benefit of all the Lithuanian public in general. Even the Lithuanian Catholics, whom the clergy call fools, began to realize that they needed something better than the church. When the clergy saw that the Chicago Lithuanians were aiming at higher ideals (to establish the Lithuanian hall for cultural purposes), the clergy jumped in against such a project. Seven Lithuanian Roman-Catholic priests held a meeting and decided to warn all religious societies not to take part in the establishment of the Lithuanian hall. Here I will give in full text the clergy's appeal:

"January 5, 1908.

"Whereas, as it is known to all of us from the past that at no time came any benefit to Catholicism or Lithuanianism when the Catholics or the Catholic societies joined the free thinking Lithuanian societies, since such a unity always has brought disputes and disorder, which has brought disaster to the nation and religion.



Lietuva, Vol. XVII, No. 5, Jan. 31, 1908.

"The Lithuanian Alliance of America, as we all know, consisted of Lithuanian Catholics, but those that did not care for religion have had no peace in the organization until it was split into two different, struggling parties, which brought thousands of dollars of expense and much trouble. All the riots in our parishes came from the agitation of freethinkers, and

"Whereas, our Catholic Societies are living in peace and are working for the glory of God and for the good of the fatherland,

"Therefore, we, the undersigned priests, warn the Catholic societies that they should have nothing to do with such societies which do not recognize the Catholic religion and do not agree with Catholic principles. We wish that all the Lithuanian Catholics should form a union and establish our own Lithuanian hall. Then nobody will interfere in our activities.

(Signed) Rev. A.. Petraitis

Rev. Alex Skripko

Rev. N. J. Lukosius

Rev. E. Stefanavice

Rev. M. Kravciunas

Ref. F. B. Serafinas"



Lietuva, Vol. XVII, No. 5, Jan. 31, 1908.

Besides this, the rector of St. George's church, Rev. M. Krawczunas, at the parish meeting, warned the parish president, Mr. Butkus, that he should see that Catholic societies must not enter into closer relations with the liberal national societies. The priest denounced the liberal societies, saying that if any parishioner would join the national society, he will go straight to hell.

When the meeting was called to order the appeal of the seven priests was read. Some of the parishioners obeyed the order of the St. George's church rector and several timid delegates got scared at the priest's warning, but a majority of the delegates in their short speeches expressed the necessity of such a Lithuanian hall. They stated that such a hall has nothing to do with any religion, if the clergy will not permit union with the liberal societies then it is clear that the clergy does not want the people to make progress. The clergy's aim is to keep the people in darkness, to hold their meetings in saloons and church halls, and always to be in fear of the devil and the priest. After the discussion all understood why the clergy are



Lietuva, Vol. XVII, No. 5, Jan. 31, 1908.

against such unity and such a hall, where the priests cannot put the bridle on the people. At the meeting it was decided not to pay attention to the priests' warning, but to go forward with the project to establish the Lithuanian hall. The priest told the people that if they will not obey his order he will not permit any more meetings in the parish hall. The delegates decided to hold the next meeting at Radavicius hall.

This meeting proved that the ignorant people exploited by the priests began to think that they are human beings, not the slaves of the priests. I have heard the people saying that we have built the church, the rectory, the priests' pockets we have filled with money, now the priest is threatening us with hell because we are trying to establish a Lithuanian cultural center. I do not know why all the Lithuanian national, liberal societies did not take part or sent their delegates to this meeting.

P. Sermunelis.

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LITHUANIAN

Lietuva, Vol. XVI, No. 51, Dec. 20, 1907.



ASSEMBLY OF LITHUANIANS

On Thanksgiving Day several Lithuanian societies of Chicago held a meeting. At this meeting was discussed the uniting of all the Chicago societies into one Lithuanian society.

The first object of such an organization should be to build a Lithuanian national home with a hall, where we could hold concerts, theatrical performances, meetings, etc. Such a project is not only to be approved, but should be supported.

Because of the lack of such a Lithuanian national building in Chicago, the forty thousand Lithuanians of this city have no place where they could improve themselves culturally. This project should inspire all the Lithuanian societies to take action. The erection of a Lithuanian building would be the starting point of a good Lithuanian movement.

Up to the present time, Lithuanians have not taken advantage of American freedom. During all the past years of their life in this country, the Lithuanians have not taken part in their national affairs. They can not be



Lietuva, Vol. XVI, No. 51, Dec. 20, 1907.

blamed. They came from a despotic country without education and enlightenment; they know nothing about unity among themselves; or about the value and benefit of such a union. They do not understand that in unity can be accomplished great deeds.

The establishment of many churches and fraternal societies, the publishing of newspapers, books, and the upkeep of book stores, proves that Lithuanians in America have worked hard to maintain all this. We see that the activity in churches and fraternal organizations is growing stronger, but this is not enough. We must unite all the Lithuanian societies into one strong organization in order to gain material benefit.

The Lithuanians have spent hundreds of thousands of dollars for churches, but what benefit did they gain? They are still as ignorant as they were before. In order to uplift themselves, the Lithuanians must look for material gain; establish factories and commerce; build their own industry and business to improve the material standard of living, instead of the spiritual which leads nowhere.

To uplift Lithuanians materially, several years ago we organized "Zinicia". We must have our organization in every branch of industry and commerce; and

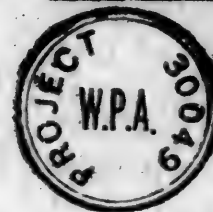


Lietuva, Vol. XVI, No. 51, Dec. 20, 1907.

by having such unity in business, we could compete with other industrial and business institutions.

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LITHUANIAN (1)



Lietuva, Vol. VI, No. 30, July 29, 1898

THE COOPERATIVE SOCIETY

It was mentioned before in Lietuva that we need in Chicago a cooperative society. This society wants to build a Lithuanian hall, 50 x 125.

Such a hall will cost \$20,000. It will be a stock company, one share will be ten dollars. One person or society cannot buy more than one hundred shares.

To raise the money time will be limited to one year. The money will be deposited in the bank. If in one year not enough shares are sold to build the hall, the money will be refunded to every shareholder with 3% interest.

At present we have nineteen members in our cooperative society. Those who are willing to join, write or call in person at the office of Lietuva. The final meeting for the complete organization of this society will be called later.

Committee.

**II. CONTRIBUTIONS
AND ACTIVITIES**

**D. Benevolent and Protective
Institutions**

**7. Organizations for Legal
Assistance**

II D 7

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LITHUANIAN

Lietuva, Apr. 9, 1909.

PAURENAS IS FREE

J. J. Paurenas, escaped revolutionist from Russia, was freed on March 30, by United States Commissioner Hitchcock on the grounds that his offense against the Russian government was political and not criminal.

Paurenas, a Latvian, was arrested and imprisoned in New York on January 8, 1908, at the request of the Russian government. The latter demanded his surrender as a bandit and a murderer, in accordance with the terms of a treaty which had been concluded several years ago between Russia and the United States.

A Chicago Lithuanian committee acted as part of a nation-wide campaign



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- 2 -

LITHUANIAN

Lietuva, Apr. 9, 1909.

to free Paurenas by holding mass meetings, gathering signatures to petitions, and collecting funds for his legal defense. The committee consisted of the following: Anthony Kvedaras, chairman; J. Keturakis, treasurer; S. Darguzis, secretary. Before liquidating, the committee transferred \$3.16, which still remained in the treasury, to J. O. Sirvydas, treasurer of the Revolutionary Aid Committee of the Lithuanian Socialist League.



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LITHUANIAN

Lietuva, Oct. 30, 1908.

PAURENAS WILL NOT BE DEPORTED

(Summary)

In a letter dated Oct. 21, and addressed to Jacob H. Schiff, Secretary Root, of the State of New York, informs Mr. Schiff that the government does not intend to deport J. Paurenas (Pouren) or any other person on account of political offenses.

J. Paurenas, a Latvian, is an escaped revolutionist from Russia. He participated in the Russian Revolution of 1905. At the request of Russian authorities he was imprisoned in New York ten months ago for possible deportation to Russia. Although he committed only political offenses against the imperial Russian government as a revolutionist, nevertheless, the Russian government requested his surrender as a common murderer and criminal.

A Chicago Lithuanian committee to aid Paurenas, headed by Anthony Kvedaras, has been active here during the past few weeks.



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LITHUANIAN

Lietuva, Oct. 23, 1908.

FINANCIAL STATEMENT OF COMMITTEE FOR THE LIBERATION
OF PAURENAS

The following is a financial statement of the Chicago Lithuanian committee which was organized recently to prevent J. J. Paurenas, escaped Latvian revolutionist from Russia, from being deported to the Czarist government by the United States:

A total of \$10.90 was collected during the mass meetings held in Chicago by the committee; \$6.80 was collected by J. Grigas; \$5 was donated by the Liuosybe (Liberty) Society; \$5 was donated by the Sons of Lithuania Society; \$22.98 was received from individual donators.. The total receipts were \$50.68.

The expenses were as follows: \$4 for printing copies of concurrent



Lietuva, Oct. 23, 1908.

Resolution No. 28; \$3.50 for printing petition for Pauren forms; \$5 for printing leaflets for mass meetings; \$3 for rental of halls for mass meetings; \$1.70 for the Chicago International committee; \$1.76 for mailing expenses; \$30 sent to Dr. Paul Kaplan, Central Defense Committee of Paurenas, 230 East Broadway, New York, N. Y. Total expenses amounted to \$48.96. Therefore, \$1.72 still remains in the treasury.

This statement was prepared and is made by the following officers of the committee:

Anthony Kvedaras, chairman,
S. Darguzis, secretary,
J. Keturakis, treasurer.



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LITHUANIAN

Lietuva, June 26, 1908.

AN APPEAL TO LITHUANIAN NEWSPAPERS AND SOCIETIES

The bloody claws of the Russian Czarist government are reaching into the United States. The "kings" of this republic are extending the hand of "brotherly love" to the Czarist government. They are starting to surrender escaped revolutionaries from Russia. In an effort to stop this vicious practice, a resolution has been introduced in Washington in the Senate and House of Representatives. If this resolution is passed, then the spirit of "brotherly love" between these two governments will be greatly moderated.

The resolution, which is known as "Concurrent Resolution No. 28," was introduced in the Senate by Hon. A. Hopkins of Illinois, and in the House of Representatives by Hon. William S. Bennet of New York. A copy of the resolution may be had on request by writing to Washington.

In order to insure the approval of the above resolution, it is necessary to obtain about half a million signatures of American citizens. At the present time Jonas Purenas, a Latvian, is imprisoned in New York, awaiting deportation to Russia. He is an escaped revolutionist from Russia. If we hurry and collect enough signatures, then he and many others will be assured that they are living



LITHUANIAN

Lietuva, June 26, 1908.

in a free country where the bloody claws of the Russian Czarist government will be unable to reach them. Immigrants of all nationalities from the Russian Empire are now busily engaged in collecting signatures to support the resolution. We Lithuanians must get busy at once and perform our full share of the work so as to insure the collection of a sufficient number of signatures.

II. CONTRIBUTIONS
AND ACTIVITIES

D. Benevolent and
Protective Institutions

10. Foreign and Domestic Relief

Vilnis, Jan. 15, 1926.

WPA (ILL.) PROJ. 30275

AID POLITICAL PRISONERS

p.8. The first chapter of the Lithuanian Section of the International Labor Defense will hold a meeting on Sunday afternoon, January 17, at the Vilnis Hall, 3116 S. Halsted Street.

All Lithuanian working men and women are invited to attend this meeting. Prominent speakers will be there to describe the unhappy plight of many working-class prisoners now suffering in jails all over the country. They have been railroaded into jail cells because they dared to fight for the welfare and rights of the masses of the United States. Your financial assistance is needed to alleviate the sufferings of these innocent prisoners and also to assist their children and wives whom they were temporarily forced to abandon.

The membership dues in this organization are only ten cents per month. It is very important for every class-conscious worker to be a member of this organization.

Vilnis, Jan. 8, 1926.

WPA (ILL.) PROJ. 30275

AID POLITICAL PRISONERS

p.5.....Miss M. Darzinskas bid farewell to the old year and greeted the new one at her home with a banquet to which she had invited many friends and acquaintances.

While the guests were having a good time at the table, comrade Kazys Schultz asked the hostess for permission to speak to the guests. Among other things he said the following:

"Comrades! We are all enjoying ourselves at this bountiful banquet, and are happily awaiting the New Year. However, some of our comrades are not so fortunate. Many of them are at this very moment suffering and awaiting the New Year locked in jail cells, because they had dared to fight for our welfare and for our rights in this "democratic" America. We can lessen their sad predicament to a certain degree by donating a few cents to the International Labor Defense, which assists political prisoners."

II D 10

- 2 -

LITHUANIAN

Vilnis, Jan. 8, 1926.

WPA (ILL.) PROJ. 30275

After comrade Schultz finished his talk a motion was made and carried to take up a collection among the guests. The collection netted \$7.00, which was later turned over to the International Labor Defense.

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LITHUANIAN

Lietuva, Dec. 26, 1918.

THE RED CROSS

(Editorial)

The Red Cross is an emblem of mercy. Even during the most furious battles, when the slaughter on the fields of war seems to say that man has become a beast, the white flag with a Red Cross in the center waves high, even in those places where the conflict is at its height, and proves that mercy and humanity are not altogether destroyed.

The Red Cross, by aiding the fallen, ally and enemy alike, is proof that even in moments of madness a human being is still a human being; and that mercy, sympathy, and friendly aid to the unfortunate are stronger than the hatred and intolerance bred by war.

The Red Cross is a government [sic] institution which shelters and aids wounded and ailing soldiers. It is supported by the government money donated by the

WPA (ILL.) PROJ. 30275

II D 10
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- 2 -

LITHUANIAN

Lietuva, Dec. 26, 1918.

people. But that is not enough. The people cannot permit such a heavy burden to rest on the shoulders of the government alone. The government cannot do more than it has money for; and it needs money not only for the Red Cross, but also for hundreds of other matters as well.

In the meantime, the task of mercy that the Red Cross is performing can never have too much money. The more money it has the better it can ease the plight of the wounded and ailing soldiers--those soldiers, our young men, who willingly and devotedly went to suffer cold and hunger in order that we would be warm and well fed. They offered their health and their lives in order that we who remained here at home might have peace and security. Therefore, when they fell under fire, their sacrifice was for our sake. It is our duty to help them according to our means.

How can we do so? Through the Red Cross. Let us be members of that organization. There should not be one person in America who is not a member. Only one dollar a year makes you a member of the Red Cross.

WPA (ILL.) PROJ. 30275

II D 10
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- 3 -

LITHUANIAN

Lietuva, Dec. 26, 1918.

A campaign for the Red Cross is in progress throughout the United States at this time. The slogan is, "Have a heart and a dollar". That is all that is needed to join the Red Cross.

"Have a heart and a dollar." We would say, "Keep the heart and give the dollar to the Red Cross". You can become members in your own vicinity, for the Red Cross has branches in every town and hamlet.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 19, 1918.

SUCCESSFUL MASS MEETING IN ROSELAND

A Liberty Week mass meeting was held in All Saints Parish Hall in Roseland on December 15. The purpose of the meeting was to collect donations for the cause of Lithuania's independence.

The speakers were the local pastor, Reverend P. Lapelis; a local businessman and well-known leader, J.J. Stonkus; and Reverend F. Kemesis. They all spoke to good effect on the present plight of Lithuania. There were many people present, and a total of \$3,165.23 was collected. The Roselanders may well be proud of donating this large sum.

The church choir, under the direction of the organist, Mr. V. Nickus, sang several stirring songs. The mass meeting closed with the singing of the Lithuanian national anthem.

WPA (ILL.) PROJ. 30275

II D 10

III H

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LITHUANIAN

Lietuva, Dec. 18, 1918.

HOLD LARGE MASS MEETING ON WEST SIDE

John Liutkauskas made his last appearance as a speaker in Chicago at a mass meeting held in Meldazis Hall last Monday night, December 16. Mr. Liutkauskas left for Pittsburgh that same evening.

According to the program prepared by the West-Siders, Mr. Liutkauskas was the first speaker. He devoted much time to explaining the declaration written by Lithuanian-Americans, and signed by members of both Lithuanian councils in New York. This declaration defines the foundations upon which an independent Lithuanian state must be built.

The declaration, according to the speaker, will soon be sent to Vilna in order that the ideas of the Lithuanians of Europe and the Lithuanians of America may be reconciled. The declaration, it can be said, is the foundation for the constitution of Lithuania.

WPA (ILL.) PROJ. 30275

II D 10

- 2 -

LITHUANIAN

III H

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Lietuva, Dec. 18, 1918.

IV

Mr. Liutkauskas then spoke about the "fruits of Polish culture," the feudal system. Here the speaker painted very realistically the horrors suffered by the Lithuanians in their services to the Poles under the feudal system. "Our old men," he said, "remember even today how the Poles hunted them instead of partridges in the fields of Lithuania."

Then the speaker related how the Poles are today carrying on intrigues among the powerful governments of the world in order that Lithuania would once more fall into their hands, so that they could again plow and harrow with Lithuanians.

Mr. Liutkauskas then revealed how the Lithuanian-American Council in Washington and New York is fighting the Polish intrigues, which are designed to deny independence to Lithuania.

He sketched the Lithuanians' difficult political predicament, and related how much had been accomplished in a short time, and what yet remains to be done in

WPA (ILL) PROJ. 30275

II D 10

- 3 -

LITHUANIAN

III H

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Lietuva, Dec. 18, 1918.

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order that Lithuania may gain her independence.

I have heard Mr. Liutkauskas' speeches in other states, but this was really a fiery address. Those who heard the speech will undoubtedly remember it for a long time.

When Mr. Liutkauskas concluded, Mr. John Bagdziunas urged those present to donate liberally to Lithuania's cause. Mr. Brusokas, the finest Lithuanian comedian of Chicago, also participated in the program. As he concluded his remarks, Mr. Bagdziunas announced that Brusokas said that he would be too ashamed to continue living on the West Side if the West-Siders refused to donate now. He threatened to move, Bagdziunas added. The audience chuckled.

Dr. K. Drangelis urged the West-Siders not to allow themselves to be outdone by the Bridgeporters. He reminded the audience the Poles had already taken Brest Litovsk and were approaching Minsk and Vilna. Therefore, he said, we must make donations in order that the danger which threatens Lithuania may be averted.

WPA (ILL.) PROJ. 30275

II D 10

- 4 -

LITHUANIAN

III H

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Lietuva, Dec. 18, 1918.

IV

Variety was added to the program by the Zauris Sisters, who sang a duet and the Lithuanian anthem. Miss G. Bagdziunas played the Lithuanian and American anthems on the piano.

Vincas Brusokas, the comedian, and Miss Virbickas presented an original skit, "The Kaiser Reaches for the Bacon", written by Brusokas. It was well acted. They then sang a duet which depicted the present plight of the farmers in Lithuania. In truth, it would be sad for the West-Siders if Brusokas did move out of their colony, for he is a natural comedian who can make any audience laugh.

To get the collection of donations off to a flying start, Brusokas donated ten dollars. Stanley Paurazas, an American soldier who has recently returned from the army, added five dollars to a thirty-five-dollar donation he had made before. Mrs. Petronella Petruskevicius, the wife of an army officer who is now in France, donated ten dollars. She said she would increase her donation when she has more money.

WPA (ILL.) PROJ. 30275

II D 10

- 5 -

LITHUANIAN

III H

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Lietuva, Dec. 18, 1918.

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Mr. Bucas, Mr. Kizas, Mr. Saunoras, and Mrs. Bagdziunas donated a hundred dollars each. William Duoba and Joseph Juzenas each donated fifty dollars' worth of Liberty Bonds. Attorney Kucinskas and Mr. Krumas donated twenty dollars each.

Then donations of ten dollars, five dollars, and smaller amounts began to pour in so fast that all the names could not be written down. The names of all donors will of course, be announced by the committee. About one thousand dollars was collected.

There were between three and four hundred people present at this meeting.

Besides the sum collected that night, the West-Siders also have about two thousand dollars which they collected earlier. It seems, therefore, that the West-Siders are not lagging behind in this holy work of freeing Lithuania.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 16, 1918.

SOCIETY DONATES MORE THAN \$150.

The Matthew Valanciauskas Benefit Society elected the following officers for the coming year: F. Jocius, president; L. Jucius, vice-president; W. Margevicius, recording secretary; M. Astrauskas, financial secretary; K. Urnezis, treasurer; I. Baksis and A. Valiulis, trustees. At the conclusion of the regular business of the Society, Mr. L. Jucius moved that the Society donate one hundred dollars from its treasury to the cause of Lithuania's independence, and the motion was carried unanimously. In addition to this sum, \$52.50 was donated by the members at the meeting. Thus, the sum donated by the Matthew Valanciauskas Benefit Society amounted to \$152.50.- [Translator's note: The names of members who made contributions have been omitted in translation.]

The money was sent to the Lithuanian Independence Fund.

The Matthew Valanciauskas Society is one of the oldest Lithuanian societies in Chicago. It has been in existence for about twenty-four years, and at the

II D 10

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- 2 -

LITHUANIAN

Lietuva, Dec. 16, 1918.

present time it has about a hundred and seventy-five members. Meetings are held on the second Sunday of each month at the Peter Woodman Hall, 33rd and Lime Streets.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 16, 1918.

ST. ROCCO'S SOCIETY OF WEST SIDE DONATES \$300

When new business was being discussed at the last meeting of St. Rocco's Society, the president, Mr. Peter Milosevicius, brought up the question of donations to the cause of Lithuania's independence. After an earnest discussion, the members decided that it is necessary to donate now; for the present moment is the most important in the history of Lithuania, and no Lithuanian should miss even the slightest opportunity to do something to help Lithuania win her freedom.

Realizing the need of donations for this important matter, the members voted to donate three hundred dollars--two hundred dollars in Liberty Bonds and one hundred dollars in cash.

A committee composed of three members, Peter Milosevicius, Michael Polionis, and John I. Bagdziunas, was selected to forward the donation. The committee is authorized to send the money to the fund which the majority of the members prefer.

Editor's note: Several relief and autonomy funds had been organized among

WPA (ILL.) PROJ. 30275

II D 10

- 2 -

LITHUANIAN

II D 1

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Lietuva, Dec. 16, 1918.

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St. Rocco's Society is the oldest [Lithuanian organization] in this vicinity. It was the first Lithuanian society to be established on the West Side, and it can be regarded as the founder of the Lithuanian [Our Lady of Vilna] parish on the West Side.

The members of St. Rocco's Society have always supported Lithuanian causes, and with the present contribution are continuing that policy.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 13, 1918.

A HEART AND A DOLLAR

(Editorial)

All that is required of you to join the Red Cross is a sincere heart and a dollar a year. Join and augment the hopes of that "greatest mother of the world" in order that she will be able to continue her charitable work in the future. Join at once, so that, when the membership rolls are put in order before Christmas, you, too, will be able to say, "My name is there!"

We have all been affected by the war; therefore, we should all belong to the Red Cross. The dollar you pay for membership will be a Christmas gift to our soldiers, sailors, and aviators, and to those others who have felt the brutality of the war which we were so fortunate as to miss.

The aim of the Red Cross is to bestow a Christmas gift upon our soldiers

WPA (ILL.) PROJ. 30275

II D 10
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- 2 -

LITHUANIAN

Lietuva, Dec. 13, 1918.

in France, and to give some cheer to the sufferers: the aged, the widows, and the little children. We have heard much about their suffering. Let us visit them in spirit with at least a small donation, and thus soothe their hearts.

It would be wonderful news to our soldiers overseas, and to the Allies, if they were to hear that every American, from the Atlantic to the Pacific, regardless of race or nationality, was joining this great organization and adding his bit for a Christmas gift.

And that is not difficult to do. Last year twenty-two million adults and eight million children belonged to the Red Cross. If they will again join and each bring a friend, the aim will be achieved.

Remember, all that is asked of you is a sincere heart and a dollar.

The Lietuva will willingly act as an agent for donors, and those wishing

WPA (ILL.) PROJ. 30275

II D 10
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- 3 -

LITHUANIAN

Lietuva, Dec. 13, 1918.

to join the Red Cross. The money will be turned over to the officers of the Red Cross, and the names of donors of a dollar or more will be published in this newspaper.

You can also join at any of the Red Cross booths.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, June 14, 1918.

FINANCIAL STATEMENT OF A LITHUANIAN
WAR VICTIM RELIEF COMMITTEE

The following is the financial statement of the Committee of West Side Lithuanian organizations, which was in charge of collecting funds for the relief of Lithuanian war sufferers in Europe:

Income

Farmers of Lithuanian Society.	\$172.18
Chapter 28 of the Lovers of the Fatherland Society	101.16
Grand Duke of Lithuania, Algirdas Society.	54.37
Benefit Society of the Workingmen Citizens of Lithuania. .	24.35
Council 24 of the Knights of Lithuania	21.00
Lithuanian Brothers and Sisters Society in America	15.00
Women's Society of Our Lady of Vilna Parish.	20.00



II D 10

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- 2 -

LITHUANIAN

Lietuva, June 14, 1918.

Men's Society of Our Lady of Vilna Parish	\$ 15.00
Young Lovers of Song Society	11.00
Grand Duke of Lithuania, Keistutis Society	10.00
Lithuanian White Star Club	10.00
Lodge 109 of the Lithuanian Alliance of America.	10.00
Enlightenment of Our Brothers Society	10.00
Chapter 28 of the Lovers of the Fatherland Society and Lodge 109 of the Lithuanian Alliance of America	10.00
Profit from bazaars	754.00
Collected at mass meetings	260.47
Collected in homes	142.80
One year's interest on a deposit of \$150	4.50
Total	<u>\$1,645.83</u>

Paid Out

To the Lithuanian Committee in Sweden, May 15, 1916. \$615.00



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- 3 -

LITHUANIAN

Lietuva, June 14, 1918.

To the Lithuanian Committee in Sweden, November 1, 1916. . . .	\$500.00
To the Lithuanian Central Relief Committee in Russia	312.50
To the Lithuanian Central Committee of America, 1918. . . .	82.20
To the National Fund	82.20
Hall rentals	20.00
Various expenses, such as printing, postage stamps, record books, etc.	33.93

Total \$1,645.83

The Lithuanian societies on the West Side collected several hundred dollars for the relief of Lithuanian war sufferers in Europe. Now this fund is being liquidated for several reasons, one of them being that, since this country entered the war, many of our very active men have joined the army. We feel certain, however, that if there is a need, the societies will not refuse to do a little work again for the welfare of the nation.



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- 4 -

LITHUANIAN

Lietuva, June 14, 1918.

The Committee of the Organizations and the Auditing Committee thank the West Side organizations for their activity.

The officers of the Committee were Stanley Kriukas, chairman; J. Krumas, secretary; and Raphael Zaura, treasurer. Other members on the Committee were Stanley Rokas, F. Kirsnis, and J. Pauksnis.

Editor's note: This achievement of the West Side societies deserves much praise; it has shown clearly what can be done by uniting forces.



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LITHUANIAN

Lietuva, May 24, 1918.

RED CROSS WEEK

(Editorial)

This week has been designated Red Cross Week. Donations will be collected throughout the United States for the Red Cross, which, during these war times, is doing a gigantic task, helping our wounded soldiers, the sick, etc.

The Red Cross is a most honorable and beneficial organization. Donate to it as much as you can. The dollar you donate to the Red Cross may save the life of your dearest friend, acquaintance or relative, wounded on the field of battle.

Our soldiers do not dodge bullets. Don't you at home dodge the drive for dollars. Give! Donate!



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LITHUANIAN

Lietuva, Jan. 25, 1918.

[LITHUANIA FUND PASSES GOAL]

(Summary)

During the last week \$59.53 was received by the office of the Lietuva for the Christmas Gift for Lithuania Fund, sponsored by the Lietuva.

These last donations bring the total to \$2,030.64, well above the two-thousand-dollar goal. This mark having been passed, the drive is now at an end.



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LITHUANIAN

Lietuva, Jan. 11, 1918.

LITHUANIA FUND NEARS GOAL

(Summary)

The Christmas Gift for Lithuania Fund, sponsored by the Lietuva, has been augmented by the following donations:

The officers and members of the Simanas Daukantas Building and Loan Association contributed a total of \$28.20.

A committee composed of four South Englewood Lithuanian societies sent in \$21.23.

Among the individual donors was Joseph Elijosius (Elias), who sent a check for twenty-five dollars.

John I. Bagdziunas, treasurer of the Universal State Bank, Chicago Park Commissioner, and a prominent leader in Illinois politics, also sent a check



II D 10

- 2 -

LITHUANIAN

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Lietuva, Jan. 11, 1918.

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IV for twenty-five dollars.

To date \$1,940.61 has been received. This sum is only sixty dollars short of the two-thousand-dollar goal set by the Lietuva.



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LITHUANIAN

Lietuva, Nov. 23, 1917.

SOCIETY CONTRIBUTES FOR LITHUANIAN WAR RELIEF

The Farmers of Lithuania Society, well-known Chicago Lithuanian benefit society, has contributed fifteen dollars for the relief of the war-stricken people of Lithuania. The Society also donated forty-one dollars for the relief of a sick member who is in dire need. This money represents the proceeds from a benefit social which was recently held by the Society.

At its last meeting, the Society decided to contribute five hundred copies of a book entitled "Septyni Pakartieji" (Seven Hanged Men) to Lithuanian war prisoners in Europe. There are rumors to the effect that at the next meeting of the Society a decision will be made to donate a sum of money to the Christmas Fund for Lithuanian Independence.....

WPA (ILL.) PROJ. 20275

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LITHUANIAN

Lietuva, Oct. 19, 1917.

RAISE FUNDS FOR WAR RELIEF AT BANQUET

The commemoration of the twenty-fifth anniversary of the founding of St. George's Lithuanian Roman Catholic Parish was concluded last Thursday evening with a great banquet at St. George's Parish Hall, 32nd Place and Auburn [now Lituanica] Avenue. About four hundred guests attended, and many speeches were delivered by prominent Lithuanians. A collection was made at the banquet to aid the war-stricken people of Lithuania. The collection netted about fifty dollars.

WPA (ILL.) PROJ. 30275

II D 10

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LITHUANIAN

Lietuva, May 18, 1917.

ARCHBISHOP DONATES \$700 FOR
LITHUANIAN WAR RELIEF

J. W. Mundelein, Archbishop of Chicago, has donated seven hundred dollars for Lithuanian war relief. This donation seems to have been made in connection with Lithuanian Day, May 20, 1917, which day was designated by the Pope. Funds for the relief of the war-stricken people of Lithuania will be collected in all Roman Catholic churches in Chicago and elsewhere on that day.

Chicago Lithuanian priests have elected a Lithuanian Day committee composed of Reverends A. Skripka, F. B. Serafinas, and M. Krusas.

WPA (ILL) PROJ. 30275

II D 10

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LITHUANIAN

Lietuva, May 18, 1917.

NET RESULTS OF LITHUANIAN
PARTICIPATION IN ALLIED BAZAAR

(Summary)

Final returns of the Allied Bazaar, which was held four months ago in the Coliseum, and which was sponsored by various national groups for the benefit of the war-stricken people of the Allied nations in Europe, have been received by Attorney Bruno K. Balutis, who was in charge of the Lithuanian participation in the Bazaar.

The Lithuanian section at the Bazaar realized a profit of \$2,180.50. The Lithuanian share of the general admission fund to the Bazaar was \$218.05. Therefore, the Lithuanians realized a total profit of \$2,398.55 for Lithuanian war relief.

WPA (ILL.) PROJ. 30275

II D 10

- 2 -

LITHUANIAN

III H

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Lietuva, May 18, 1917.

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The president of the Lithuanian section at the Bazaar was Mrs. Julia Zimontas, and the vice-president was Mrs. Ona M. Kiras.

WPA (ILL.) PROJ. 30275

II D 10

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LITHUANIAN

Lietuva, Apr. 20, 1917.

BANQUET GIVEN FOR
LITHUANIAN WAR RELIEF

The St. Dominic Society, of Bridgeport, gave a banquet last Saturday in Radavicius hall for the benefit of Lithuanian war relief. The society is a member of the Federation of Chicago Lithuanian Societies, organized last fall to raise funds for the relief of the war-stricken people of Lithuania.

The guests at the banquet were entertained with songs, music, and recitations. Those who contributed to the entertainment were: Mr. J. B. Dyma, Mr. A. Bugalskis, Mr. J. Nisevicius, Mr. B. Vizgirdas, Mr. R. Klimka, Mr. A. Grigaliunas, and Miss M. Radavis. Addresses were made by Dr. A. J. Zimontas, president of the Lovers of the Fatherland Society, and Mr. Kvietkauskas. Mr. B. Butkus was toast-master.

A motion was made and unanimously carried to make a collection from the guests for Lithuanian war relief. The contributions amounted to \$15.05.

LITHUANIAN

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Lietuva, Mar. 23, 1917.

FEDERATION OF SOCIETIES RAISES FIVE HUNDRED
DOLLARS FOR LITHUANIAN WAR RELIEF

The Federation of Chicago Lithuanian Societies, organized last fall to raise funds for Lithuanian war relief, has already raised over five hundred dollars. The money was raised by benefit affairs sponsored by the societies which belong to the Federation. The money will soon be sent to Lithuania, in care of Dr. Jonas Basanavicius, the director of the Lithuanian War Relief Society in Lithuania.

Last Saturday, in the Milda Hall, a meeting was held for the delegates and officers of the various societies of the Federation. Plans for the future activities of the Federation were formulated at the meeting. It was proposed that a big picnic be held in midsummer for the benefit of the war-stricken people of Lithuania; it was proposed that the picnic be sponsored by all societies of the Federation, and that the members of all the societies attend the picnic as a unit. Final decision on this matter was postponed

WPA (ILL.) PROJ. 30275

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- 2 -

LITHUANIAN

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Lietuva, Mar. 23, 1917.

III H

I G until the following meeting, on April 9, at Wodman's Hall, 33rd and
Lime Streets.

At the meeting a vote of thanks was given to the newspaper Lietuva (Lithuania) because of its excellent co-operation with the Federation in all its activities. Lietuva published the advertisements of all the Federation's benefit affairs free of charge, whereas other Chicago Lithuanian newspapers charged for these as for all business advertisements. Furthermore, some of the other publications even made efforts to hamper the activities of the Federation.

At the meeting a few more societies handed in their donations to the war-relief fund. Among these societies were: Truth Lovers Society, Lithuanian Fellowship Society, Sacred Heart of Jesus Society, St. Matthew's Society, and the St. Peter and Paul Society. John Kulis, professional Lithuanian wrestling promoter, handed in fifteen dollars, the proceeds from a benefit wrestling show.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Jan. 26, 1917.

LITHUANIANS NET \$2,540.26 FOR
WAR RELIEF AT ALLIED BAZAAR

The Allied Bazaar held in the Coliseum during the ten-day period from January 10 to January 20 came to a close last Saturday evening. The Bazaar was sponsored by several national groups, among them the Lithuanians of Chicago, to raise funds for the relief of the war-stricken people of the Allied nations of Europe.

The Lithuanian section at the Bazaar realized a net sum of \$2,540.26. This money will be sent to Lithuania for the relief of the war-stricken people of that country. In addition to this sum, the Lithuanians will receive a share of the money that was realized from paid admissions to the Bazaar; the exact amount which they will receive is not yet known. It is believed that altogether about a half million dollars was raised at the Bazaar for war relief.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Jan. 26, 1917.

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IV The last day of the Bazaar was one of the most profitable days for the Lithuanian section; receipts for that day were about five hundred dollars. Lithuanian Day at the Bazaar, Thursday, January 18, also netted about the same profit. The program on Lithuanian Day was provided by the Knights of Lithuania Chorus, under the personal direction of Anthony Pocius.

The total value of the articles that were on sale at the Lithuanian booth amounted to \$450, but some of the articles were not sold. It is therefore clear that the Lithuanian section realized an unusually large margin of profit [on the articles actually sold]. Most of the money raised by the Lithuanians came from the sale of white and green tags, which were pinned on visitors by beautiful Lithuanian girls. [At that time, white and green were the Lithuanian national colors.] Anywhere from ten cents to a dollar fifty-- depending on the generosity of the visitors-- was received for each tag. A fairly large sum was realized from the "Marriage Court" and the "Divorce Court" maintained in the Lithuanian section. These "Courts"

WPA (ILL.) PROJ. 30275

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- 3 -

LITHUANIAN

II B 1 c (3)

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Lietuva, Jan. 26, 1917.

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IV created much fun at the Bazaar as visiting couples were "married" and later "divorced" in mock ceremonies. Miss Ciurlonis officiated as the judge and showed unusually great ability in that role.

Among the workers in the Lithuanian section were Mrs. Masulis, Mrs. Olsauskas, Mrs. Vasilauskas, Mrs. Slikas, Mrs. Kulis, Mrs. Kodis, Mr. Mockus of Cicero, Mr. Zaldokas, and Mr. Sileika.

Most of the articles sold at the Lithuanian booth were low-priced items, such as dolls dressed in Lithuanian national costumes, and typical Lithuanian waistbands. These were very popular items and were completely sold out. Lithuanian handicraft goods sold well also.

Among the higher-priced articles that were not sold was a beautiful portrait of Dr. Jonas Basanavicius [the father of modern Lithuania]. This portrait was priced at twenty-five dollars; later, it will be raffled off for the benefit of Lithuanian war relief.

WPA (ILL) PROJ. 30275

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LITHUANIAN

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Lietuva, Jan. 26, 1917.

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IV A complete report of the results of the Lithuanian participation in the Allied Bazaar will appear in a later issue of the Lietuva.

WPA (ILL) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 29, 1916.

FEDERATION OF SOCIETIES SPONSORS
WAR RELIEF BENEFIT PROGRAMS

(Summary)

The Federation of Chicago Lithuanian Societies, which was organized several months ago to raise funds for Lithuanian war relief, is sponsoring a series of benefit programs for that purpose. The program on each occasion consists of speeches, motion pictures about the war, and musical numbers.

The Federation has already given four benefit programs: in the Bridgeport, the Town of Lake, the 18th Street, and the West Side colonies of Chicago Lithuanians. The proceeds realized from these events were as follows: Bridgeport, \$27; Town of Lake, \$55; 18th Street, \$32; West Side, \$28.50, which sum includes a twenty-dollar donation by Mr. Joseph Saunoris, a Lithuanian tobacco merchant.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Dec. 29, 1916.

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More than fifty Chicago Lithuanian societies have already joined the Federation. Besides supporting all the benefit programs that are sponsored by the Federation, these societies make collections at their meetings and turn the proceeds over to Mr. Kareiva, treasurer of the Federation. Mr. Kareiva is under a two-thousand-dollar bond. All money that is raised by the Federation is deposited in the First National Bank, the largest bank in Chicago, and later is sent to Lithuania.

The St. Joseph's Society, of South Chicago, one of the members of the Federation recently held a meeting at which \$12.25 was collected. The money was turned over to the Federation by Mr. J. Trijonis, treasurer of the Society. Other officers of the Society are Mr. A. Maniokas, president, and Mr. M. Ciuplis, secretary.

Another member of the Federation, the St. Dominick Society, netted a total of \$8 at one of its meetings. The officers of the Society are Frank Vaicekauskas, president; J. Bukantis, secretary; A. Grisius, treasurer.

WPA (ILL.) PROJ. 30275

II D 10

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LITHUANIAN

Lietuva, Dec. 29, 1916.

The next program of the Federation will be a musical concert on February 11, at Pulaski Hall. After that concert has been given, it is planned to hold a gigantic bazaar.

At present, the Federation is making preparations to participate in the Allied Bazaar, which will be held in the Coliseum for ten days, beginning January 10. All the national groups of the Allied nations of Europe plan to participate in this bazaar, which is being held for the purpose of raising funds for the relief of the war-stricken people of the Allied nations in Europe. By participating in this bazaar, the Chicago Lithuanians expect to raise about ten thousand dollars for Lithuanian war relief.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 22, 1916.

CHICAGO LITHUANIANS TO
PARTICIPATE IN ALLIED BAZAAR

(Summary)

Chicago Lithuanians are making extensive preparations to participate in the Allied Bazaar, which will be held in the Coliseum for ten days, beginning January 10, 1917.

The Bazaar is to be held for the purpose of raising funds for the relief of the war-stricken people of the Allied nations in Europe. In addition to the Lithuanians, the following nationalities will participate: French, British, Russian, Belgian, Serbian, Japanese, Montenegrin, Portuguese, Czech, Polish, etc.

The sponsors of the Bazaar's Lithuanian section are the Central Chicago Lithuanian Committee, which was organized to promote Lithuanian Day (Tag Day), held

WPA (ILL.) PROJ. 30275

II D 10

- 2 -

LITHUANIAN

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Lietuva, Dec. 22, 1916.

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I G on November 1, and the Federation of Chicago Lithuanian Societies, which was organized a few months ago for the purpose of raising funds for Lithuanian war relief and in which more than fifty Chicago Lithuanian organizations are members.

Mr. Paul Baltutis has been appointed manager of the Lithuanian section. Jonas Sileika, popular Lithuanian art painter, will be in charge of the art work of the Section.

The fee for each nationality section in the Bazaar is five hundred dollars. However, taking into consideration the limited financial means of the Lithuanians, the Allied Bazaar Committee has granted a section to Chicago Lithuanians free of charge. Mr. J. Patten, president of the Committee, and his brother have donated fifty dollars each to help defray the expenses of erecting the Lithuanian section. The Lithuanians have been allotted a space of

WPA (ILL.) PROJ. 30275

II D 10

- 3 -

LITHUANIAN

II B 1 c (3)

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Lietuva, Dec. 22, 1916.

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I G eighteen by twelve feet.

The idea of holding the Allied Bazaar originated with Mr. J. Patten, who is a millionaire.

All that remains for Chicago Lithuanians to do is to assemble various items that are to be sold in the Lithuanian section. A strong effort is being made to gather typical Lithuanian goods, such as waistbands, aprons, handicraft, towels, wood carvings, table cloths, etc. A group of Chicago Lithuanian women, meeting in the home of Mrs. J. Zimontas, are making up a number of dolls in typical Lithuanian national dress; these will be offered for sale in the Bazaar's Lithuanian section.

By participating in the Bazaar, it is believed that a few thousand dollars, at least, will be raised for Lithuanian war relief. At the same time, the

WPA (ILL.) PROJ. 30275

II D 10

- 4 -

LITHUANIAN

II B 1 c (3)

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Lietuva, Dec. 22, 1916.

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I G political aspirations of the Lithuanian nation will be advertised and
advanced.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Nov. 17, 1916.

COLLECT \$25,000 IN CHICAGO ON LITHUANIAN TAG DAY

(Summary)

More than \$25,000 was collected in Chicago during Lithuanian Day (Tag Day) Wednesday, November 1, for the relief of the war-stricken people of Lithuania. The day had been designated for that purpose by an official proclamation of President Woodrow Wilson. It is estimated that about \$150,000 was collected on that day in the United States.

Nearly three thousand Lithuanian women and girls acted as solicitors on Lithuanian Tag Day in Chicago. They all had white collection boxes on which the words "In the Name of Mercy Help Starving Lithuania" were printed in blue letters. Most of the solicitors were so busy and enthusiastic that they neglected to eat dinner, and many of them neglected their supper as well.

WPA (ILL.) PROJ. 30275

II D 10

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LITHUANIAN

Lietuva, Nov. 17, 1916.

The captains of the various districts, in automobiles, were busy all day supplying the solicitors with tags, etc. These automobiles bore signs with the words "Today America is Helping War-Stricken, Starving Lithuania."

The Main headquarters of the Chicago Lithuanian Tag Day Committee were located in the Loop, in the Great Northern Hotel. The headquarters were in charge of Dr. A. Z. Zimontas, Mr. C. Kasputis, Mr. J. Sinkus, Mr. Glebaitis, B. K. Balutis, Paul Baltutis, and others. Mr. Kasputis was chairman of Lithuanian Day in Chicago.

Two Lithuanian groups solicited funds for Lithuanian war relief on Lithuanian Day in Chicago. One group was composed of Catholics and Nationalists; the other group, headed by K. Jurgelionis, Casimir Kugis, and P. Grigaitis, was composed entirely of Chicago Lithuanian Socialists. The latter group had about two hundred solicitors on the streets of Chicago and collected a little more than four thousand dollars. The Catholics and Nationalists, with more than two thousand solicitors, collected about twenty-one thousand dollars.

WPA (ILL) PROJ. 30275

II D 10

- 3 -

LITHUANIAN

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Lietuva, Nov. 17, 1916.

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Chicago Lithuanians would have collected considerably more had not the Chicago City Council also issued permits to ten non-Lithuanian groups (Armenians, Syrians, charitable institutions, charitable societies, etc.) to solicit funds in Chicago on Lithuanian Tag Day. Some of the groups that were soliciting funds did not have permits. The presence of so many different solicitors on street corners confused and irritated the public--some people voiced their displeasure.

The following Lithuanian speakers, who aided a great deal in making Lithuanian Day a success, deserve special praise: Reverend F. Serafinas, Attorney B. K. Balutis, Dr. A. J. Zimontas, Dr. K. Drangelis, Architect Zaldokas, Mr. Giraitis, Mr. P. Mulevicius, Mr. Ginaitis, Mr. Paul Baltutis, and others.

The central Chicago Lithuanian Day committee encountered many obstacles before Lithuanian Day arrived.

Thirteen factories in Chicago refused to accept an order to make collection

WPA (ILL.) PROJ. 30275

II D 10

- 4 -

LITHUANIAN

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Lietuva, Nov. 17, 1916.

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boxes because they were unable to fill the order in time. Finally, after a diligent search, a factory was found that accepted the order--five thousand boxes at twenty-seven dollars per thousand.

Because the time was limited, great difficulty was also experienced in locating a printer to produce 200,000 tags for contributors and 5,000 tags for solicitors. A Lithuanian company, the Milda Printing House, finally accepted the order for three hundred dollars. Later it was learned that at least two hundred thousand additional contributors' tags would be needed. Since the printer was unable to handle the additional order in such a short time, the pupils of St. George's [Lithuanian] Parochial School were mobilized to help the printer. Some members of the central committee helped with the work and even worked nights. Our deepest gratitude and thanks are hereby extended to the boys and girls of St. George's Parochial School for their help in producing the required number of tags for contributors."

Besides the collection boxes and tags, the committee had 215,000 pamphlets

WPA (ILL.) PROJ. 30275

II D 10

- 5 -

LITHUANIAN

III H

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Lietuva, Nov. 17, 1916.

IV

printed in the English language about Lithuania and its sufferings. These pamphlets were distributed by the solicitors free of charge to contributors on Lithuanian Day.

The central Chicago Lithuanian Day committee also serviced neighboring cities, towns and states during Lithuanian Day with advice, collection boxes, tags and pamphlets. The following communities were served: Aurora, Batavia, Benton, Bush, Centralia, Harvey, Kankakee, Bedford, Moline, Rockdale, and Tilden, all in Illinois. Service was also rendered to the following communities outside the state: Atlasburg, Pa.; Beloit, Wis.; Gary, Ind.; Port Washington, Wis.; Humphrey, Neb.; Indiana Harbor, Ind.; Kansas City, Kas.; Lansing, Mich.; Milwaukee, Wis.; North Loop, Neb.; Sioux City, Ia.; Valparaiso, Ind.; and Winnipeg, Canada.

The committee received word from the central committee in Wilkes-Barre, Pennsylvania, that letters asking for contributions had been sent to all

WPA (ILL.) PROJ. 30275

II D 10

- 6 -

LITHUANIAN

III H

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Lietuva, Nov. 17, 1916.

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Catholic priests and Presbyterian ministers in the United States. Therefore, the Chicago committee sent three thousand letters to Methodist and Baptist ministers in the states of Illinois, Indiana, Wisconsin, and Michigan. They responded rather generously. The names of those who contributed are given in another part of this article.

The English Language press in Chicago co-operated splendidly with the central Chicago Lithuanian Day committee. The following newspapers informed their readers about Lithuanian Day: The Chicago Tribune, an article; The Record Herald, an article and an editorial on October 31; The Daily Journal, an article and editorial on October 31; The Evening Post, an editorial on October 31; The Chicago American, an article on October 31; The Chicago Examiner, an article and a solicitor's photograph on October 31, and another article and solicitor's photograph on November 2; Abendpost (German), an editorial on October 31.

The following is a list of the amounts that were collected in the various

WPA (ILL.) PROJ. 30275

II D 10

- 7 -

LITHUANIAN

III H

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Lietuva, Nov. 17, 1916.

IV

districts of Chicago on Lithuanian Day: Atlantic [47th Street and Wentworth Avenue], \$167.98; Bridgeport, \$2,769.86; Brighton Park (both sections), \$830.96; Burnside, \$224.85; Cicero, \$1,117.00; Englewood, \$121.06; South Englewood, \$269.41; North Side, \$1,064.24; 18th Street [at Halsted Street], \$1,911.66; West Side [22nd Street and Western Avenue], \$1,093.73; West Side, through Mr. K. Zaura, \$520.15; West Side Church Committee, \$112.50; West Pullman, \$295.30; Roseland, \$1,020.01; Town of Lake, \$3,090.84; South Chicago (sent directly to the American Red Cross), \$812.22; and Melrose Park, \$340.

The \$2,769.86 collected in Bridgeport was the largest amount contributed by any Chicago Lithuanian colony. The sum of \$3,090.84 mentioned above for Town of Lake was not all collected in Town of Lake. A group of solicitors from Town of Lake, though stationed in the downtown district, deposited their funds with their neighborhood committee instead of the downtown committee. Therefore, a larger amount should be credited to the downtown district, and a smaller amount credited to the Town of Lake

WPA (ILL.) PROJ. 30275

II D 10

- 8 -

LITHUANIAN

III H

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Lietuva, Nov. 17, 1916.

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district.

The largest donation from non-Lithuanians in Chicago came from the Schoenhofen Brewing Company, and amounted to \$250. This donation was secured through the efforts of Mrs. M. Jasnauskas and Mr. Radomskas.

The following is a list of donations made by individuals, organizations, institutions, etc.: A. L. M. M. Club, \$23.50; Central Manufacturing District Bank, \$5.; Mrs. K. L. Ames, \$10; Dora Wells, \$5; Ed. Yeomas, \$50; Turner Manufacturing Co., \$5; E. H. O'Meara, \$5; Reverend John Henry Hopkins, \$2.50; McWethy Bros., \$15; G. W. Saulesburg, \$2; State Bank of Chicago, \$100; McDonald collection, \$18.64; Western Foundry Company, \$25; Anton Trosta and workers of the Western Foundry Company, \$29.50; Mrs. Bronson Peck, \$5; First Baptist Church, Evansville, Ind., \$10; First Baptist Church, Alton, Ill., \$40; First Baptist Church, Alton, Ill., (2) \$40; El Paso Baptist Church, \$11.25; Baptist Church, Hudson, Wis., \$2.50;

WPA (ILL.) PROJ. 30275

II D 10

- 9 -

LITHUANIAN

III H

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Lietuva, Nov. 17, 1916.

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Immaculate Conception of Holy Mary Society [Lithuanian] of Brighton Park, \$10; Mr. J. Valevicius, \$8; J. Railis, Eaton, Colo., \$2; J. Augas, Homer City, Pa., \$8; Mrs. J. Yozavitas, Ladd, Ill., \$14.20; Miss A. Beinoris, \$5; R. M. Kulinauskas, \$10; J. F. Mikulis, \$12; A. Kurliauskas, \$3.75; A. Saikowski, \$14; F. Jakavicia, \$5; M. Dauksis, \$5; D. Samas, Barnsdale, Mass., \$4; R. Barsis, \$13; Mr. P. Ladyga, De Pue, Ia.; Dr. B. K. Simonek, \$5; Peter Schoenhofen Brewing Company, \$250; K. Kateiva, \$2.25; J. Rimkus, \$2; K. Wonkiewicz, Lucerne Mines, Pa., \$2; Reverend M. Lee, \$10; All Saints Society [Lithuanian] of Brighton Park, \$10; St. Augustine Society [Lithuanian] of South Englewood, \$50; South Englewood Society of Patriotic Lithuanians, \$100; and St. Joseph's Society [Lithuanian], West Pullman, \$10.

The following amounts were received by the Chicago committee from out-of-Chicago committees: Lyons, Ill., \$23.13; Bush, Ill., \$93.43; Lansing, Mich., \$42.06; Indiana Harbor, Ind., \$337.92; Kankakee, Ill., \$277.50; Centralia, Ill., \$60.40; Atlasburg, Pa., \$31.50; Aurora, Ill., \$12; and

WPA (ILL.) PROJ. 30275

II D 10

- 10 -

LITHUANIAN

III H

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Lietuva, Nov. 17, 1916.

IV

Benton, Ill., \$105.83.

Altogether, up to November 16, the central Chicago Lithuanian Day committee received \$19,257.34 from Tag Day proceeds and donations from Lithuanian organizations; a total of \$799.34 was received from individual donators; and \$983.77 was received from communities outside Chicago. Therefore, the Committee received a grand total of \$21,040.45.

The Committee incurred the following expenses: Five thousand collection boxes from R. C. Hauf & Company, \$135; printing done by the Milda Printing House, \$685.75; addressing and mailing of three thousand letters by Buckley, Demont & Company, \$17.70; the printing of letters, envelopes, and pamphlets by Stromberg Allen & Co., \$292.50; for printing by Draugas Publishing Company, \$16.25; for addresses of Methodist ministers furnished by Methodist Book Concern, \$1; and miscellaneous expenses incurred by C. Kasputis, head of Lithuanian Day in Chicago, \$48.95. Total expenses

WPA (ILL.) PROJ. 30275

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- 11 -

LITHUANIAN

Lietuva, Nov. 17, 1916.

amounted to \$1,407.15.

The money has been temporarily deposited in the State Bank of Chicago. Donations from individuals, organizations, and institutions are still being received. Therefore, the total proceeds from Lithuanian Tag Day will exceed the above-mentioned figure.

WPA (ILL.) PROJ. 30275

II D 10

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LITHUANIAN

Lietuva, Oct. 27, 1916.

WPA (ILL.) PROJ. 30275

TOWN OF LAKE LITHUANIANS
DONATE \$413.11 FOR WAR RELIEF

Town of Lake Lithuanians donated a total of \$413.11 for Lithuanian war relief at a mass meeting on October 3, 1916, in the Holy Cross Parish Hall. The principal speakers at the meeting were M. Ycas, Lithuanian representative in the Russian Duma, and Reverend J. Zilinskas; both came to America from Lithuania a few weeks ago to collect funds for Lithuanian war relief.

The principal donators at the meeting were: Reverend Al. Skripka, twenty dollars; Miss Ursula Pudzuvelas, ten dollars; Joseph Elias, St. Marcinkevicius, M. Siaudagalvis, Reverend Petraitis, Just. Dudenas, John Petroska, Joseph Draksa, Miss O. Sukis, Aug. Jurgela, Mrs. Juze Andrejauskas, B. Kuizinas, five dollars each; Mr. J. Enceris, three dollars; John Mikutis and M. Mikutis, two dollars and fifty cents apiece; Ig. Zelnis, Mik. Zizenas, A. Ivanauskas, B. Maskaliunas, Mrs. Baltis, Mr. Rakauskas, V. Juodelis, Al. Dambris, M. Krauklis, V. Dauksa, V. Juodelis, Ant. Kleiva, St. Virkaitis, A. J. Kareiva, Miss Julia Lapinskas, Peter Kvetkus, Mrs. L. Ramanauskas, A. Kavaliauskas, and Mr. Z.

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LITHUANIAN

Lietuva, Oct. 27, 1916.

WPA (ILL.) PROJ. 30275

Pietris, two dollars each; others donated smaller amounts.

[A long list of the donators of one dollar and less follows].

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LITHUANIAN

Lietuva, Oct. 13, 1916.

WPA (ILL.) PROJ. 30275

LITHUANIAN DAY COMMITTEES FORMED IN ALL CHICAGO COLONIES

Lithuanian Day (Tag Day) committees have been formed in all Chicago Lithuanian colonies. These committees are units of the Central Chicago Lithuanian Committee which was recently organized to make plans for and to conduct the Lithuanian Day, November 1, 1916.

The main purpose of the neighborhood committees is to recruit girls and women as solicitors for the Lithuanian Day.

All girls and women who wish to act as solicitors are asked to notify the committees in their neighborhoods. If that be inconvenient, then fill out and sign the blank on this page and send it to the Central Chicago Lithuanian Committee, care of Mr. C. Kasputis, 3246 South Halsted Street, Chicago, Illinois.

[Translator's note: The names and addresses of the members of the various committees in each colony are given, together with a long list of names of girls and women who have pledged to act as solicitors.]

WPA (ILL.) PROJ. 30275

II D 10

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LITHUANIAN



Lietuva, Oct. 13, 1916.

YCAS AND ZILINSKAS RAISE MONEY IN CHICAGO FOR WAR RELIEF

Last Saturday, Martynas Ycas, Lithuanian representative in the Russian Duma, and Reverend Jonas Zilinskas left Chicago. They are going to Cleveland, Ohio; from there they will go to Pittsburgh, Pennsylvania and other Lithuanian-American colonies.

While in Chicago the guests received many invitations through the Lietuva to speak in many Lithuanian-American colonies. Among the colonies that invited them are Omaha, Nebraska, Scranton, Pennsylvania, Wilkes-Barre, Pennsylvania, and Pittston, Pennsylvania. A few invitations also came from the New England states.

Attorney B. K. Balutis, editor of the Lietuva, and Mr. K. Kasputis accompanied the guests to the railroad station. The guests stated that they are greatly satisfied with the treatment they received in Chicago and with the generosity of Chicago Lithuanians.

The distinguished guests came to America a few weeks ago for the purpose of collect-



LITHUANIAN

- 2 -

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Lietuva, Oct. 13, 1916.

ing funds for the relief of Lithuanian war victims in Europe. Three hurriedly prepared mass meetings, with the guests as the principal speakers, were held in Chicago. A total of \$1,050 was raised at these mass meetings for Lithuanian war relief. The mass meeting in Town of Lake netted \$413.; in the Bridgeport district, \$363.; in the West Side district, \$270.

It would have been possible to raise twice as much money if there had been time to arrange meetings for the guests in more Chicago Lithuanian colonies.....
.....

According to reports, people who heard the guests speak are greatly pleased with their visit to Chicago. The people who attended the mass meetings learned many things from the guests about the plight of the Lithuanians in Europe that they did not know before.

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LITHUANIAN

Lietuva, Oct. 13, 1916.

WEST SIDE LITHUANIANS RAISE MORE FUNDS FOR WAR RELIEF



The united Lithuanian societies of the West Side sponsored a mass meeting on September 29, at Meldazis Hall, 23rd Place and South Oakley Avenue, for the purpose of raising funds for the relief of Lithuanian war victims in Europe. The affair was a great success, thanks to the efforts of the speakers at the meeting. The main speakers were: J. J. Bagdziunas, Attorney Bruno K. Balutis, and Reverend F. B. Serafinas. They spoke in a lively and energetic manner about the sufferings and plight of our brothers and sisters in Lithuania.

The West Side Lithuanians, as on all previous occasions, responded with generous donations for the aid of their war-stricken fatherland. The affair netted \$146.35.

The principal donors were: J. J. Bagdziunas, J. Savanoris, and J. Molis, twenty dollars each; Mr. J. Krotkus, Z. Balcikonis, ten dollars each; Mr. F. Zukas, two dollars; others donated smaller amounts.....

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LITHUANIAN

Lietuva, Oct. 13, 1916.

[Translator's note: A list of the names of the smaller donors, one dollar and less, is given.]



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LITHUANIAN

Lietuva, Oct. 6, 1916.

ORGANIZE SOLICITORS FOR LITHUANIAN DAY IN CHICAGO

A meeting of all Chicago Lithuanian committees for the Lithuanian Day was held in St. George's parish hall last week. About sixty delegates from various Chicago Lithuanian colonies attended. The main purpose of this meeting was to enlist and organize a large army of girl and woman solicitors for the Lithuanian Day (Tag Day) on November 1, 1916.

Delegates from the Central Chicago Lithuanian Committee reported that at the last meeting of the Committee it was decided how many solicitors each Lithuanian colony in the Chicago area should furnish: Bridgeport, 1,500 solicitors; Town of Lake, 1,500; 18th Street district, 1,500; West Side district, 1,000; Cicero, 500; South Chicago, Atlantic, Melrose Park, Maywood, Englewood, Roseland, Pullman, Brighton Park, from one hundred to two hundred each.

Various plans for recruiting the required number of solicitors from each colony were discussed and approved at the meeting.



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LITHUANIAN

Lietuva, Oct. 6, 1916.

MASS MEETING FOR WAR RELIEF

(Summary)



A total of \$363.11 was collected at a mass meeting held last Monday evening at St. George's parish hall, 32nd Place and Auburn /now Lituanica/ Avenue. The principal speakers at the meeting were Mr. Martynas Ycas, Lithuanian representative in the Russian Duma, and Reverend Jonas Zilinskas. Both recently arrived in America from Europe for the purpose of raising funds for Lithuanian war relief.

Reverend Zilinskas, the first speaker, delivered a long but very interesting address on what he saw in Lithuania after it was occupied by the German army.

Mr. Ycas, the second speaker, explained the plight of Lithuanian refugees in Russia. /Translator's note: A copy of these two addresses appear in this issue of the Lietuva.

The hall was filled to capacity. Everyone listened very attentively to the

II D 10

- 2 -

LITHUANIAN



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Lietuva, Oct. 6, 1916.

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"voice of the Fatherland", the two guests from Lithuania. Both orations were illustrated with slides, which were made from photographs of Lithuanian refugees in Russia and war scenes in Lithuania. These photographs were brought to America by Mr. Ycas and Reverend Zilinskas.

The principal donors at the meeting were: Vincent Petrauskas, M. Zaldokas, Reverend Matthew Krauciunas, Dr. K. Drangelis, Dr. A. J. Zimontas, Reverend Jerome Vaiciunas, and Attorney B. K. Balutis, all of whom donated five dollars each; Reverend Vincas Dargis donated three dollars; Casimir Andrijunas, John Dimsa, K. K. Genaitis, Mr. Simaitis, J. Stankunas, Anthony Misevicius, and D. Slenis each donated two dollars; I. Armuzis donated one dollar and fifty cents; others donated smaller amounts. [Translator's note: A long list of the smaller donors who contributed one dollar each is given.]

A total of \$224.50 was collected from those who donated one dollar or more; a total of \$52.11 was collected from those who donated less than one dollar each; a total of \$86.50 was realized from the admission of fifteen cents each. Therefore, a total of \$363.11 was raised at the affair for Lithuanian war relief.

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- 3 -

LITHUANIAN

Lietuva, Oct. 6, 1916.

[Translator's note: A photo of Reverend Jonas Zilinskas appears in this issue of the Lietuva; a photo of Mr. Martynas Ycas appeared in the September 22 issue of the Lietuva.]



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Lietuva, Oct. 6, 1916.

THE BUD DIED BEFORE IT BEGAN TO BLOOM

(Editorial)

LITHUANIAN
WPA (ILL.) PROJ. 30275

The united front of all Chicago Lithuanian factions that was formed recently for the coming Lithuanian Day (Tag Day) on November 1, 1916, terminated after existing for a few days--the bud died before it began to bloom. The united front was dissolved last Sunday at the meeting of the Central Chicago Lithuanian Committee, which was recently formed for the purpose of making plans for and to conduct the Lithuanian Tag Day on November 1. The Socialists dropped out, but the Nationalists and Catholics are still united and will carry on the work for the Lithuanian Day.

We do not wish to act as judges and will not, therefore, make any indictments. We will relate here only the incidents that brought about the disunity.

After unity was established at a private meeting on Monday of last week, two

II D 10

- 2 -

LITHUANIAN

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Lietuva, Oct. 6, 1916.

WPA (ILL.) PROJ. 30275

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III H Socialist delegates, Kleofas Jurgelionis and Casimir Gugis, were invited to attend the meeting of the Central Committee last Sunday. They accepted the invitation and attended the meeting, in which about sixty delegates participated. At that meeting the delegates were happy over the apparent fact that all Chicago Lithuanian factions had finally united for the Lithuanian Day. It was believed that the unity would last.

However, during the course of the meeting, one of the delegates raised the question: "Can we be assured that the newspaper Naujienos (News) will not continue to play partisan politics in connection with the Lithuanian Day?"

The question was answered by Mr. Jurgelionis (who felt insulted at the question). In his own name and in the name of the Naujienos he stated that he and Mr. P. Grigaitis (editor of the Naujienos) always did adhere to the policy that there should be no politics or factionalism in regard to war relief matters, and that it is out of place to discuss the question of politics and factionalism at the meeting. He also stated that the Socialists will adhere

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III H to the united front as previously agreed upon and will work in har-

I G mony with the other two factions. However, the Socialists did not

I E do so, because on the very first day after the united front was

IV eatablished the Naujienos began to propagate partisan politics and

continues to do so; instead of fostering the principles of unity the pages of the Naujienos are filled with controversial articles about Socialists, Nationalists, and Clericals [Catholics].

Some delegates at the meeting openly condemned the Naujienos for employing such splitting tactics. Mr. Jurgelionis answered the charge by saying that neither he nor his colleague, Mr. Gugis, is able to control the Naujienos and therefore is not responsible for what is published in it. He further stated that although he is president of the Socialist delegation he is not a member of the Socialist party.

The explanation of Mr. Jurgelionis created a strange situation. After the united front was established the Socialists continued their attacks against

- 3 -

LITHUANIAN

WPA (ILL.) PROJ. 30275

Lietuva, Oct. 6, 1916.

II D 10

- 4 -

LITHUANIAN

II B 2 a (1)

III B 2

Lietuva, Oct. 6, 1916.

III C

III H the other two factions in the Naujienos, and now the Socialist dele-

I G gates claim that they have no control over what is being published

I E in their organ, the Naujienos.

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By continuing to attack the other two factions in the editorial pages of the Naujienos, after the establishment of a united front, the Socialists have demonstrated bad faith. As a result, the Central Chicago Lithuanian Committee came to the conclusion that Socialist participation in the united front is more harmful than beneficial; even at this, the first meeting of all factions of the united front, much valuable time and energy have been wasted on various explanations and partisan disputes. And since there is no assurance that such waste of time on explanations and partisan disputes will not be repeated at all other meetings, the Central Chicago Lithuanian Committee notified the Socialist delegation at the conclusion of last Sunday's meeting that further united activities with the Socialists is impossible.

In that manner the "unity" of the Nationalists and Catholics with the Socialists came to an end. This happened because the Socialists refused to cease

II D 10

- 5 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Oct. 6, 1916.

WPA (ILL.) PROJ. 30275

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III H playing partisan politics even for one day.

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I E This incident is very significant. First of all, it shows that even
IV if all the conditions of the Socialists for entering into a united
front with other factions are met they, nevertheless, will not stop
playing partisan politics. It therefore becomes very evident that any real
united front with the Socialists in regards to the Lithuanian Day is impossi-
ble, because to them their party is more important and more dear than the
plight of our brothers and sisters in Lithuania.

. This is very unpleasant, but it is impossible to come to any other conclusion.

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LITHUANIAN

Lietuva, Oct. 6, 1916.

MASS MEETING FOR WAR RELIEF

Last Friday evening, the United Lithuanian Societies of the West Side sponsored a mass meeting for the benefit of the war-stricken people of Lithuania. The main speakers were: J. Bagdziunas, who spoke about the necessity of helping our unfortunate brothers and sisters in Lithuania; Attorney B. K. Balutis, editor of the Lietuva, who delivered an address on the subject "You Will Know Your True Friends Only in the Hour of Dire Need"; and Reverend P. B. Serafinas, who spoke about the coming Lithuanian Day (Tag Day) on November 1, 1916.

Besides the orations, two little girls played the piano and entertained the audience with several recitations. A capacity crowd attended--every seat was occupied. A collection at the meeting netted a total of \$146 for the relief of Lithuanian war victims in Europe.



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LITHUANIAN

Lietuva, Sept. 29, 1916.

CHICAGO LITHUANIAN FACTIONS UNITE FOR LITHUANIAN DAY

(Editorial)

All the Chicago Lithuanian factions, the Nationalists, Catholics, and the Socialists, have finally agreed to form a united front and work in unity for the success of the Lithuanian Day (Tag Day) on November 1, 1916, during which public collections will be made all over the United States for the relief of the war-stricken people of Lithuania. This unity was brought about by the efforts of Mr. M. Ycas, Lithuanian representative in the Russian Duma, and Reverend J. Zilinskas, who recently arrived in America and are now in Chicago. Mr. Ycas and Reverend Zilinskas have come to America in the interests of Lithuanian war relief.

After the Nationalists and Catholics failed to form a united front with the Socialists last week, Mr. Ycas and Reverend Zilinskas were consulted and it was decided to make one more effort to unite all the factions. For that purpose



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LITHUANIAN

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Lietuva, Sept. 29, 1916.

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I E a special meeting of representatives of the newspapers Lietuva

III H (Lithuania), Draugas (The Friend), Katalikas (The Catholic), and

I G Naujienos (News) was held last Monday. That meeting was also attended

IV by the two guests from Lithuania, Mr. Ycas and Reverend Zilinskas.

The guests from Lithuania helped a great deal to bring about unity. After listening to the explanations and pleas of the guests, the Socialist representatives, Mr. Pius Grigaitis, Mr. Casimir Gugis, and Mr. Kleofas Jurgelionis, withdrew the demand, the "ultimatum", of their faction for one third of the collected funds and agreed to accept a one-third representation on the Central Chicago Lithuanian Committee and to abide by all the decisions of the Committee.

Mr. Ycas and Reverend Zilinskas explained at the meeting that "there are no factions in Lithuania at the present time" and that all Lithuanians are work-



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LITHUANIAN

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Lietuva, Sept. 29, 1916.

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I E ing in unity for the relief of war-stricken Lithuanians. They stated
III H that it would not make any difference if one third of the collected
I G funds were sent to Lithuania in the names of the Socialist leaders,
IV such as M. Birziska, J. Saulis, J. Vileisis, or S. Kairys, because
they are co-operating with all other leaders in Lithuania, and some
are even members of the Lithuanian War Relief Society, in which, up to now,
the Chicago Lithuanian Socialists had no confidence. It was also explained
at the meeting that if all Lithuanians in Lithuania are united in war relief
work then there is no reason why Lithuanian-Americans also should not be united
in this great humanitarian work.

Now that all Chicago Lithuanian factions have united, every Lithuanian should
do his or her part to help make the Lithuanian Day a great success, and see
that as much money as possible is collected on that day for the relief of
our suffering brothers and sisters in Europe.



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- 4 -

LITHUANIAN

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Lietuva, Sept. 29, 1916.

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We must not, however, do anything that would mar the unity that has

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been established. This unity can be destroyed if any of the fac-

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tions persists in making dishonest statements and misrepresenting

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facts. For example, in writing about the above-mentioned meeting,

the Naujienos, instead of stating that the Socialists had withdrawn their "ultimatum", stated that "the Nationalists and Catholics had accepted the demands of the Progressive Chicago Lithuanian public". Such a statement was probably necessary to safeguard the prestige of the Naujienos, but it will not help to establish complete harmony among the various Chicago Lithuanian factions. That statement in the Naujienos is especially surprising because Mr. K. Jurgelionis, at a meeting of the Central Chicago Lithuanian Committee, promised in his own name and in the name of the Naujienos not to do anything to mar the unity that had been established.



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Lietuva, Sept. 29, 1916.

The establishment of unity in Chicago should be a good example for all other Lithuanian-American colonies to follow. However, the true situation in Chicago must not be misrepresented, or else the bud will die before it blooms.....



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LITHUANIAN

Lietuva, Sept. 29, 1916.



FEDERATION OF CHICAGO LITHUANIAN SOCIETIES IS GROWING

Last week the St. Martin's Society of Bridgeport joined the Federation of **Chicago** Lithuanian Societies and elected Mr. Vaickus, Mr. Zaranka, and Mr. R. Karnauckas as delegates. In joining, this Society donated twenty-five dollars to the Lithuanian war relief fund of the Federation.

This week the following Lithuanian societies joined the Federation: St. John the Evangelist Society, of the 18th Street colony, with Mr. K. Lauzikas, Mr. Victor Jodelis, and Mr. Alex Dargis as delegates; Girls' and Women's Rosary Society, with Mrs. Barbara Palulis and Mrs. Eva Stopuris as delegates; St. Joseph's Society, of Bridgeport, with Mr. Leo Jogminas and Joseph Jogminas as delegates.

It is rumored that the united Lithuanian societies of South Englewood have planned, and have already decided, to join the Federation. Thus far forty-seven Chicago Lithuanian organizations have joined the Federation.

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LITHUANIAN

Lietuva, Sept. 29, 1916.



The Federation was organized at a meeting of representatives of a group of Chicago Lithuanian societies at Ausra hall, 3001 South Halsted Street, on August 29, 1916. The Federation was formed solely for the purpose of raising funds more effectively for the relief of our war-stricken brothers and sisters in Lithuania.

The officers of the Federation are : Dr. A. J. Zimontas, president; Dr. K. Drangelis, Attorney B. K. Balutis, and John Dimsa, vice-presidents; Mr. Stan-kauskas and Mr. Kvietkauskas, secretaries; Mr. Kareiva, treasurer.

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Lietuva, Sept. 22, 1916.

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III H CHICAGO LITHUANIANS HOLD BIG MEETING FOR "LITHUANIAN DAY"

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I G On September 13, at St. George's parish hall, about five hundred

IV Chicago Lithuanians met to discuss plans for the coming "Lithuanian Day" (Tag Day) on November 1, 1916. The meeting was called by the editorial staffs of the following Chicago Lithuanian newspapers: Draugas (The Friend), Katalikas (The Catholic), Lietuva (Lithuanian), and Savaitinis Draugas (The Weekly Friend).

Among those who attended the meeting were delegates from the fourteen united societies of the West Side; delegates from the twenty-five societies that belong to the Association of Chicago Lithuanian Societies; delegates from various parish societies; prominent Chicago Lithuanian leaders; and other individuals who are interested in helping to make the "Lithuanian Day" a great success.

The meeting was called to order in the name of the Chicago Lithuanian newspapers by Mr. Bruno K. Balutis, the editor of the Lietuva. He invited



Lietuva, Sept. 22, 1916.



Mr. Zaldokas and Dr. A. J. Zimontas to act as chairmen, and Mr. Vitkus and Mr. Giraitis as secretaries.

Then two orations were delivered; one by Reverend Maliauskas, and the other by B. K. Balutis. They explained the great significance of the "Lithuanian Day". Mr. Balutis reported that two Chicago Lithuanian factions, the Nationalists and the Catholics, have agreed to work in unity for that day. He also stated that a strong effort was made to persuade the other Chicago Lithuanian faction, the Socialists, to join this united front, but without success. He said that no agreement was reached with the Socialists because they demanded more privileges than other factions. Therefore, the Socialists have declined to work in unity with the other factions, at least for the time being.

Another oration was delivered by Attorney F. P. Bradchulis. He criticized the Socialists for holding partisanship above everything else, and stated that for such a humanitarian cause, as the relief of our war-stricken brothers and sisters, we should forget our partisan differences, forget that we are Socialists,

Lietuva, Sept. 22, 1916.

Nationalists, or Catholics, and remember that we are all Lithuanians. All those who are interested in dividing our forces into partisan factions for such an important cause are not worthy of the name of Lithuanians.



It was decided at the meeting to elect a Central Chicago Committee, composed of an equal number of members from the Nationalist and Catholic factions. This Committee is to make all necessary plans and arrangements for, and conduct all the affairs of, the "Lithuanian Day" in Chicago.

The following were elected to the Central Chicago Committee: Reverend F. B. Serafinas, chairman; Attorney F. P. Bradchulis, vice-chairman; Engineer Zaldokas, second vice-chairman; Mr. J. Giraitis, recording secretary; Mr. P. Mulevicius, financial secretary; Dr. A. J. Zimontas, treasurer; Attorney B. K. Balutis and Mr. Paul Baltutis, trustees.

Besides the above-mentioned officers of the Central Chicago Committee, five advisors from each Chicago Lithuanian colony were elected to the Committee.



Lietuva, Sept. 22, 1916.

Advisors were elected from Bridgeport, the West Side, Town of Lake, 18th Street, Roseland, etc.

It is interesting to note that there were delegates at the meeting not only from the Chicago suburbs, but also from Waukegan, Illinois. The latter expressed a desire to work jointly with Chicago Lithuanians.

The entire meeting was conducted in an orderly and exemplary manner. The delegates appeared to be greatly pleased that Chicago Lithuanians have agreed to work in unity for such a great humanitarian cause.

The Central Chicago Committee has already held two meetings. Contact has already been made with the Central Lithuanian-American Committee, which was recently formed at the Lithuanian-American Congress at Wilkes-Barre, Pennsylvania. The officers of the Committee are now very active; they plan to call a meeting shortly of all members of the Committee to make definite plans for



Lietuva, Sept. 22, 1916.

the "Lithuanian Day" in Chicago.

It is planned to have at least two thousand solicitors on the streets of Chicago during the "Lithuanian Day". Although the day is still far away, more than two hundred Chicago Lithuanian women and girls have already offered their services to solicit funds on the street corners of Chicago on "Lithuanian Day". That is a very good sign, showing that the day will be a great success.

All girls who are willing to act as solicitors on the "Lithuanian Day" (November 1, 1916) are requested to send their names and addresses to one of the two secretaries of the Committee: J. Giraitis, 7941 South May Street, or P. Mulevicius, 1800 West 46th Street.

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LITHUANIAN

Lietuva, Sept. 22, 1916.

SOCIALISTS HOLD MEETING TO MAKE
PLANS FOR LITHUANIAN DAY

As it is already known, the Socialists refused to enter into a united front with the other Chicago Lithuanian factions for the coming Lithuanian Day (Tag Day) on November 1, 1916, and have decided to make separate arrangements for that day.

These Chicago "rebels" are led and dominated by the newspaper Naujienos (News). The Naujienos called a mass meeting last Sunday morning at Meldazis Hall for the purpose of making plans for the Lithuanian Day. The meeting was called in the name of the League of Chicago Lithuanian Societies, which went out of existence two years ago. Why were the Chicago Socialists ashamed to call the meeting in their own name, and instead hid behind the name of a corpse?

About eleven o'clock in the morning, Mr. Anthony Lalis and others, with paper and pencils in their hands, passed through the hall and registered the names



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LITHUANIAN

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Lietuva, Sept. 22, 1916.

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I G of all those who were at the meeting.

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IV Everyone was asked, "What organization do you represent?" Invariably, the answer received was, "I do not represent any organization, because I am not authorized to represent any organization."

"But anyway you are a member of some kind of organization?"

"Yes, I am, but I came here only as an individual observer; I cannot represent any organization because I have no authority to do so."

Nevertheless, they were registered as "delegates" of the organizations to which they belonged. Some protested against this procedure, but their protests were not heeded. One individual said, "If you want to write it that way, then go ahead; what do I care."

Some time later, Mr. Galskis called the meeting to order. The first thing he



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- 3 -

LITHUANIAN

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Lietuva, Sept. 22, 1916.

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I G did was to ask, "Should we discuss arrangement plans today for the

I E Lithuanian Day?"

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Everyone was quiet. No one answered the question. Then Mr. Pius Grigaitis asked, "Should we hold this meeting?"

Some answered that the meeting should be held.

Mr. K. Jurgelionis was elected chairman of the meeting. He invited Mr. A. Lalis to act as secretary, and Mr. Galskis to act as vice-chairman. No motions were made, but a previously prepared agenda was read and accepted by a majority vote.

Then the following question was raised: "Since this meeting was called in the name of a group of organizations, how can we proceed without knowing what organizations and how many organizations are being represented here, and without



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- 4 -

LITHUANIAN

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Lietuva, Sept. 22, 1916.

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I G knowing who are delegates and who are merely observers?"

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IV It was requested that the meeting be informed as to what organizations were represented at the meeting, because before the meeting started clerks had passed through the hall and gathered this information.

Instead of giving a direct answer to the question, the meeting was informed that this meeting is that of the League of Chicago Lithuanian Societies, that forty societies belong to that League, that everything in regard to this matter was all right, and that more detailed information was not necessary.

Then one individual remarked, "The League of Chicago Lithuanian Societies has died a long time ago; it is already two years since the League held its last meeting; it is ridiculous to speak in the name of a dead organization." His remarks, however, were ignored.



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- 5 -

LITHUANIAN

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Lietuva, Sept. 22, 1916.

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I G Mr. Casimir Gugis, president of the Lithuanian Assistance Fund [a
I E Lithuanian war relief fund set up by Lithuanian-American Socialists],
IV delivered an address. He heaped a large amount of unfavorable criticism
against the Nationalists and Catholics. Among other things, he blamed
those two factions for discriminating against, and for trying to lead by the
nose, the "progressive Lithuanian public". According to him, the "progressive
Lithuanian public" that is patented by the Naujienos must, therefore, make
separate arrangements for the Lithuanian Day.

Later Mr. Grigaitis, editor of the Naujienos, delivered an address, and spoke
twice as long as Mr. Gugis. He repeated everything that had been published
on the subject in Laisve (Liberty) and Kelevis (The Traveler), but especi-
ally in the Naujienos. His remarks were applauded by his followers.

Both speakers invariably employed the term "progressive Lithuanian public",
apparently fearing to antagonize the audience with the term "Socialist".



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- 6 -

LITHUANIAN

Lietuva, Sept. 22, 1916.

It was decided at the meeting to elect a committee, and call it the
"Lithuanian Day Committee".

The proprietor of the hall requested, at this time, that the meeting come to a close as soon as possible, because the hall had been rented out for another meeting on that afternoon. As a result everything was rushed in order to bring the meeting to a quick close. Here, Mr. Jurgelionis submitted a long string of previously prepared resolutions and asked that they be accepted in a "wholesale" fashion. The resolutions were accepted accordingly.

A Lithuanian Day Committee of seven members was hurriedly elected by open ballot. Those elected to the Committee were: Messrs. Grigaitis, Galskis, Ambrozevicius, and others. Since the time was limited, the Committee was authorized to elect its own officers. The same ruling was made in regard to the election of neighborhood committees--their election was left to the organizations.



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- 7 -

LITHUANIAN

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Lietuva, Sept. 22, 1916.

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I G Thus, the hodgepodge "progressive Lithuanian public", consisting of
I E Messrs. Grigaitis, Gugis, Jurgelionis, and Lalis, brought the meeting
IV to a close. Later, the Naujienos published the false statement that
forty-eight Chicago Lithuanian organizations participated in the
meeting. Funmakers! Funmakers!

By the way, during the meeting one man arose and remarked that "if the Socialists in Pittsburgh are able to work in unity and in harmony with other factions then why are Chicago Socialists unable to do likewise, why are they engaged in splitting tactics here?" This remark was met with complete silence, without a single word, as if some one spilled the beans.



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LITHUANIAN

Lietuva, Sept. 22, 1916.

CHICAGOANS AND THE LITHUANIAN DAY

(Editorial)

Chicago Lithuanians have enthusiastically begun preparations for the coming "Lithuanian Day" (Tag Day) on November 1, 1916. The Nationalists and Catholics have agreed to form unconditionally a united front for that day.

The Socialists, however, refused to join the united front. Prior to the big meeting, which was called by the editorial staffs of nearly all Chicago Lithuanian newspapers, and held on September 13 in the St. George's parish hall, an effort was made to draw the Socialists into the United front. A private meeting of representatives of all Chicago Lithuanian newspapers took place in the home of Dr. A. J. Zimontas. The Socialists were represented at that meeting by Pius Grigaitis and Casimir Gugis. These two insisted that Chicago Lithuanians should conduct the Lithuanian Day independently



Lietuva, Sept. 22, 1916.

of the Central Committee which was elected at the Lithuanian-American Congress in Wilkes-Barre, Pennsylvania, because the Socialists do not recognize that Committee. The Nationalists and Catholics answered that they are willing to make such a concession and conduct the Lithuanian Day not as a branch of the above-mentioned Central Committee, but independently in the name of Chicago Lithuanians, provided the Socialists will agree to enter into a united front with the other two factions.

Immediately after this concession was granted to the Socialists, they submitted additional demands. Mr. P. Grigaitis (who was instrumental in the passing of a similar motion at the recent Chicago convention of the Lithuanian Socialist League) reported at the meeting that the Socialists demand the right to send one third of the funds that shall be collected on Lithuanian Day to a Socialist controlled Lithuanian war relief agency in Lithuania, and that one third of the members of the Central Chicago Lithuanian Committee be composed of Socialists. As a result, the representative of the newspaper Draugas (The Friend) arose and stated that



Lietuva, Sept. 22, 1916.

"the Catholics will abide by the decisions of the Lithuanian-American Congress of Wilkes-Barre, Pennsylvania".

Then Mr. B. K. Balutis, representative of the Lietuva (Lithuania), stated that it is apparent that an agreement between the two factions cannot be reached unless each makes some concessions. This remark precipitated a debate along the following lines:

Mr. Grigaitis: "What is the position of the Nationalists, what are their demands? We have stated our position, why are the Nationalists keeping their position a secret?"

Mr. Balutis: "We are not hiding our position; we believe that our position is very clear. We Nationalists do not demand anything except that we desire to work in unity and harmony with all factions to make the Lithuanian Day a great success. We Nationalists guarantee in advance to enter into any kind of united front that shall be agreed upon by the Socialists and Catholics.



Lietuva, Sept. 22, 1916.

Mr. Grigaitis: "Nevertheless, you still did not state your reaction to the demands of the Socialists and the Clericals [Catholics]. What is your position; why are you playing politics?"

Mr. Balutis: "I have already stated our position, and we are not playing politics. It is apparent that if we all wish to form a united front the Socialists and Catholics must make some concessions. In this connection we would like to make a suggestion, which appeared in the newspaper Kova (The Struggle), the official organ of the Lithuanian Socialist League: Let the Socialists receive one fifth of the funds) that shall be collected, and let the disposition of the balance be decided by the Central Chicago Lithuanian Committee, in which the Socialists will be represented. I am submitting this suggestion only because it was made by the Kova and supported by the newspaper Darbininkas (The Worker). In other words, that suggestion is being supported by a part of the Socialist faction and by a part of the Catholic faction. Perhaps it can help us to come to some kind of an



Lietuva, Sept. 22, 1916.

understanding. What is your reaction to this suggestion?"

Mr. Grigaitis: "That suggestion was rejected at the recent Chicago convention of the Lithuanian Socialist League and therefore cannot be accepted here as a basis for discussion."

(In a recent editorial of the newspaper Naujienos (News) Mr. Grigaitis untruthfully stated that "he Mr. Balutis believes that the Socialist Lithuanian war relief agencies should receive only one fifth of the funds that shall be collected on the Lithuanian Day, and if the Socialists refuse to accept this amount then he will support the Central Chicago Lithuanian Committee, which was created by the Lithuanian-American Congress at Wilkes-Barre, Pennsylvania". The truth is that although Mr. Balutis had discussed the subject, he never advocated the above quoted idea either directly or indirectly. Such an unscrupulous distortion of thoughts and falsification of facts reveals that Mr. Grigaitis possesses a weak journalistic conscience.)





Lietuva, Sept. 22, 1916.

Afterwards, other propositions were submitted to the Socialists. For example, they were offered as many representatives on the Central Chicago Lithuanian Committee as the Nationalists and Catholics, under the condition that all decisions of the Committee shall be binding to all factions.

Then Mr. Grigaitis said: "We must be guaranteed not only the right to one third of the membership of the Committee, but also to one third of the funds that shall be collected. This is our minimum demand."

Mr. Balutis: "We are willing to make that concession to the Socialists if they can prove that they will make proper use of one third of the funds that will be collected. If the Socialists can prove this, then we are even willing to let them have more than one third of the funds, if their activities for the Lithuanian Day show that they deserve such an amount."

Mr. Grigaitis: "How can we prove such a thing? We have no detailed information about this matter on hand. We insist that our minimum demands

Lietuva, Sept. 22, 1916.

be guaranteed in advance before we will enter into a united front."

In another effort to come to some agreement, Mr. Balutis said: "Here is another, although rather strange, proposition which might bring us to some kind of an agreement. Mr. Ycas, a Lithuanian member of the Russian Duma, and Reverend Zilinskas will soon arrive in America from Lithuania; Mr. Bulota, another Lithuanian member of the Russian Duma, is already in America. Mr. Bulota is a Socialist, Reverend Zilinskas a Catholic, and Mr. Ycas is a Nationalist. I suggest that these three individuals meet, discuss the problem which we are now discussing here, and then let us all abide by their decision."

Mr. Grigaitis: "That is indeed a very strange suggestion. In the first place, it would be impossible to get these three individuals to meet; another thing, we do not consider Mr. Bulota as a member of our faction."

Mr. Balutis: "But you have stated before that you are not interested in



Lietuva, Sept. 22, 1916.

factionalism, and that you have confidence in Mr. Bulota, who is supporting the very same Lithuanian war relief agencies in Lithuania as you are."

Mr. Grigaitis: "Yes, we do have confidence in Mr. Bulota, but only so far as he is connected with the Lithuanian Assistance Fund [a Lithuanian war relief fund, set up and supported by Lithuanian-American Socialists]. Furthermore, why should we Americans depend on greenhorns to guide our affairs?"

Mr. Balutis: "Is it not true that those greenhorns have precipitated all the quarrels and disputes among Lithuanian-Americans? If there were no quarrels and disputes among Lithuanians in Lithuania, then there would not be any here either. Is not that the truth?"

Mr. Grigaitis: "That is true, but we will never come to any agreement with such arguments."



Lietuva, Sept. 22, 1916.

Mr. Grigaitis was right; no agreement was arrived at. After two hours of discussion the meeting was adjourned without any favorable results. When Mr. Grigaitis left the meeting he said: "We, Socialists, will arrange a "Lithuanian Day" of our own."

Thus, the unity of Chicago Lithuanians was destroyed, because Mr. Grigaitis, who even opposed the suggestion of the Socialist newspaper Kova, desired it to be so.



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LITHUANIAN

Lietuva, Sept. 22, 1916.

TINY LITHUANIAN PERFORMS A PATRIOTIC DEED

Little Joseph Stalilionis, who lives at 3137 West 38th Place, is not a very big "man"; he is probably less than eighteen inches tall. He has not yet tasted the horrors of war and still does not understand the meaning of war, but anyway, he performed a patriotic deed for his fatherland. Thanks to him, the war-stricken people of Lithuania received eleven dollars the other day for relief.

Joseph's christening was held last Sunday, when he reached the age of one month. He is the son of Justus and Ona Stalilionis. Upon the arrival of an "heir", Joseph's parents, in accordance with an honorable Lithuanian custom, gave a big christening party.

The party was attended by relatives and friends. While the guests were enjoying themselves and wishing young Joseph and his parents good luck, the



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LITHUANIAN

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Lietuva, Sept. 22, 1916.

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godfather, Peter Kraujalis, made a motion in the name of his godson to remember our war-stricken brothers and sisters in Lithuania. It was not necessary to urge the guests any further, for they immediately dug their hands into their pockets, pulled out their pocketbooks, and donated a total of eleven dollars, saying, "Grow, healthy little Joseph; grow up to be a big man and a good Lithuanian; you have already started your life in a good way."

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The donations were taken to the newspaper Lietuva (Lithuania) with instructions to transmit the money to the Lithuanian war relief fund.



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LITHUANIAN

Lietuva, Sept. 22, 1916.

CAN WE LEARN FROM AN EXAMPLE?

(Editorial)

We will have a Lithuanian Day (a tag day) on November 1, 1916. Such a "day" can do us much good, but it also can do us much harm. Everything depends upon how we Lithuanian-Americans behave and how much common sense we show.

At this time, while preparations are being made for Lithuanian Day, it would be a good thing to keep before our eyes the example of the Poles. Polish-Americans also had a tag day, a Polish Day. There are about seven times as many Poles as there are Lithuanians in the United States. Nonetheless, they succeeded in collecting only seventeen million dollars. All the Poles had good intentions, but they were not properly organized; they quarreled among themselves and were unable to agree on the division of the collected funds. The results were sad.

Thus far, we are traveling the same road which the Poles traveled. We all appear to have good intentions, but we are quarreling over an empty bag, over partisan



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LITHUANIAN

Lietuva, Sept. 22, 1916.

prestige. Therefore, the same thing can happen to us that happened to the Poles: our partisan quarrels will become known to non-Lithuanian Americans and as a result will collect an insignificant amount of money on Lithuanian tag day.

Let all active leaders of all Lithuanian-American factions keep the example of the Poles in mind. If we cannot learn from that example, we cannot learn from anything else.



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LITHUANIAN

Lietuva, Sept. 22, 1916.

TEXT OF PRESIDENT WILSON'S
PROCLAMATION OF LITHUANIAN DAY

In designating November 1, 1916 as a "Lithuanian Day" (Tag Day), on which public collections will be made all over the United States for the relief of the war-stricken people of Lithuania, President Woodrow Wilson issued the following proclamation:

[Translator's note: The text of this proclamation appears in the Lietuva in both the Lithuanian and English languages. The following is a transcription of the English text.]

"Whereas, I have received from the House of Representatives of the United States a resolution, passed July 21, 1916, reading as follows:

"Whereas, in the various countries now engaged in war there are four millions of Lithuanians, the greater majority of whom are destitute of food,



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LITHUANIAN

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Lietuva, Sept. 22, 1916.

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IV shelter, clothing; and

" 'Whereas, millions of them have been driven from their homes without warning, deprived of an opportunity to make provisions for their most elementary wants, causing starvation, disease, and untold suffering; and

" 'Whereas, the people of the United States of America have learned with sorrow of this plight of millions of human beings, and have most generously responded to the cry of help whenever such an opportunity has reached them;

" 'Therefore, be it

" 'Resolved, that in view of the misery, wretchedness, and hardships which these four millions of Lithuanians are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Lithuanians in the war zone.'



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LITHUANIAN

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Lietuva, Sept. 22, 1916.

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IV "And whereas, I feel confident that the people of the United States will be moved to aid a people stricken by war, famine, and disease;

"Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the request of the House of Representatives thereof, do appoint and proclaim Wednesday, November 1, 1916, as a day upon which the people of the United States may make contributions as they feel disposed for the aid of the stricken Lithuanian people.

"Contributions may be addressed to the American Red Cross, Washington, D. C., which will care for proper distribution.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this thirty-first day of August, in the year



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LITHUANIAN

Lietuva, Sept. 22, 1916.

IV of our Lord, one thousand nine hundred and sixteen, and of the independence of the United States, the one hundred and forty-first."

Signed: Woodrow Wilson

Chicago Lithuanians are now making energetic preparations for that "Lithuanian Day". A big mass meeting of Chicago Lithuanians, called by the editorial staffs of the newspapers Draugas (The Friend), Katalikas (The Catholic), Lietuva (Lithuania), and Savaitinis Draugas (Weekly Friend), took place last Wednesday evening, September 13, at St. George's parish hall. At that meeting a united front was formed by the Nationalist and Catholic factions; the Socialist faction refused to enter into the united front. A Central Chicago Lithuanian Committee, with Reverend F. B. Serafinas at the helm, was elected for the "Lithuanian Day" at the meeting.



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LITHUANIAN

Lietuva, Sept. 15, 1916.

ASSOCIATION OF WEST SIDE LITHUANIAN SOCIETIES

by

V. Lenkauskas

The Association of West Side Lithuanian Societies was recently organized for the purpose of raising funds for the relief of war-stricken Lithuanians in Europe. All funds that are raised by this association are sent directly to a Lithuanian war-relief agency in Lithuania.

The Association is made up of fourteen local Lithuanian societies of various partisan affiliations. It was organized on October 10, 1915, and since that date has been engaged in various activities for raising funds for our starving brothers and sisters across the sea. Funds were raised by holding bazaars, mass meetings, donations from societies, and through the efforts of many local Lithuanian families.



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LITHUANIAN

Pietuva, Sept. 15, 1916.

I will explain in greater detail here how the latter method of collecting funds was operated. Collection blanks for this purpose were printed and distributed to many local Lithuanian families. The collection blanks, which contained a printed explanation of the purpose of the Association, were placed in conspicuous places in all homes. When the families received visitors the latter were asked to make contributions and to sign their names on the blanks. Later, the blanks and contributions were returned to the officers of the Association. In this manner a total of \$140.10 was collected.

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Since its inception the Association raised the following funds for the relief of Lithuanian war-victims:

Collection at first mass meeting	\$ 84.01
Farmers of Lithuania Society	29.00



II D 10
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LITHUANIAN

Lietuva, Sept. 15, 1916.

Society of Lithuanian Brothers and Sisters of America	15.00
Grand Duke Kestutis of Lithuania Society	10.00
Holy Mary Society of Our Lady of Vilnius Parish	10.00
Proceeds from bazaar	754.00
Lithuanian White Star Club	10.00
Proceeds from a mass meeting called and conducted by the second district of the Lithuanian Alliance of America	26.36



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LITHUANIAN

Lietuva, Sept. 15, 1916.

Lithuanian Young Men's	
Singing Society	11.00
Proceeds from collections	
in homes	<u>140.10</u>
Total	\$1,089.47

Expenses were as follows:

Printing	\$11.00
Rental of hall for bazaar	15.00
Rental of hall for mass-meeting	5.00



II D 10

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- 5 -

LITHUANIAN

Lietuva, Sept. 15, 1916.

Incidental expenses \$ 2.50

Total \$33.50

The sum of \$615 was sent through the First National Bank to Mr. J. Aukstuolis, in Stockholm, Sweden, with instructions to turn the money over to Dr. J. Basanavicius, who is head of the main Lithuanian war-relief agency in Vilnius, Lithuania.

The sum of \$312.50 was sent through the Chicago-Russian consul to the Central Lithuanian War-Relief Committee in Petrograd, Russia.

Therefore, a total of \$961 was sent by the Association directly to the Lithuanian war-relief agencies in Europe.

A balance of \$128.49 is still in the hands of Mr. R. Zaura, who is treasurer



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- 6 -

LITHUANIAN

Lietuva, Sept. 15, 1916.

of the Association and is under a thousand-dollar bond.

Thus it is seen that the Lithuanians of the West Side district have raised a substantial sum of money for the relief of our war-stricken brothers and sisters in Europe. During the hot summer months, activities of the Association were more or less at a standstill. Now that cooler weather is approaching, the Association is making preparations to hold a benefit mass meeting on September 29, in Meldazis Hall, 23rd Place and South Oakley Avenue. A number of distinguished Lithuanian-Americans have been invited to speak at that meeting. In this manner it is believed that another substantial sum of money will be raised by the Association for the relief of our unfortunate nationals in war-ridden Europe.



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LITHUANIAN

Lietuva, Sept. 15, 1916.

ENGLEWOOD LITHUANIANS CONTINUE
WAR RELIEF ACTIVITIES
by
Senex

During the hot summer months the activities of the South Englewood Lithuanians in behalf of our war-stricken fatherland were temporarily at a standstill. However, now that the heat of the summer is gone, the Lithuanians of this district have resumed their activities in that direction.

On August 13, two local Lithuanian organizations, the Englewood chapter of the Lovers of the Fatherland Society and the St. Anthony Society, held a joint picnic in Evergreen Park, Illinois, for the benefit of the war-stricken people of Lithuania. The sum of thirty-five dollars, of which twenty-five represents the proceeds from the picnic and the remaining ten a donation from Mr. J. J. Baukas, was sent to the Lithuanian Relief and Autonomy Fund.



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LITHUANIAN

Lietuva, Sept. 15, 1916.

This sum is not large, but it must be remembered that these two organizations, as well as Mr. Baukus, have made donations for this cause several times before. Mr. Baukus deserves to be praised. He is the most successful Lithuanian merchant in this district, and is likewise the most generous with contributions for various Lithuanian causes. Other Lithuanian merchants in this district are less philanthropically inclined.....He also donates the free use of his hall for all charitable purposes.

On September 7, the Committee of Englewood Lithuanian Societies held a meeting to discuss plans for raising more funds for our starving brothers and sisters in Lithuania. It was decided to hold a benefit social on November 18. At that social, a sewing machine worth twenty dollars, a guitar worth five dollars, and an umbrella worth three dollars, will be raffled off. The proceeds will go for the relief of Lithuanian war victims in Europe.

Long discussions took place at the meeting about the coming Lithuanian Day



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LITHUANIAN

Lietuva, Sept. 15, 1916.

(tag day), November 1, on which day public collections will be made all over the United States for the relief of the Lithuanian war sufferers. Two representatives of Chicago's Lithuanians attended the meeting and invited the Englewood Lithuanians to form a united front with the Lithuanians of Chicago for the coming Lithuanian tag day.

Miss M. Radzevicius reported at the meeting that two representatives from Lithuania, Mr. M. Ycas and Reverend J. Zilinskas, will soon arrive in Chicago, and suggested that the Lithuanians of Englewood arrange mass meetings for them. Mr. Ycas, as most of us already know, is a Lithuanian member of the Russian Duma. He and Reverend Zilinskas are coming here to collect funds for the relief of Lithuanian war victims.....

The Lovers of the Fatherland Society, Chapter 65, and the Lithuanian Alliance of America, Lodge 182, have decided to hold a joint benefit entertainment



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LITHUANIAN

Lietuva, Sept. 15, 1916.

this fall. Proceeds from this program will go toward the relief of the war-stricken people of Lithuania.



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LITHUANIAN

Lietuva, Sept. 8, 1916.

CHICAGO LITHUANIANS .

The United States Congress, in sympathy with the war-stricken people of Lithuania, has set aside a Lithuanian Day (a tag day) for the benefit of Lithuania. On that day funds will be collected all over the United States, not only from Lithuanians, but from all other Americans as well. The better we prepare for that day the more funds we will collect for our starving fatherland.

According to reports, Lithuanian Day will be on November 1 (All Saints' Day). Therefore, there is very little time, and there will be very much work to do. In order to start making immediate preparations, and to derive the greatest benefit from this "day for our fatherland", we hereby invite all Chicago Lithuanians, regardless of partisan affiliations, to attend a meeting at which a central Chicago Lithuanian committee will be selected to make preparations for and conduct Lithuanian Day. The meeting will take place on September 13, in St. George's parish hall, corner of Auburn (now Lituanica) Avenue and 32nd Place. The meeting will start at 8 P.M.



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LITHUANIAN

Lietuva, Sept. 8, 1916.

This invitation is being made by the editorial staffs of the following Chicago Lithuanian newspapers: Draugas (The Friend), Katalikas (The Catholic), Lietuva (Lithuania), and Savaitinis Draugas (Weekly Friend).



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LITHUANIAN

Lietuva, Sept. 8, 1916.

LITHUANIAN DAY AND THE SOCIALISTS

(Editorial)

The congress of Lithuanian-Americans which took place on August 17, 1916, at Wilkes-Barre, Pennsylvania, united two of the Lithuanian-American factions, the Nationalists and the Catholics. These two factions have agreed to make joint preparations for the coming Lithuanian Day on November 1, 1916, which was designated by President Wilson as the day on which public collections are to be made all over the United States for the relief of Lithuanian war victims in Europe. Our Socialists, who also participated in that congress, have not definitely decided to join the other two factions in this work and have asked to be allowed three weeks in which to make a final decision.

The Lithuanian Socialist League recently held a convention in Chicago, and at that time made a definite decision in regard to the above-mentioned matter.



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LITHUANIAN

Lietuva, Sept. 8, 1916.



I E As far as we have been able to learn, the convention adopted a resolu-
I G tion which contains the following points:

The Socialists agree to form a united front with the Nationalists and Catholics, but only under the following conditions: (1) one third of the members of the Central Committee must be composed of Socialists; in other words, the Central Committee must consist of four members from each of the three Lithuanian-American factions; (2) one third of all the funds collected on that day must be sent to those Lithuanian relief agencies in Lithuania that are designated by the Lithuanian-American Socialist faction.

That is the position our Socialists have assumed, and if these conditions are not granted they will not go into a united front with the other two Lithuanian factions for Lithuanian Day.

Now the question arises: Are the conditions of the Socialists acceptable? We doubt very much whether they can be accepted, for the following reasons:

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LITHUANIAN

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Lietuva, Sept. 8, 1916.

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I E We believe that the first condition advanced by the Socialists--that
I G the Central Committee be composed of an equal number of members from
all factions--can be accepted. We have been advocating this principle
for a long time as the most feasible and successful method for forming a
united front of all the Lithuanian-American factions. Although the Catholics
have been and still are opposed to this principle, nevertheless for the sake
of unity and for the benefit of our war-stricken brethren in Europe, they
will probably agree to compromise on this point in the same manner as the
Nationalists have agreed to do.

We repeat that for the sake of "holy peace" it is possible to agree with
the first condition set forth by our Socialists. However, the same cannot
be said in regard to the second condition of the Socialists--that one third
of all collected funds shall be sent to an organization or organizations in
Lithuania to be designated by our Socialists. In our opinion, this condi-
tion can hardly be accepted because it is altogether illogical. If the



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LITHUANIAN

Lietuva, Sept. 8, 1916.



I E Socialists are granted the right of equal representation on the Cen-
I G tral Committee with other factions, then they cannot demand additional
rights that are not demanded by the other factions. As to the question
of where and to whom the collected funds are to be sent, that should be de-
cided by a majority of the votes of the Central Committee. This procedure
always has been followed everywhere, is still being followed everywhere,
and should continue to be followed everywhere.

It appears that no compromise can be made in regard to the second condition
that has been set forth by our Socialists. The Socialists base their demand
for one third of the funds on the ground that they can produce more solicitors
for Lithuanian Day than either the Nationalists or Catholics. Perhaps they
can, but their contention is still only a naked speculation, not based on
practical experience. That is one thing. Secondly, as far as we have been
able to learn, the organizations in Lithuania to which our Socialists want

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LITHUANIAN

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Lietuva, Sept. 8, 1916.

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I E to send one third of the collected funds, are practically nonexistent,
I G their activities are so limited and feeble that, compared with those
of the really active organizations, they amount to just about nothing.
It appears that these [Socialist] organizations intend to expand their activities and their scope only when they receive funds from Lithuanian-Americans.

The foregoing statements are undeniable facts. It would seem strange to every more or less thinking person if, when harvest time comes, we would hire a shepherd boy and start training him to be a farm hand, instead of hiring an available full-grown and experienced farm hand. It seems that it would not be logical, and in these critical times it would even be sinful, to waste a large sum of money (one third of the funds collected) for experimental purposes. No matter which way we look at them, the two above-mentioned demands of the Socialists, when considered together, appear to be too unreasonable.

However, it is probable that the Socialists purposely made such harsh demands,



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LITHUANIAN

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Lietuva, Sept. 8, 1916.

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I E knowing in advance that they would not be accepted, in order that

I G afterwards they would be able to place the blame for disunity on the other two factions. Or, perhaps, besides these two demands, the Socialists may have some alternative demands ready in the event that the original demands are rejected. When we receive more complete information on the official decisions of the Socialists at their convention, we will be in a position to make further comment on this matter. It is hoped that some form of unity among the various Lithuanian-American factions will be established, especially for the all-important Lithuanian Day.



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LITHUANIAN

Lietuva, Sept. 8, 1916.

PRESIDENT WILSON PROCLAIMS NOVEMBER 1 AS LITHUANIAN DAY

(Editorial)

According to announcements in the American press, President Wilson has proclaimed November 1 as Lithuanian Day, on which day public collections will be made all over the United States for the relief of Lithuanian war victims in Europe. The newspaper Zvaigzde (The Star) reports that the American Relief Fund for Lithuanian War Sufferers /also known as the Lithuanian Relief and Autonomy Fund/ received an official notification to that effect from Washington, D. C.

Lithuanian-Americans should now increase the tempo of their activities in this field and make all necessary preparations to collect as much money as possible on that day. If we are well prepared and organized for this occasion, it can be expected that a large sum of money for the relief of our war-stricken brothers and sisters will be collected.



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LITHUANIAN

Lietuva, Sept. 8, 1916.

Lithuanian-Americans in every city and town should start now to recruit as many solicitors as possible for Lithuanian Day.



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CHICAGOANS ELECT NONPARTISAN WAR RELIEF COMMITTEE

Lietuva, Sept. 1, 1916.LITHUANIAN

WPA (ILL.) PROJ. 30275

Last Tuesday evening, August 29, at a meeting held in Ausra Hall, 3001 South Halsted Street, the Chicago Lithuanian Nationalist and Catholic organizations decided to launch a united campaign to raise funds for the relief of war-stricken Lithuanians in Europe. There were thirty-six delegates of Chicago Lithuanian organizations at the meeting. It was unanimously decided to elect a permanent committee for immediate action.

The meeting was conducted by Attorney F. P. Bradchulis in a very orderly and exemplary manner. Two troublemakers and obstructionists, who were present at the two previous meetings of this group, were absent on this occasion, and the business of the meeting progressed smoothly and harmoniously.

In view of the fact that there will be much work in connection with the campaign, it was decided to elect a large committee. The following were

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LITHUANIAN

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Lietuva, Sept. 1, 1916.

WPA (ILL.) PROJ. 30275

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elected to the committee: Dr. A. J. Zimontas, chairman; Dr. K.

I E

Drangelis, B. K. Balutis, and John Dimsa, vice-presidents;

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Mr. Stankauskas and Mr. Kvietkauskas, secretaries; Mr. Kareiva, treasurer; Mr. Zalandauskas and Mr. Balandis, board of trustees.

Mr. A. D. Kaulakis, Mr. Tamulevicius, Miss Karalius, Mr. Balnis, Mr. Pranikas, Mr. Dobilas, and Mr. Gaubas were elected to the committee as advisory members for the purpose of assisting the officers and to form various auxiliary committees, such as the collection committee, press committee, arrangements committee, etc.

It was decided at the meeting that the treasurer of the committee must not keep too large a sum of money in his possession; every week, or at least every two weeks, he must deposit all the money in his possession in the First National Bank of Chicago. Previous to this decision, an effort was made to select one of the Lithuanian banks in which to deposit the money of the committee. However, it was argued that if one Lithuanian banker were favored then all other Lithuanian bankers would feel insulted. Therefore, in order to avoid bad feeling among our own bankers, it was decided to select the above-mentioned bank, which is

WPA (ILL.) PROJ. 30275

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Lietuva, Sept. 1, 1916.

one of the largest in Chicago. The treasurer was placed under a bond of one thousand dollars (a larger bond is not necessary because he will not keep the money in his possession).

Discussions took place at the meeting regarding preparations for the coming Lithuanian Day. Dr. Drangelis reported that news has been received from Washington, that President Wilson has officially designated November 1 (All Saints' Day) as Lithuanian Day. On that date public collections will be made all over the United States for the relief of the war-stricken Lithuanians in Europe. The officers of the elected committee were empowered by the delegates at the meeting to make adequate preparations for the observance of Lithuanian Day in Chicago.

It was decided that the delegates of the various Chicago Lithuanian Nationalist and Catholic organizations are to meet once every two weeks, but the officers and committees are to meet at least once every week.

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LITHUANIANLietuva, Sept. 1, 1916.

WPA (ILL.) PROJ. 30275

After the regular meeting adjourned, all the newly elected officers held a meeting and decided to gather next Tuesday evening in Ausra Hall to make plans for action.

Before the close of the main meeting, an article that recently appeared in the Naujienos (News) was read. The article is a protest against the exclusion of Socialists from the united front. Some delegates opposed the reading of the article on the ground that it would be giving undeserved honor and recognition to the Socialists. After the article was read, the delegates laughed at the slanderous phrases of the article and decided to ignore it completely. One member said "Let them bark, and let us go on with our work

After the meeting, the delegates appeared to be very happy over the fact that a united front had finally been established between the Nationalists and Catholics for the benefit of the war-stricken Lithuanians in Europe.

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LITHUANIAN

Lietuva, Aug. 18, 1916.

AN APPEAL FROM CHICAGO LITHUANIAN ORGANIZATIONS

During the past few days letters have been sent out to all Chicago Lithuanian Nationalist and Catholic organizations in an appeal to form a united front of Chicago Lithuanians for the purpose of raising funds for the relief of the war-stricken people of Lithuania. If some organizations did not receive letters it is only because their addresses are not known. For their benefit a copy of the letter is hereby printed:

"Dear Sirs: After reading newspaper accounts of the dire predicament of our brothers in Lithuania, and after hearing their pitiful appeals to Lithuanian-Americans for help, we, the undersigned representatives of various Chicago Lithuanian organizations, assembled on August 1 in Ausra Hall and discussed among ourselves what would be the best possible method of raising funds for Lithuanian war victims. After careful deliberation we agreed upon the following course of action:

"All Chicago Lithuanian societies, lodges, and clubs should form a united

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Aug. 18, 1916.

IV front for the purpose of raising funds for the relief of our war-stricken brothers and sisters in Europe. As we have already learned through our newspapers, the people in Lithuania are now starving to death; they are badly in need of immediate relief; the amount of relief they are now receiving is very inadequate.

"We would like to carry on this relief work in a nonpartisan and nonsectarian manner, solely as Lithuanians who love their fatherland and desire to help their brothers and sisters. We are hereby inviting your organization to join in this humanitarian work.

"We believe that the following is the best method to carry on this work: Each organization, acting independently, should employ various means to raise funds; all funds raised by an organization should be sent directly to Lithuania by representatives of the organization.

"In order to avoid partisan misunderstandings and quarrels we decided that all funds that are raised should be sent to Lithuania, directly to Dr. Jonas Basanavicius [father of modern Lithuania], whom we all know and respect; he

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Aug. 18, 1916.

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IV will then deliver the money to the committee or organization that is engaged in extensive aid for war-stricken Lithuanians. However, if more than one committee or organization in Lithuania is engaged in relief work, Dr. Basanavicius can divide the money among them if, in his opinion it would be beneficial to do so.

"We realize that as the war progresses the situation in Lithuania might change; in view of this possibility we have reserved the right to change our method of sending relief money to the war-stricken Lithuanians.

"All activities for raising funds in Chicago shall be supervised and directed by a committee composed of delegates from the various Chicago Lithuanian organizations. Elections to that committee will take place on August 29 in Ausra Hall, 3001 South Halsted Street, beginning at 8:00 P. M.

"We cordially invite your organization to join in this humanitarian work by sending your president and two delegates to the meeting. Additional information

WPA (ILL.) PROJ. 30275

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- 4 -

LITHUANIAN

Lietuva, Aug. 18, 1916.

in regard to this matter will be furnished at the meeting.

"Let us swing into action, brother Chicagoans ! We are divided into various factions and have three separate war relief funds; we are engaged more in fruitless quarrels and disputes than in useful and productive work. Let us throw aside all party lines and quarrels while our brothers in Lithuania are starving to death. Let us shake hands with one another, fellow Chicagoans, and work in unity. Let us set a good example for all other Lithuanian-American colonies !

"Believing that your organization will not decline to join in this great humanitarian work, we remain,

"Respectfully,

WPA (ILL.) PROJ. 30275

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- 5 -

LITHUANIAN

Lietuva, Aug. 18, 1916.

"Petras Kenutis, Jonas Norvaisa, Kazys Ciuras, Ignacas Pranuckas--Lovers of the Fatherland Society; Ant. Stankauskas --Branch 22, Lovers of the Fatherland Society; Dr. A. J. Zimontas--president, Lovers of the Fatherland Society; A. D. Kaulakis, Jonas Latoza--Simanas Daukantas Society; Jonas B. Dimsa, Jonas Gauba--Illinois Benefit Club; A. J. Kareiva, Jonas Klimas--St. Stanislaus Society; B. K. Balutis --editor of the Lietuva; Dr. A. L. Graiciunas, F. P. Bradchulis --Lodge 36, Lithuanian Alliance of America; Jonas Janulevicius --Lodge 194, Lithuanian Alliance of America; J. Grakauskas--American Society of the Flag of Lithuania; G. A. Sukys--Lithuanian Regal Club; S. Kvietkauskas--Biruta Singing and Dramatic Society; Jonas Gaubas--Sacred Heart of Jesus Society; J. A. Chmieliauskas--Lithuanian Palanga Club; Stan. Vaitekaitis, Kazimieras Sukys, Juozapas Balandis--Society of Lithuanian Patriots, No. 1."

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LITHUANIAN

Lietuva, Aug. 11, 1916.

COLLECTION FOR WAR RELIEF
MADE AT LITHUANIAN PICNIC

The Lithuanian Women's Educational Society held a picnic in the woods at Beverly Hills on July 30. Although the weather was unusually warm on that day, a fairly large crowd of people attended. While the people were enjoying themselves they did not forget their suffering brothers and sisters in war-stricken Lithuania. Miss Karalius delivered a short address and suggested that a collection be made for the relief of the war-stricken people in Lithuania. Her suggestion was approved by Dr. Jonikaitis and others who delivered short addresses.

The collection at the picnic netted \$6.50. This money is being held in the treasury of the Society until more money is raised for this purpose; then it will be **sent** to the Lithuanian Relief and Autonomy Fund.



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LITHUANIAN

Lietuva, July 28, 1916.

HOLD MASS MEETING IN ENGLEWOOD

TO RAISE FUNDS FOR WAR RELIEF

(Summary)

A mass meeting for the purpose of raising funds for the relief of Lithuanian war refugees in Russia was held on July 12 in the South Englewood Lithuanian colony. The principal speakers were Attorney A. Bulota, a Lithuanian member of the Russian Duma, who recently arrived in America to raise funds for the relief of Lithuanian war refugees, and Zemaite, famous Lithuanian woman writer who came to America with Attorney Bulota for the same purpose.

The mass meeting was sponsored by Branch No. 170 of the Lithuanian Socialist League and by Branch No. 18 of the Lithuanian Workers' Literary Society.

Although there were more than two hundred people at the meeting, only twelve dollars were collected. The failure to collect a larger sum is due largely



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I E to Attorney Bulota's unpopularity among Lithuanian-Americans on account of his socialistic leanings and the alleged unfair criticism he is making against the Lithuanian war relief society in Lithuania.

In the past, the South Englewood Lithuanians have been unusually generous with donations for the relief of the war-stricken people of Lithuania. Although there are only three hundred Lithuanians living in South Englewood, they have thus far raised about \$550 for Lithuanian war relief.

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LITHUANIAN

Lietuva, July 28, 1916.



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LITHUANIAN

Lietuva, July 14, 1916.

ENGLEWOOD LITHUANIANS DONATE
MORE MONEY FOR WAR RELIEF

The South Englewood branch of the Lithuanian Relief and Autonomy Fund has been unceasingly active in its efforts to raise as much money for the Fund as possible. This small Lithuanian colony has already raised about five hundred dollars toward this end.

The directors of the local branch of the Fund held a meeting during the latter part of June. The secretary in his financial report stated that the income of the branch from December, 1915 to June 15, 1916 was as follows:

Lodge 182 of the Lithuanian Alliance of America.....	\$2.00
Proceeds from public meeting of local Lithuanian parish.....	6.50
Proceeds from benefit affair sponsored by Branch 65 of the Lovers of the Fatherland Society.....	18.60
Proceeds from a bazaar sponsored by the Committee of Lithuanian Societies of Englewood.....	77.62

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LITHUANIAN

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Lietuva, July 14, 1916.

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Balance in treasury prior to December, 1915.....	45.69
Total.....	\$150.47 (sic)

After hearing the report made by Secretary B. Janulis, the directors decided to send \$125 to the Lithuanian Relief and Autonomy Fund, \$25 of which was designated for the autonomy section of the Fund. Thus, the balance which still remains in the treasury of the branch is \$25.47 (sic).

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LITHUANIAN

Lietuva, July 14, 1916.

COLLECT \$691.42 IN CHICAGO FOR WAR RELIEF

Mr. A. M. Martus is touring Lithuanian-American colonies in the United States to collect funds for the relief of the war-stricken people in Lithuania and to help Lithuania regain her political freedom. He has collected a total of \$691.42 at mass meetings held in four Chicago Lithuanian colonies.

Mr. Martus collected a total of \$346 at a mass meeting in the Town of Lake colony; \$234.11 in the Bridgeport colony; \$85.96 in the West Side colony; and \$25.35 in the Englewood district at a mass meeting held in a hall on Bankans Street (sic).

The following is a list of the principal donors in the Town of Lake colony: Antanas J. Bierzynskis, \$50; Pranas Kibortas, \$50; St. Marcinkevicius, \$25; J. D. Malisevskis, \$35; \$10 each was donated by the New City Savings Bank,

WPA (ILL.) PROJ. 30275

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- 2 -

LITHUANIAN

Lietuva, July 14, 1916.

Julius Slikis, H. J. Mallon, Antanas Ezerskis, Victoria Marcinkevicius, the Zemaitis Printing House, A. Barcius, Walter Pierzynskis, John J. Zolp, John J. Natkowski; \$5 each was donated by Jonas Szukevicia, Michalina Marcinkevicius, Stanley Beinoris, Dr. C. Z. Vezelis, J. F. Eudeikis, Boles Zaleski, A. B. Zemaitis; \$2 each was donated by W. P. Smith, Samuel Rizza, W. L. Jansen, A. F. Czesna, Mikas Vaicekauskas, Mary Brenza, Xavier Rimkiewicz, J. J. Jankauskas, K. K. Strzyneckis, F. K. Strzyneckis; others donated smaller amounts.

The following is a list of the principal donors in the Bridgeport colony: Casimer Kasputis, \$50; Julius Chmelauskas, \$25; Dr. Anthony J. Zimontas, \$20; \$10 each was donated by S. P. Tananevicius, F. P. Bradchulis, A. Olsevskis; \$5 each was donated by Dr. A. Tanevicius, Dr. J. Jonikaitis, J. Sinkus, John W. Zacharevich, Dr. K. Drangelis, Dr. J. Kulis, Dr. A. L. Graiciunas, J. Sernas, F. A. Jozapaitis, B. K. Balutis; \$3 was donated by Dr. P. Wiegner; \$2 each was donated by Joseph Leszynski, P. Zilinskas, J. Kulis, J. Rakauskas, P. Kenutis, J. J. Hertmanowicz, A. J. Zukauskas,

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, July 14, 1916.

J. A. M., and the P. Conrad Studio; others donated smaller amounts.

WPA (ILL) PROJ. 30275

Naujienos, May 19, 1916.

A PRAISEWORTHY WEDDING

Last Sunday, May 14, the wedding of Casimir Gautis and Miss Petronella Butnoris was held in the home of the Liemezis family at 3203 South Lowe Avenue. While the guests were enjoying themselves they did not forget their war-stricken brothers and sisters in Lithuania. One of the guests, Mr. August Jankus, brought this matter to the attention of the guests in a short talk, and suggested that a collection be made among the guests for that purpose. The collection was made and it netted a total of six dollars.

The donations were as follows: fifty cents each by A. Jankus, D. Mitkus, A. Plienis, the newlyweds, Mr. and Mrs. Gautis, J. Nutautas, K. Paulis, J. Siaulis, A. Stankus, J. Lemezis, and N. Lemezis.

The six dollars was sent to the newspaper Naujienos (News) for transmission to the Lithuanian Assistance Fund.

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LITHUANIAN

Naujienos, May 19, 1916.

The Naujienos hereby acknowledges the receipt of the money, which will be transmitted as directed.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Naujienos, May 5, 1916.

CHICAGOANS AID LITHUANIAN WAR VICTIMS AT MASS-MEETING

On Wednesday, May 3, District No. 2 of the Lithuanian Alliance of America sponsored a mass meeting at Meldazis Hall, 2242 West 23rd Place. The principal speaker was Mr. A. A. Martus, who has just returned from Russia. He spoke in detail about the terrible conditions that now exist in Lithuania, and related the sufferings and hardships of Lithuanians who remained in Lithuania and those who fled to Russia as the German army advanced into Lithuania. He also urged the audience to contribute money for the relief of the war-stricken Lithuanians in Europe. A collection was made among the audience, and netted \$26.36.

Mr. Martus urged Lithuanian-Americans to get ready to return to Lithuania after the war. He pointed out the many advantages Lithuanian-Americans would be able to enjoy in a new post-war Lithuania.

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LITHUANIAN

Naujienos, Apr. 26, 1916.

CONTRIBUTIONS FOR LITHUANIAN WAR RELIEF

At an affair sponsored by the Association of West Side Lithuanian Societies, at Meldazis Hall on April 9, a total of \$138.27 was contributed to the Lithuanian war relief fund. This Association was organized a short time ago for the purpose of raising funds for the relief of the war-stricken people of Lithuania.

[List of donors omitted in translation.]

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Naujienos, Apr. 20, 1916.

DONATIONS FOR VITKAUSKAS' FUNERAL AND FAMILY

A total of \$178.30 was donated by Lithuanians to help pay the funeral expenses and aid the family of Zigmās Vitkauskas, popular Lithuanian writer who died of tuberculosis at the age of twenty-six, on April 9, 1916. He was formerly the publisher and editor of the Laisvoji Mintis (Free Thought) and was a member of the editorial staff of the Lietuva (Lithuania). [List of donors omitted in translation.] Mr. Vitkauskas resided at 2614 Montgomery Avenue. He was buried on Thursday morning, April 13, in the Lithuanian National Cemetery. He is survived by a wife and a two-year old son.

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LITHUANIAN

Naujienos, Apr. 11, 1916.

WEST SIDE RAISES LARGE SUM
FOR LITHUANIAN WAR RELIEF

(Editorial)

We wish to call the special attention of our readers to the activities of the West Side Chicago Lithuanian societies in behalf of the war-stricken people of Lithuania. About fourteen Lithuanian organizations in the West Side district have united for the purpose of raising funds for Lithuanian war relief. These organizations are of various partisan shades; nevertheless, they knew how to get together and work in unity. The results of their labor are astonishing.

These organizations have appointed a number of solicitors for donations, and have arranged a benefit bazaar and a benefit social. We do not know how much money has thus far been collected by the solicitors, but the bazaar and social

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Naujienos, Apr. 11, 1916.

netted a profit of \$1,050! This large sum was raised within four days, thanks to the efforts of the organizations of only one district. Other Chicago Lithuanian districts, as well as other Lithuanian colonies in America, can benefit by emulating the united West Side Chicago Lithuanian organizations.

The achievement of the West Side societies in this charitable purpose shows that even mountains can be moved with united efforts.

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LITHUANIAN

Naujienos, Apr. 10, 1916.

BAZAAR AND SOCIAL FOR LITHUANIAN WAR RELIEF

The West Side Lithuanian Societies' Organization for Lithuanian War Relief sponsored a benefit social yesterday in Meldazis Hall, 2242 West 23rd Place. The varied and interesting program began at 8 P. M. The entertainment consisted of music by a mandolin orchestra, declamations, piano solos, two speeches, and the presentation of a drama entitled "Aukso Dievaiciai" (Gods of Gold). The speeches were delivered by P. Grigaitis, editor of the Naujienos, and by Attorney Kucinskas.

The Hall was filled to capacity; many were turned away because of lack of room. The West Side Clericalists [Catholics] attempted to make the affair a failure by holding a mass meeting of their own at the same time, but the people apparently did not pay any attention to them. During an intermission, a collection was made for Lithuanian war relief, but it is not known at this time how much money was collected. Admission to the affair was free.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Naujienos, Apr. 10, 1916.

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IV It should also be noted that the aforesaid group of organizations (fourteen in all) conducted a bazaar for Lithuanian war relief. The bazaar continued for four days, April 6,7,8, and 9, in Meldazis Hall, and was a great success. The amount realized from each affair will be published in a future issue of the Naujienos.

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LITHUANIAN

Naujienos, Apr. 7, 1916.

DONATIONS FOR FAMILY OF BRUNO VARGASAS

A total of \$119.50 was collected at the Lithuanian National Cemetery on April 2 for the benefit of the poverty-stricken family of Bruno Vargasas [Bruno Laucevicius], famous Lithuanian playwright, who died on March 31, after a long illness. [Names of donors omitted in translation.] The money has been given to Mrs. Eugenia Vargasas. [Translator's note: A photograph of Mr. Vargasas' burial appears in this issue of the Naujienos.]

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LITHUANIAN

Naujienos, Apr. 6, 1916.

DONATIONS FOR BRUNO VARGASAS

At a meeting of Branch No. 22 of the Lithuanian Socialist League, held on Saturday, April 1, a collection was made for the benefit of Bruno Vargsas [Bruno Laucevicius], famous Lithuanian playwright, and his family.

Mr. Vargsas is now dangerously ill and he and his family are in dire need.

The Branch donated five dollars, and a collection among the members netted \$9.46. [Names of contributors omitted in translation.] [Translator's note:

Mr. B. Vargsas died on March 31, 1916. A large photograph, taken at the cemetery just before the casket was lowered into the grave, appears in this issue of the Naujienos.]

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LITHUANIAN

Naujienos, Mar. 29, 1916.

FOURTEEN SOCIETIES CO-OPERATE TO AID STARVING LITHUANIANS
by
A. Ambrozevicia

Some time ago, an alliance of fourteen societies was organized on the West Side for the purpose of collecting donations for our starving brothers in Lithuania and Russia. Each of the societies has appointed delegates who meet from time to time and who act for the societies.

Although this alliance was formed only a comparatively short time ago, it has already distinguished itself. A successful mass meeting was called not long ago. In addition, the alliance was responsible for the printing of special blanks which are being distributed to Lithuanian homes. Those who receive these blanks will indicate thereon the amounts they will donate from their weekly pay checks for the war sufferers. From what has been learned, it can be expected that the plan will be successful.

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LITHUANIAN

Naujienos, Mar. 29, 1916.

The alliance has not yet decided through which of the existing funds the collected money will be sent. [Translator's note: Three relief funds were maintained by the Lithuanians.] Because no one fund is being favored, the alliance is composed of people of various views whose only purpose is to collect as much as possible.

Generally speaking, the affairs of the alliance are conducted in an exemplary manner. The delegates of the societies give serious consideration to the problems discussed at the meetings, and harmony is maintained.

The collection of money and its safekeeping is also well organized. Every cent is entered in the books and is then entrusted to a treasurer who is under a thousand-dollar bond. Knowing all this, one can feel assured of the safety of the donated money. Not one cent will be used for outside purposes.

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LITHUANIAN

Naujienos, Mar. 11, 1916.

AN EXEMPLARY CHRISTENING PARTY

During a christening party at the home of Joseph and Anna Dacialas, 2322 West 22nd Place, given in honor of their son on March 5, attention was called to the difficult plight of our brothers and sisters in Lithuania. It was decided to make a collection for their benefit. [Names of donors omitted in translation.] The collection totaled twelve dollars, which sum was sent to the National Fund [one of the three relief funds maintained by the Lithuanians]. Sincere thanks should be expressed to the donors.

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LITHUANIAN

Naujienos, Mar. 3, 1916.

/SOCIALISTS TO HOLD BENEFIT PROGRAM/

Chapter 235 of the Lithuanian Socialist Alliance will sponsor a benefit program for Bruno Vargas on Sunday, March 5. A one-act drama; "The Dream of Solomon," will be presented. The program will be held at Downen Hall, 12001 South Halsted Street.

Friends, you can see that this program is being sponsored, not for business purposes, but to help a man overcome by misfortune. Therefore, we believe you will appreciate our purpose, and will support the program by your attendance. As for the actors, they are determined to please the audience and are conscientiously preparing for the performance. The outstanding actors of Chicago will be in the cast.

Friends! Help our writer who is now in distress!

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LITHUANIAN

Naujienos, Feb. 22, 1916.

ALLIANCE OF WEST SIDE SOCIETIES HOLDS MASS MEETING

On Friday, February 18, the Alliance of West Side Societies held a mass meeting at the M. Meldazis Hall. The purpose of the meeting was to collect donations for Lithuanians who are suffering because of the war.

The societies formed an Alliance so that they could collect as much in donations as possible for the war sufferers.

The Alliance began its activities with a mass meeting in order that all the West Siders could become acquainted with the purpose of the Alliance.

The invited speakers were K. Jurgelionis, S. Tananevicia and A. Zimontas.

All the speakers spoke of the hardships of the war sufferers, describing how they slowly and tortuously starve to death. It was also explained what the Alliance of West Side Societies had already accomplished in soliciting donations.

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LITHUANIAN

Naujienos, Feb. 22, 1916.

IV The Alliance has a plan which is something like this: the Alliance will prepare a certain kind of blank, and authorized agents of the Alliance will call on Lithuanians in their homes, asking them to hang these blanks on their walls as reminders of a promise to donate a nickel or a dime from each pay they receive; Then, at the end of each month, the authorized agents will call again, this time to collect the sum which had been put aside for this purpose.

The Alliance of West Side Societies will not remain content with only this plan, however. It will sponsor mass meetings and fairs which, it seems, are planned for about the beginning of April of this year. In this manner it is believed that the West Siders will be successful in their drive to collect a large sum in donations for the war sufferers.

That this plan can succeed is proved by the first mass meeting of the Alliance. After the speakers had explained the purpose of the meeting a total of \$83.51 was collected in donations. This is a nice sum for a beginning, especially since the audience was not very large.

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Other communities ought to follow this example; for in this manner we can collect more in donations in six months than we usually can in a year and a half.

The West Siders should be wished success in their future efforts.

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LITHUANIAN

Naujienos, Feb. 22, 1916.

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LITHUANIAN

Lietuva, Feb. 18, 1916.

GOOD WORK

by

Ra-kas

Of all the Lithuanian colonies in Chicago, the West Side Lithuanian colony stands as an example when it comes to participating in public affairs.

Now again, the West Side Lithuanians are an example to other Chicago Lithuanian colonies, except the Englewood Lithuanians, who are well known for their good work.

One of the West Side Lithuanian societies--the Farmers of Lithuania--has decided to organize all Lithuanian societies of the West Side into one unit, for the purpose of collecting a larger amount of money for the people who have suffered from the war in Lithuania.

"We waited and waited for someone to organize us," said one West Sider,



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I G "until we realized that the waiting was in vain, so we organized ourselves."

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LITHUANIAN

Lietuva, Feb. 18, 1916.

Up to the present time, fourteen societies have joined this organization, and we hope that the remaining societies will join too. All societies, such as nationalistic, church, and socialistic have joined this organization.

All these societies together will have affairs and regular collections of money.

To make a good start, they have decided to have lectures for that purpose at M. Meldazis Hall, on February 18, in the evening. Admission is free and there will be good speakers.

Much success for the West Side Lithuanians.



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LITHUANIAN

Lietuva, Feb. 11, 1916.

WILL HOLD FAIRS IN ENGLEWOOD

The local committee of the Relief and Autonomy Fund of Lithuania has begun to work for the benefit of the war sufferers in Lithuania. For that purpose they will hold fairs on February 5, 12, and 16 at Baukus Hall, 8430 Vincennes Road. There will be a variety of prizes to be won. Lithuanians are cordially invited to come to these fairs in order to help their brothers who have suffered from the present war.

Englewood Lithuanians can be proud of their contributions to the Lithuanian war sufferers. They are not forgetting our fatherland, Lithuania, and our starving brothers. The St. August Bishop Society arranged for some lectures in this Lithuanian colony. The speakers were Dr. A. L. Graciunas, S. Tananevicius, and J. Gelambeskis. An attempt was made to organize a parish here, but it did not succeed. A committee has been elected, which will go from house to house to get the signatures of those who want to erect a church in Englewood. In his speech, Dr. Graciunas urged the public to donate to the war sufferers in Lithuania. The sum of \$6.50 was collected and delivered to the local committee for the war sufferers.



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LITHUANIAN

Naujienos, Feb. 9, 1916.

NEWS FROM CICERO

Though there are twenty-two Lithuanian societies in Cicero, all with large memberships, they have not accomplished anything idealistic to date. Their most important activity has consisted in taking care of their sick members and in burying their dead. But now that the awful spectre of war has placed an unbearable burden of woe upon our compatriots, Lithuanians have begun seeking ways and means to aid their brothers in their misfortune.

Hitherto, only the local Lithuanian Relief Fund committees have been active here. But now the clubs, lodges, and societies have awakened. Much time is devoted at meetings to discussions of the plight of the war sufferers. The Lithuanian Red Rose Club is the most active organization working for this cause. Through its efforts, an alliance of eight organizations was formed for the purpose of providing aid to those Lithuanians who are suffering because of the war. The following societies sent delegates to the Alliance: The Lithuanian Soldiers' Society, The Evening Star Benefit Club, Lodge 138 of the Lithuanian Socialist Alliance, The Home Owners' Improvement Club, The Lovers of Lithuania

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LITHUANIAN

Naujienos, Feb. 9, 1916.

Society, The Men's and Women's Enlightenment Society, and a committee of the Lithuanian Relief Fund.

A public meeting of the delegates will be held on Wednesday, February 9, at 8 P. M., at Joe Neffas Hall, 1500 West 15th Street. Every delegate is urged to be present.

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LITHUANIAN

Lietuva, Feb. 4, 1916.

GARY, INDIANA, CONTRIBUTIONS TO
THE LITHUANIAN WAR-SUFFERERS

by
S.K.

On January 30 the Lithuanian Alliance of America, Branch 242, held a banquet and lecture at J. Jonaitis hall. The speaker was Dr. A. L. Graiciunas from Chicago. Most of his speech was devoted to the Lithuanian Alliance of America and he urged the people to join this organization without delay.

In the latter part of his speech, he spoke of the horrors of war in Lithuania, the suffering of the people there, and begged the public to donate as much as they could for their suffering brothers in Lithuania. The sum of \$13.45 was collected, and the money will be sent to the Lithuanian War Relief Fund.



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LITHUANIAN

Lietuva, Feb. 4, 1916.

The speaker made a great impression on the people--with the exception, of course, of a few drunkards.....

At the same time, Mr. S. Kriukas came from Chicago for the purpose of organizing in Gary a Lovers of Motherland Literary Society. Of course, he did not succeed that evening, but several persons have pledged that they will organize a branch of this society in Gary.



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LITHUANIAN

Naujienos, Feb. 3, 1916.

DONATIONS TO BRUNO VARGASAS
by
A. Kairys

The following donations for the benefit of Bruno Vargasas, who is ill, have been received by the Eighth District of the Lithuanian Socialist Alliance:

On January 26, \$1 from Mr. J. Baltrusaitis; on January 29, \$2.50 from Mr. S. V. Bacevich. [Translator's note: Names of individual donors omitted in translation.]

On January 29, \$2 from Chapter 128 of the Lithuanian Socialist Alliance, through Mr. B. Zolynas. On January 31, \$1.75 from Chapter 240 of the Lithuanian Socialist Alliance, through Mr. K. Matuliauskas.

On January 31, \$5 from the Lithuanian Independent Club, through Mr. A. Staniulis.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Naujienos, Feb. 3, 1916.

On February 1, \$3 from Chapter 18 of the Lithuanian Socialist Alliance,
through Mr. F. Skamaroskas.

The donations have been turned over to Bruno Vargasas.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Jan. 28, 1916.

STATEMENT OF THE PROCEEDS
FROM THE PLAY "GENEVIEVE"

This performance was arranged by the actor A. Vitkauskas on January 23, 1916 at Pulaski Hall. The income from tickets, buffet, etc., was \$456; the expenses were \$386; and the profit, \$70. This amount, the net profit, was sent through the A. Olszewski bank to the Moscow Lithuanian War Refugees Relief Committee in Moscow, in the name of the committee's president, Mr. J. P. Leonas.

A. Vitkauskas, director
J. Prusinskas, manager.



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LITHUANIAN

Lietuva, Jan. 14, 1916.

TWENTY DOLLARS DONATED TO THE WAR
SUFFERERS IN LITHUANIA

January 8, the board of the Birute Society held its meeting to finish up the affairs of the concert held on December 26. Although this concert was a great success, the Birute had only a fair profit. As we have learned, during the past year, Birute has had a deficit of some eighty dollars. Now, from the proceeds of this concert, twenty dollars has been donated to the war sufferers in Lithuania. From this we can judge that Birute has paid its debts, and has enough money left so that they can donate such a large sum to the war sufferers.

This coming Friday, Birute will repeat its concert at Mark White Square Park Hall; admission is free for those who get tickets from the members of Birute, or from Miss Harris, supervisor of the hall. With this step, Birute brings something new into the life of the Chicago Lithuanians. In truth, not one of the Chicago Lithuanian choirs has been able to accomplish



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LITHUANIAN

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Lietuva, Jan. 14, 1916.

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what the Birute Choir has done. In the future, Birute has
promised to accomplish even more.

After the presentation of the play, "The Bewitched Duke," Birute will
give one concert during Lent.



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LITHUANIAN

Lietuva, Dec. 24, 1915.

ENGLEWOOD LITHUANIANS CONTRIBUTE TO LITHUANIAN WAR RELIEF FUND

At a meeting of delegates from the Lithuanian organizations of South Englewood, on December 9, a decision was made to send \$160 to the Lithuanian Relief and Autonomy Fund. Ten dollars of that sum was designated for the autonomy section of the Fund. There is still a balance of \$47.69 left in the treasury. This sum will be sent to the Fund later, when more money is raised for the cause.

The money mentioned above was raised through benefit affairs arranged by a joint committee of delegates from the Lithuanian organizations of South Englewood.



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LITHUANIAN

Lietuva, Nov. 12, 1915.

AN EXEMPLARY WEDDING

Peter Misevicius was married on October 24 in the West Side Lithuanian colony of Chicago. During the wedding celebration at the bride's home a motion was made and unanimously carried to make a collection among the guests for the relief of Lithuanian war victims and refugees in Lithuania. A total of \$8.50 was donated by the guests who were close friends and relatives of the bride and groom. The money was sent to the Lietuva for transmission to Lithuania.



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LITHUANIAN

Lietuva, Oct. 22, 1915.

GABIA SOROSIS

by

Miss St. Ciurlonis (A Gabian)

About two months ago much was written in the Lithuanian press on the newly organized society, Gabia Sorosis (Gabia Sorority), which was founded by the following Chicago Lithuanian ladies: Miss M. Brenza, Miss Rudauskas, Miss Toleikis, Miss Urbis, and Miss St. Ciurlonis. Some praised the society, but some opposed it on the ground that there are already too many Lithuanian societies in Chicago. Nevertheless, the society still exists and is steadily growing stronger.

It is sad to note that instead of aiding and encouraging our young people to organize for the benefit of Lithuanianism, our older people ridicule and obstruct their efforts. People of other nationalities respect their young people, are proud of them, and aid them in every possible manner. Why cannot we do as they do?



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LITHUANIAN

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Lietuva, Oct. 22, 1915.

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When a member of any other nationality arrives in a large city he or she is widely introduced among people of his or her nationality in an effort to keep that person from leading an isolated and monotonous life; every effort is made to help that person to feel at home. However, this is not done among Lithuanian-Americans. Lithuanians who have been residing in Chicago for a number of years and who live in close proximity hardly know one another. Even after they are casually introduced to one another they soon forget, and when they meet again it is necessary to introduce them all over again.

That is the reason why a group of Chicago Lithuanian ladies have organized this new society, the Gabia Sorosis, whose purpose is to introduce and acquaint the young Lithuanian ladies of Chicago with one another. Later, it will probably be possible to expand the activities of the society into other fields. But first we desire to acquaint our young people with one another. That is not an easy thing to do in Chicago. For that purpose we are sponsoring dances, which offer an excellent opportunity for the young people to



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LITHUANIAN

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Lietuva, Oct. 22, 1915.

become acquainted. It is difficult to understand why some people should oppose and make sarcastic remarks about our activities and view our purpose and aims with suspicion.

Some of our newspapers have conceived the idea that the purpose of the society is "to be happy and make others happy". That is probably one of the aims of the society, but not all people have the same understanding of the word "happiness". A drunkard feels happy when he has plenty of intoxicating liquor to drink; others do not care for intoxicating drinks. There are persons who feel happy when someone glances at them with a lovely smile or showers them with lovely phrases. Then there are people who feel happy because they have never harmed anyone. In other words, not all people feel happy for the same reason.

Therefore, when a group of young ladies assemble and engage in pleasant conversation, they also feel happy. As for "making others happy," there can be no doubt that if everyone behaves properly then all others will be



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- 4 -

LITHUANIAN

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Lietuva, Oct. 22, 1915.

happy. All unfavorable comment in our press about our society has now subsided and we hope it will not recur.

The society is still very young, but its members are craving action. We can hardly accomplish anything without outside assistance. A decision was made at the last meeting of the society to do something to make some orphans happy during the Christmas season. Everyone anxiously waits for that great holiday. During the shopping period before Christmas we all purchase beautiful gifts for our children, relatives, and friends. However, very few people remember the orphans, who never receive any presents. They, too, would appreciate gifts, but they never receive any.

For the above purpose, the Gabia Sorosis will give a grand ball on October 23 at the Unity Club Hall, Chicago, Illinois. The ball will commence at 8:00 P. M. All the proceeds will be used to purchase gifts for orphans and other destitute children. It is highly desirable, therefore, that a large



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- 5 -

LITHUANIAN

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Lietuva, Oct. 22, 1915.

number of people attend this ball and in that manner aid the society to achieve its purpose. This matter should interest not only the young but also other kind-hearted Lithuanians.

A financial report of the proceeds from the ball will be published in our press. Anyone who desires to aid the cause by donating money or clothing are invited to communicate with Miss St. Ciurlonis, 1728 North Wood Street. All individual donators will receive a report, with the names and addresses of the families that were aided by their individual contributions. We believe that all those who will donate gifts to orphans will feel happy because by doing so they will make others happy.

Therefore, let us help one another, open our hearts, and share our happiness with others.

[Translator's note: "Gabia" or "Gabijs" is the goddess of hearth and wealth in Lithuanian mythology.]



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LITHUANIAN

Lietuva, Oct. 8, 1915.

CHICAGOANS DONATE MUCH CLOTHING FOR WAR RELIEF

A large amount of clothing for the relief of the war-stricken people in Lithuania was donated by Chicago Lithuanians. This clothing was collected largely through the efforts of Mrs. Zimontas and Miss M. Radzevicius, and will be sent to the central Lithuanian war relief station in Brooklyn, New York....

Dr. K. Drangelis has announced that the Erie Railroad Company has agreed to transport the clothing free of charge to Brooklyn.



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LITHUANIAN

Lietuva, Sept. 10, 1915.

CLOTHES FOR LITHUANIAN WAR RELIEF

Through the efforts of Mrs. Zimontas a large bundle of clothing was collected for Lithuanian war relief. Another large bundle was collected by Miss M. Radzevicius. An effort is being made to collect a carload of clothing in Chicago and then send them to the central station in Brooklyn, New York from where they will be sent direct to Lithuania.

People who are associated with this work state that Chicago Lithuanians are very generous in contributing clothing for the relief of their war-stricken brothers and sisters. A large amount of clothing can be easily collected if there were more people engaged in this work. According to reports, young Lithuanian ladies are especially successful in collecting clothing. A number of them are devoting their spare time to this cause.

For further information in regard to the collection of clothing for Lithuanian



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LITHUANIAN

Lietuva, Sept. 10, 1915.

war relief, apply or write to Mrs. Zimontas, 3252 South Halsted Street.



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LITHUANIAN

Lietuva, Aug. 13, 1915.

DONATIONS FOR LITHUANIAN RELIEF

(Summary)



According to the latest financial statement the Lithuanian Relief and Autonomy Fund has so far collected a total of \$6,137.68. This sum represents the full amount that has been donated to both sections of the Fund: \$5,354.80 is to go to the war relief section, and \$782.88 to the autonomy section.

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LITHUANIAN

Lietuva, July 30, 1915.

LET US AID OUR FELLOW COUNTRYMAN

by

Dr. A. L. Graicunas

Among us Chicagoans has lived and still lives a young, brilliant, industrious man, the father of a family. His name is Bruno Vargsas [Laucevicius]. He is now lying on his deathbed. His family has become destitute because of his long illness. All his savings were exhausted a long time ago. He was assisted by his intimate friends, but they have grown tired [of contributing].

Permit me to appeal to you, honorable Lithuanians, for your sympathy. Those who can spare some money may kindly send it to the editorial office of Lietuva, 3252 South Halsted Street, Chicago, Illinois. All donations will be handed over to Bruno Vargsas.

MPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, July 30, 1915.

WPA (ILL.) PROJ. 30275

SEND \$10,000 TO LITHUANIA FOR WAR RELIEF

According to Attorney A. A. Slakis, secretary of the National Fund (a Lithuanian-American war relief fund set up by the Catholics), the directors of the National Fund have decided to send ten thousand dollars to the Lithuanian War Relief Society in Vilna, Lithuania. The National Fund sent five thousand dollars to Lithuania for war relief purposes a few weeks ago. Thus, the total will now be fifteen thousand dollars.

This act of the National Fund deserves much praise and warm congratulations.

The Lithuanian Relief and Autonomy Fund (set up by Lithuanian-American Nationalists) has already made two contributions of war relief funds to Lithuania. Another contribution will be made as soon as a sufficiently large sum is collected.

It would be a good thing if the Lithuanian Assistance Fund (set up by Lithuanian-American Socialists) would send the money that it has thus far collected as soon as possible.



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LITHUANIAN

Lietuva, July 16, 1915.

WPA (ILL.) PROJ. 30275

BRIGHTON PARK LITHUANIANS AID WAR VICTIMS

A mass meeting in honor of Stasys Simkus, who recently arrived in America as a representative of the War Relief Society of Lithuania to collect funds for the Society, was held in the Brighton Park district of Chicago last Tuesday, July 13. The principal speakers were Mr. Simkus and Attorney F. P. Bradchulis.

The meeting was hurriedly arranged and received very little advertising. However, thirty dollars was collected at the meeting for the relief of the war-stricken people of Lithuania.

Last Wednesday, Mr. Simkus went to Milwaukee and Sheboygan, where the Lithuanians of Wisconsin arranged meetings in his honor. He was accompanied by Bruno K. Balutis, editor of the Lietuva. Later, Mr. Simkus went to Painesdale, Michigan, in answer to a strong appeal from the Lithuanians of that town. From there he will return to Chicago and immediately leave for Wilkes-Barre, Pennsylvania, where he is scheduled to participate in a mass meeting on July 20.



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LITHUANIAN

Lietuva, July 9, 1915.

COLLECTING CLOTHES FOR WAR VICTIMS IN LITHUANIA

The Women's Lodge (208) of the Lithuanian Alliance of America complains that its efforts to collect clothing for the war-stricken people of Lithuania are meeting with a cold reception from Chicago Lithuanians. Two storage stations for the clothing have been established in two Chicago Lithuanian districts. However, very little clothing is being received.

Additional volunteers are invited to enlist in this work in order to make it successful. Leaders of the Lodge have expressed the desire to see the recently organized Lithuanian ladies' Gabija [goddess of hearth and wealth in Lithuanian mythology] Club join in this work. The main purpose of the Club is to aid the poor. Therefore, by assisting in the collection of clothing for the war victims of Lithuania the Club is performing work that is fully in accord with its principal aim. It is hoped that the members of the Gabija Club will not refuse to enlist in this humanitarian work.



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LITHUANIAN

Lietuva, June 25, 1915.

CHICAGO WOMEN COLLECT CLOTHES FOR WAR VICTIMS

Mrs. Sliupas (wife of Dr. John Sliupas) recently suggested that Lithuanian-Americans collect clothing for their suffering brothers and sisters in Lithuania. This suggestion was approved by the women's lodge (Branch 208) of the Lithuanian Alliance of America. The women have already started collecting clothing. Two storage stations for the clothing have been established: one at 3252 South Halsted Street, with Mrs. Zimontas in charge; and the other at 4605 South Hermitage Avenue, with Mrs. Judeikis in charge. From these stations the clothing will be sent to a central station for ultimate shipment to Lithuania.

The two storage stations mentioned above serve only the Bridgeport and Town of Lake districts. The women stated that they would like to see similar stations set up in other Chicago Lithuanian districts. Those who desire information or assistance in establishing such stations are advised to get in touch with Mrs. Zimontas.



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LITHUANIAN

Lietuva, June 25, 1915.

It is believed that Chicago, the leading Lithuanian-American colony, will also lead in the quantity of clothing collected. An effort will be made to interest other Chicago Lithuanian women's organizations in this work.



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LITHUANIAN

Lietuva, June 18, 1915.

A PLEA FOR UNITY

(Editorial)

Mr. Stasys Simkus, famous Lithuanian composer and musician, who arrived in America a few days ago as a representative of the Lithuanian War Relief Society (in Lithuania) to solicit contributions among Lithuanian-Americans, is now in Chicago. From this Lithuanian-American center he will begin his activities in America.

With mixed feelings we recall the previous delegates of Lithuania to America. The first delegates, Reverend Alsauskas and Reverend Tumas, came here in the interest of education--to solicit funds for the establishment of Catholic schools in Lithuania. The next delegates, Dr. J. Basanavicius and Mr. Ycas, the latter a Lithuanian member of the Russian Duma, came here for purely national reasons--to solicit contributions for the

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LITHUANIAN

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Lietuva, June 18, 1915.

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I E erection of buildings to house Lithuanian national institutions.

I G An overwhelming majority of Lithuanian-Americans heartily wel-

IV comed all of these delegates, and supported the causes which they represented. Factional differences were put aside because it was agreed that schools and buildings for national institutions were important and desirable. All factions, except the Socialists, worked together in harmony.

However, times have changed, and it now appears that our people also have changed. We cannot say that the change has been in the right direction: it has really been in the wrong direction. Something went wrong with the Lithuanian-American machine. It appears that some devil threw a monkey wrench into the machinery and put it out of commission.

The situation among our people is really strange--very strange.....War victims, our starving brothers in Lithuania, are in great need of immediate assistance. That is recognized by every Lithuanian-American without ex-

WPA (ILL.) PROJ. 30275

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- 3 -

LITHUANIAN

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Lietuva, June 18, 1915.

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I E ception. Everyone also agrees that we should assist our suf-
I G fering brothers in Lithuania. That every Lithuanian-American
IV desires to help them also appears to be an unquestionable truth.

Therefore, we have before us an urgent matter of common interest to all our people. We all have the same desire regarding this matter, and we all agree--as we must necessarily agree--that we can produce greater results by working in unison. Nevertheless, our forces are divided, and we are unable to form any kind of united front.

If we would explain our situation to a foreigner [a non-Lithuanian], and ask him for his opinion, what would he say? It seems to us that he would make the following answer: "Call a doctor! Have him examine your heads, because there is probably something wrong with them." Perhaps he might give another answer, the kind Napoleon gave to the barons of Lithuania more than a hundred years ago. It is said that when Napoleon arrived in

WPA (ILL.) PROJ. 30275

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- 4 -

LITHUANIAN

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Lietuva, June 18, 1915.

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Vilna, ancient capital of Lithuania, he called the barons of Lithuania together and asked them the following question: "What do you men of Lithuania desire?" The barons were said to have answered that they did not yet know what they desired. Napoleon then turned to his officers and said, "Appoint a shepherd for this bunch of sheep; they are in need of much whipping."

It seems to us, too, that Lithuanian-Americans are in need of either a whip or a doctor. Such a remark is unpleasant to make, but it nevertheless seems to be true.

The presidents of the three Lithuanian-American war-relief funds, which have been set up by the three Lithuanian-American factions [Nationalists, Socialists, and Catholics], were called together in Chicago last Saturday by Mr. Simkus. The purpose of the meeting was to discuss the question, "Can we all work in unison?" Mr. Simkus is about to make a tour of all

WPA (ILL) PROJ. 30275

II D 10

- 5 -

LITHUANIAN

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Lietuva, June 18, 1915.

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Lithuanian-American colonies, and it would be much more economical, and also more convenient and productive, if only one mass meeting in each colony would be arranged for him by the combined efforts of the three Lithuanian war-relief funds. He made a strong plea at the meeting for all possible co-operation. He asked whether, if it was impossible for the three funds to co-operate with him as one united body in all Lithuanian-American colonies, such co-operation were possible in at least some of the colonies.

The presidents of the three funds agreed that it was necessary to collect money, that the people of Lithuania were in dire need, and that they, the three presidents, strongly desired to aid their brothers and sisters in Lithuania. However, they stated that it was impossible for the three funds to work in unison, impossible even to arrange conferences or hold mass meetings together.

Dr. J. Sliupas, president of the Lithuanian War-Relief and Autonomy Fund

WPA (ILL) PROJ. 30275

II D 10

- 6 -

LITHUANIAN

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Lietuva, June 18, 1915.

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I E [set up by the Nationalists], was the only one of the three
I G presidents at the meeting to express a desire to work in unison
IV with the other two funds. He was of the opinion that the Na-
 tionalists have great confidence in the representative from
Lithuania and that they will heartily support him. The presidents of
the Lithuanian Assistance Fund [Socialist] and the National Fund
[Catholic] refused to consider any united action.

The position of the National Fund appears to be particularly strange.
Its president, Dr. Anthony K. Rutkauskas, stated that his faction will
support Mr. Simkus and the organization he represents as strongly as the
Nationalists will, but will not work in unison with the funds of other
factions.

Really, this is a new phenomenon, strange to Lithuanian life. It is not
only something strange and unprecedented; it is also a very sad state of

WPA (ILL.) PROJ. 30275

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- 7 -

LITHUANIAN

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Lietuva, June 18, 1915.

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I E affairs. That is the reason why we believe that there is some-

I G thing radically wrong with us, and that we need a doctor to examine

IV our heads.

Who can act as our doctor? Mr. Simkus made a valiant effort to cure us, but failed. We believe that only one doctor remains who can cure our disease--our right-thinking public. It should raise its voice and say to our leaders: "Enough of this childishness! You have been shouting to us for years to unite. You have told us that 'where there is unity there is strength'. But now, when a moment has arrived that makes apparent the utmost need for unity, you refuse to lead us toward unity. Instead, you openly try to draw us still further apart."

This matter ought to be deeply pondered by our leaders and by our public. We are in complete accord with the statements expressed by Dr. J. Sliupas, and believe with him that not even one true Lithuanian nationalist will

WPA (ILL.) PROJ. 30275

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- 8 -

LITHUANIAN

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Lietuva, June 18, 1915.

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I E refuse to participate in any united front activities for the bene-
I G fit of our fatherland. We advise Lithuanians of all factions to
IV arrange joint mass meetings wherever possible, and to support
 Mr. Simkus in his efforts to collect funds for the relief of Lith-
uanian war victims.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, June 11, 1915.

INTERNATIONAL CHORAL CONTEST

An international choral contest will take place on June 13 at Riverview Park. Choral groups of eighteen different nationalities have promised to participate. Chicago Lithuanians will be represented by the Biruta Chorus. A total of five hundred dollars in prizes will be given to the best choral groups.

It is said that Polish organizations have pledged to sell seventy thousand tickets to the contest. Tickets have been printed in the American, Polish, and Lithuanian languages.

Proceeds of the contest will go toward the relief of war victims in Poland and Lithuania. The Lithuanian war relief funds will receive sixty per cent of the price of every ticket that is sold by the Lithuanians. The three war relief funds which have been set up by the three Lithuanian-American factions received tickets through Mr. Frank Butkus, general secretary of the League of Chicago Lithuanian Societies, at 3239 South Halsted Street. It is understood that the

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, June 11, 1915.

fund of each faction will receive the [agreed] percentage from only those tickets which the respective faction sell.

Thousands of Lithuanians are expected to attend the contest.

WPA (ILL.) PROJ. 30275

Lietuva, May 28, 1915.

NEW LADIES' ORGANIZATION

A new society, consisting of young Lithuanian women, is being organized in Chicago. The purpose of the society will be the same as that of the Good Fellows--to give relief and gifts to the poor. The following Chicago Lithuanian women are organizing the society: Miss Ciurlionis, Miss Rudauskas, Miss Toleikis, Miss Urbis, and Miss Brenza.

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LITHUANIAN

Lietuva, May 21, 1915.

DONATIONS TO LITHUANIAN
WAR RELIEF FUND

Mr. M. Sipavicius, of Lodge 112 of the Lithuanian Alliance of America, collected a total of \$12.15 in the Town of Lake district of Chicago for the Lithuanian Relief and Autonomy Fund. The principal contributors were: Mr. J. Bulota and Mr. B. Paszkiewicz, one dollar each; Mr. T. Atraska and Mr. P. Sipavicius, fifty cents each. Others donated smaller amounts.

The money was sent to, and has been received by, Mr. A. J. Berzinskas, treasurer of the Lithuanian Relief and Autonomy Fund of Chicago.

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LITHUANIAN

Lietuva, May 21, 1915.

WOMEN'S SOCIETY RAISES \$95.62 FOR CHARITY

The Lithuanian Women's Educational Society, Chicago, Illinois, held a benefit program on February 14 for the relief of war victims in Lithuania. The receipts were \$115.75, and expenses amounted to \$78.49. Therefore, the event netted a clear profit of \$37.26.

The Society held a bazaar on March 27 and 28 for the benefit of indigent members. The receipts were \$78.05, and expenses amounted to \$26.89--a net profit of \$51.16. A collection for this same cause was made among businessmen of the Bridgeport district by Mrs. Z. Puniskis and Mrs. A. Zemaitis. The sum of \$4.30 was realized. A similar collection, made by Mrs. J. Katkevicius and Mrs. J. Virbikas in the West Side district, netted \$2.20. Mrs. O. Viksra collected seventy cents in the 18th Street district. Thus, a total of \$58.36 was raised by the Society for the relief of its indigent members.

The Society expresses its thanks to Mr. Anthony Olsauskas (Olszewski), who

WPA (ILL) PROJ. 30275

II D 10

- 2 -

LITHUANIAN

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Lietuva, May 21, 1915.

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donated the free use of his hall for the programs, to all donors, and to those who assisted in any way in raising the foregoing sums for charitable purposes.

This financial statement and the expression of gratitude, is submitted for the Society by Mrs. K. Katkevicius, its secretary.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, May 7, 1915.

RAISE \$149.42 FOR WAR RELIEF

The 28th (Chicago) Chapter of the Lovers of the Fatherland Society held two benefit programs for the relief of war victims in Lithuania. The first program, which was held on December 31, 1914, netted a profit of \$15.80; the second program, on April 24, yielded \$7.67. The Chapter thus raised a total of \$23.47.

The Farmers of Lithuania Society, in the West Side colony, donated \$100 from its treasury for the cause of war relief. In addition, a total of \$25.95 was collected from members at the last three monthly meetings. Thus, the Society's contribution amounted to \$125.95.

The sum of \$149.42, raised by the two societies, was sent directly to Lithuania through the Vilija agency. The money was sent to the Educational Society of Lithuania at Vilna, with instructions that the money be used for the relief of Lithuanian war victims. Dr. J. Basanavicius, famous Lithuanian patriot, is the president of the Educational Society.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, May 7, 1915.

Stan. A. Krukas, of the Lovers of the Fatherland Society and a member of the committee which sent the money to Lithuania, thanks all contributors and all those who assisted in raising the money.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Apr. 23, 1915.

DONATIONS FOR LITHUANIAN WAR RELIEF

Mr. A. Bacevicius collected a total of \$3.30 in Roseland, Illinois, for the Lithuanian Relief and Autonomy Fund of Chicago. The principal donor was Dr. S. Petraitis, who gave one dollar.

Mrs. Ona Tutlis and Mrs. Ona Sarkis collected a total of \$12.75 in Cicero, Illinois, for the above-mentioned fund. The principal contributors were J. Permilskis, and M. A. Sarkis, with one dollar each. A. J. Miliauskas, K. Matulevicius, J. Balakas, P. Boscukis, J. Cepulis, and A. Saltis donated fifty cents each. Others donated smaller amounts.

The above sums were sent to, and received by, Mr. A. J. Berzinskas, treasurer of the Lithuanian Relief and Autonomy Fund of Chicago.



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LITHUANIAN

Lietuva, Apr. 23, 1915.

HOLD BENEFIT WRESTLING SHOW FOR WAR RELIEF

A wrestling show for the benefit of war victims in Lithuania was held last Saturday evening, April 17, in St. George's (Lithuanian) parish hall, 32nd Place and Auburn (now Lituanica) Avenue.

There were two matches. The first match was between Blendow and Billy Lynn, both lightweights. The latter won by scoring two falls, in eighteen and in ten minutes respectively. The second match was between Charley Cutler, the American heavyweight champion, and Peter Zilinskas, well-known Lithuanian wrestler. This match ended in a draw after a half-hour of wrestling; neither scored a fall. Zilinskas was never in danger, but Cutler was twice in danger of being downed. Both men appeared to be well trained and experienced wrestlers; it is difficult to decide who is the better.

During an intermission period Mr. Norkus, famous Lithuanian "strong man",



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LITHUANIAN

Lietuva, Apr. 23, 1915.

demonstrated his strength. He bent several heavy iron bars, drove a nail through a maple board three inches thick with his fist, and broke a heavy piece of stone with that same fist.

Mr. Norkus and the wrestlers participated in the program without remuneration. Therefore, Lithuanians ought to be very thankful to them, because the compensation for such services usually amounts to hundreds and even thousands of dollars.

It is to be regretted that there was insufficient time properly to advertise the show. For that reason the attendance was not large.



Lietuva, Mar. 26, 1915.

WOMEN'S SOCIETY HELPS THE POOR

The popular Lithuanian Women's Educational Society is active in various fields of endeavor. The Society never fails to assist in every possible way those of its members who are in dire need. Members who are in a critical financial predicament, especially unemployed or sick members with children, are constantly appealing to the Society for assistance. The Society does not have enough funds. Available funds in the treasury are not sufficient to support several families for an indefinite period of time. Nevertheless, the Society utilizes as much money as possible from its treasury for relief purposes. Assistance to individuals usually averages about twenty dollars per person. The Society has already expended a fairly large sum of money for this purpose.

Collections for relief purposes are made at the meetings of the Society. There is an elected committee to look after such matters. Relief work



Lietuva, Mar. 26, 1915.

is not a small part of the activities of the Society.

The Society has decided to hold a bazaar for the benefit of its indigent members. The bazaar will be held on March 27 and 28 at Milda Hall, 3138-42 South Halsted Street. Those who sympathize with this humanitarian cause have already donated a large number of valuable articles, which will be raffled off at the bazaar. In addition, a varied and well-prepared program will be presented for the enlightenment and entertainment of those attending.



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LITHUANIAN

Lietuva, Mar. 26, 1915.

CICERO LITHUANIANS DONATE \$22.70 FOR WAR RELIEF

Ona Tutlis and Ona Sarkis have collected a total of \$22.70 in Cicero, Illinois, for the Lithuanian Relief and Autonomy Fund of Chicago.

Cicero businessmen donated a total of \$9.75. J. Mironas, A. Slauteris, and R. N. Barsis donated one dollar each; others donated smaller amounts.

A total of \$12.95 was collected in a canvas of the homes on 50th Court. Miss O. Jakaitis and Mr. K. Gasiunas donated one dollar each; others donated smaller sums.

The same collectors also collected a total of \$7 in Chicago. Dr. A. L. Juska donated \$5; S. P. Tananevicius, \$1; others donated smaller amounts.

The collectors turned the \$29.70 over to Mr. A. J. Berzinskas, treasurer of the Lithuanian Relief and Autonomy Fund of Chicago.



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LITHUANIAN

Lietuva, Mar. 26, 1915.

BRIDGEPORT LITHUANIANS DONATE \$29.65 FOR WAR RELIEF

A total of \$29.65 was collected in the Bridgeport district of Chicago by Mrs. J. Zimontas, Mrs. M. Giraitis, and Mrs. M. Damijonaitis for the Lithuanian Relief and Autonomy Fund of Chicago. The following is a list of the principal contributors:

Dr. J. Kulis, five dollars; Dr. A. Zimontas, four dollars; Izidore Kulis, two dollars; The following donated one dollar each: J. Petrauskas, D. Gapshis, J. Skinderis, M. J. Kiras, Dr. K. Drangelis, F. Juozapaitis, B. K. Balutis, J. Vitas, and J. Skutas. Others donated smaller amounts.

A total of three dollars and sixty-five cents was donated to the autonomy section of the Fund. Dr. A. J. Zimontas donated one dollar; others donated smaller amounts.

The money was sent to and received by A. J. Berzinskas, treasurer of the Lithuanian Relief and Autonomy Fund of Chicago.



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LITHUANIAN

Lietuva, Mar. 26, 1915.

DONATIONS TO LITHUANIAN WAR RELIEF FUND

Mr. P. Simaitis collected a total of \$11.60 in South Chicago for the Lithuanian Relief and Autonomy Fund of Chicago.

J. Mololepszy and Dr. E. E. O'Brien, donated \$1.00 each; Dr. S. Stein, A. Frand, P. Lapina, Lukas Zemaitis, C. E. Inggey, H. C. Leemon, and J. D. Brisender donated fifty cents each. Others donated smaller amounts.

The money was sent to and received by A. Z. Berzinskas, treasurer of the Lithuanian Relief and Autonomy Fund of Chicago. He also received fifty dollars from the 122nd Lodge of the Lithuanian Alliance of America.

The above donations raised the present total of the Fund to \$119.95.



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LITHUANIAN

Lietuva, Mar. 12, 1915.

LITHUANIAN ALLIANCE PRESENTS WAR BENEFIT SOCIAL

The Englewood lodge (Branch 182) of the Lithuanian Alliance of America gave a benefit affair on February 28 for the relief of war victims in Lithuania. The program consisted of songs, recitations, and the four-act play, "Jonukas Ir Maryte" (John and Mary). This part of the program was rendered entirely by Lithuanian children, most of whom were sons and daughters of members of the lodge.

Dr. K. Drangelis delivered two addresses at the affair. He spoke on the advantages of belonging to the lodge, and on the war and its effect upon Lithuania. The audience, which was composed of about 150 Lithuanians, appeared to be well pleased with the entertainment and orations. After the program the people enjoyed themselves by playing various Lithuanian folk games. Mr. Krukis was the master of ceremonies. The crowd dispersed around midnight.

A collection was made at the affair for the relief of war victims in Lithuania. It netted \$5.45.



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LITHUANIAN

Lietuva, Mar. 12, 1915.

COLLECT \$3,000 ON LITHUANIAN DAY IN CHICAGO

Lithuanian Day in Chicago was observed on Thursday, March 4. During that day money was solicited on the streets of Chicago, except in the Loop district, for the "Tautos Fondas" (National Fund). Altogether, there were 380 solicitors, women and girls. The seventy-three solicitors in the Bridgeport district collected a total of \$833.90. In the district around 18th and Halsted Streets about \$600 was collected; the Town of Lake district contributed about \$400. About one hundred dollars were collected in each of the other Chicago Lithuanian colonies. All the solicitors collected a total of \$2,810.

During the evening, mass meetings with entertainments were held in all the Chicago Lithuanian colonies. The money which was collected at these affairs boosted the grand total of the day to more than three thousand dollars.



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LITHUANIAN

Lietuva, Mar. 12, 1915.

The solicitors worked from 6:00 A. M. to 6:00 P. M. The largest sums were collected by Miss H. Tananevicius, who collected \$121.68, and by Mrs. Mazeikis, who collected \$37.41. The smallest sum, eighty-five cents, was collected by a young schoolgirl who worked one or two hours after school. The solicitors operating in the French neighborhood reported that the French people were very sympathetic.

The soliciting of funds that day was in charge of the following committee: Mr. P. Mazeika, chairman; Mr. S. P. Tananevicius, treasurer; Mr. Julius Kaupas, secretary; Mr. Paul Baltutis, and others.

[Translator's note: The "Tautos Fondas" (National Fund) was created by the Catholic Lithuanian element in America for purposes of war relief work in Lithuania, and to advance the claims of Lithuania for autonomy].



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LITHUANIAN

Lietuva, Mar. 12, 1915.

AN EXEMPLARY CHRISTENING

At a christening in the home of Mr. D. Varnas, 4316 West 37th Place, Mr. T. Zemaitis urged the guests not to forget our brothers and sisters who are suffering in Lithuania on account of the European war. All the guests reacted favorably to his suggestion. A collection netted a total of \$4.10. In accordance with the wishes of the donors, the money has been sent to the Lithuanian War Relief and Autonomy Fund.



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LITHUANIAN

Lietuva, Mar. 12, 1915.

DONATIONS TO LITHUANIAN RELIEF AND AUTONOMY FUND

(Summary)

The Roseland lodge (Branch 139) of the Lithuanian Alliance of America sent the sum of \$62.76 to the Lithuanian Relief and Autonomy Fund. This sum was raised by a donation from the treasury of the lodge, and from the proceeds of a benefit social which was held by the lodge a short time ago.

The question of which fund the money should be sent to precipitated quarrels at the last two meetings of the lodge. It was finally decided to send the money to the Lithuanian Relief and Autonomy Fund. A separate fund to assist Lithuania has been created by each of the Lithuanian-American factions. The "Lietuvos Gelbejimo Ir Autonomijos Fondas" (Lithuanian Relief and Autonomy Fund) was created by the Lithuanian nationalists; the "Lietuvos Selpimo Fondas" (Lithuanian Assistance Fund) was created by the Lithuanian socialists; and the Catholics set up the "Tautos Fondas" (National Fund).



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LITHUANIAN

Lietuva, Mar. 12, 1915.

ENGLEWOOD LITHUANIANS RAISE \$300 FOR WAR RELIEF



A committee for the purpose of raising funds for the relief of war victims in Lithuania was recently organized by the Lithuanians who reside in Englewood. This committee is composed of delegates from various Lithuanian organizations in Englewood.

The Lithuanians of Englewood are very generous in their contributions for Lithuanian war relief. During the past three months they raised about \$280. It is believed that this sum will be increased to \$300 before it is sent to the Lithuanian Relief and Autonomy Fund. Fifty dollars of this sum will be designated for the autonomy section of the Fund, and the balance for the relief of our brothers and sisters in Lithuania.

At a meeting of the Committee on March 6, at Baubkis Hall, there were discussions as to which of the three Lithuanian war relief funds the committee should send the money which it has raised. After a short discussion it was

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LITHUANIAN



Lietuva, Mar. 12, 1915.

I G decided to send it to the Lithuanian Relief and Autonomy Fund, which
I E was set up by the Lithuanian nationalists. The members of the Committee
are certain that all the money that is sent to this Fund will be honest-
ly used for the relief of Lithuanian war victims and for the liberation of
our fatherland.

There are about seventy Lithuanian families and about one hundred and forty
single Lithuanians living in the Englewood district. In view of that fact,
it must be admitted that the Lithuanians of Englewood have contributed very
generously for the relief of Lithuanian war victims.

The Lithuanian Socialists of Englewood are also raising funds for this cause.
It is reported that they have raised twenty dollars, which they will send
to the Lithuanian Assistance Fund, set up by Lithuanian-American Socialists.

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LITHUANIAN

Lietuva, Mar. 5, 1915.

DONATE FIFTY DOLLARS TO LITHUANIAN WAR RELIEF FUND

The Town of Lake lodge (Branch 122) of the Lithuanian Alliance of America held a meeting on March 2. A decision was made at this meeting to donate fifty dollars to the Lithuanian War Relief and Autonomy Fund. The Lodge held for this purpose on February 12 a benefit social which produced a net profit of thirty dollars. To this sum the lodge added twenty dollars to make the above-mentioned contribution.

Besides the donation, a committee of three was elected at the meeting to solicit contributions from local businessmen for the relief of war victims in Lithuania. The committee is composed of Mr. P. Mazutis, Mr. Frank Venckus, and Mr. Simanauskas.



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LITHUANIAN

Lietuva, Feb. 19, 1915.

HOLD BENEFIT SOCIAL FOR LITHUANIAN WAR VICTIMS

Branch 122 of the Lithuanian Alliance of America gave a benefit social for the relief of war victims in Lithuania, on February 13 in Columbia Hall, which is located in the Town of Lake colony. There were so many numbers on the program that there was not enough time to complete it. The program consisted of songs, recitations, orations, etc.

In spite of inclement weather, a fairly large number of people attended the social. The arrangements committee estimates that there will be about twenty dollars profit from the social. The money will be turned over to the Lithuanian Relief and Autonomy Fund.



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LITHUANIAN

Lietuva, Feb. 5, 1915.

FORM LITHUANIAN WAR RELIEF AND AUTONOMY FUND IN CHICAGO



(Summary)

A section of the Lithuanian Relief and Autonomy Fund was established at a meeting of representatives of the Chicago lodges of the Lithuanian Alliance of America. The meeting was called by the officers of the Second (Chicago) District of the Lithuanian Alliance of America. The section will be known officially as the Lithuanian Relief and Autonomy Fund of Chicago. The following Chicago Lithuanians were elected officers of the section: M. A. Sarka, chairman; F. K. Strzynecki, secretary; A. J. Berzinskas, treasurer; Dr. K. Drangelis, trustee; A. Kundrota, trustee.

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LITHUANIAN

Naujienos, Jan. 26, 1915.

BENEFIT PROGRAM FOR WAR RELIEF

p.4. The Lithuanian colony at 18th and Halsted Streets presented a benefit program for relief of Lithuanian war refugees in Lithuania, Saturday, January 23, at Cernauskas Hall, 1900 S. Union Avenue. The program consisted of songs, monologues and declamations.

The famous "Ruta" (the rue) Choir sang a few typically Lithuanian songs. Miss A. Gedvilas and Miss O. Petrauskas entertained the audience with a guitar and "Balalaika."

J. Jankauskas sang a solo. The program was concluded with monologues and declamations.

Mr. Frank Butkus delivered a long oration on the subject: "The War Situation in Lithuania." He explained the unhappy predicament of Lithuania war refugees and made a strong appeal for relief funds.



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Naujienos, Jan. 26, 1915.

A collection was made at the gathering and netted \$10.00. The money was later turned over to the Lithuanian Relief Fund.



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LITHUANIAN

Naujienos, Jan. 20, 1915.

CAN ANYONE DONATE A STOVE?

p.3.... A certain Lithuanian family, consisting of a widow and three daughters, the youngest only eighteen months old, is badly in need of a stove to heat their flat. The mother, who was widowed two years ago, cannot afford a stove because she has been unemployed for some time on account of an ulcerated foot. The League of Chicago Lithuanian Societies hereby appeals to the Lithuanians of Chicago to assist this poor family. Anyone who has an extra stove or wishes to assist the family should apply at the office of the League at 3112 So. Halsted St.

Naujienos, Jan.19,1915.

"PHILANTHROPISTS"

p.3.... A series of balls, to raise funds for "charity" are being planned in the Auditorium hall on Feb.9, 10, 11, by 20,000 employees of the Chicago Telephone Co., Commonwealth Edison Co., and the Peoples Gas Light and Coke Co.

The employees of these companies had been informed that each employee was expected to purchase one ticket to one of these balls. Believing that the price of a ticket would be about 25 cents, the employees agreed with the plan.

The selling of tickets has now started. The bosses of the various companies approach each employee personally and ask: "How many tickets will you take?"

When the employee answers "I will take one", then the boss answers angrily: "No, you must take two."

Fearing the loss of his job the employee answers: "All right". The employee then receives two tickets, and the price of each ticket is one dollar.

To the worker, who very often lacks even five cents to go to a moving picture



Naujienos, Jan.19,1915.

show, such "charity" appears to be a great burden and positively unbearable. However, he takes the tickets; otherwise he might lose his job and fall into the ranks of the unemployed, who are being beaten with clubs by the police for walking in the streets.

The profit from these balls will go to the United Charities, a "philanthropic organization," which succeeds often enough in exploiting or jailing relief clients, but not in dispensing relief.

The money received by the United Charities is spent as follows: 30 cents from each dollar goes for direct relief, while the remaining 70 cents is spent for salaries of highly paid inspectors, investigators, and other officials. These people, of course, are being well paid by charity; but to the workers it is merely a fraud.

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Naujienos, Jan.18,1915.

SOCIALISTS PRESENT BENEFIT PROGRAM

p.4... The 137th chapter of the Lithuanian Socialist League presented a theatrical play and program for the benefit of war refugees in Lithuania, Jan. 10, at 158 E. 107th Street, Roseland, Ill. The affair was a great success and gave a fairly good profit.

A large audience was entertained with a one act comedy entitled "One of Us Must Get Married:" Although the actors were amateurs, nevertheless, they gave an excellent performance.

After the play an address on the war situation in Lithuania was delivered by Dr. K. Drangelis. Another speaker explained the various mutual-aid features of the Lithuanian Alliance of America and urged people to join that organization.

One of the speakers suggested that a collection be made among the audience for relief of war refugees in Lithuania. Miss E. Baranauskas, Miss A.Kavoliunas,



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Naujienos, Jan.18,1915.

Miss F. Bruskas and Mrs. Z.Klibas passed through the audience and collected a total of \$17.65.

The program was concluded with songs by the Ruta Choir, lead by J. Lankelis, and by the Aidas Choir of the Lithuanian Woman's Society.

Mr. A. Bacevicius, head of the program committee, wishes to thank all those who participated in the program and those who attended the entertainment.

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LITHUANIAN

Lietuva, Jan. 15, 1915.

DONATE TWENTY-FIVE DOLLARS TO LITHUANIAN
WAR RELIEF FUND



The 36th Lodge of the Lithuanian Alliance of America held a meeting last Sunday, January 10, at the Ausra hall. Among other matters, a decision was made at the meeting to donate twenty-five dollars to the Lithuanian Relief and Autonomy Fund.

The question of whether or not the Lodge should join the League of Chicago Lithuanian Societies was raised at the meeting. Final decision on the matter was put off indefinitely. Sentiment at the meeting was very strong against joining the League.

Two new members joined the Lodge at the meeting; both enrolled in the one-thousand-dollar death benefit class.

Since this was an annual meeting, the new officers of the Lodge officiated. Dr. A. L. Graicunas is president.



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LITHUANIAN

Naujienos, Jan. 13, 1915.

WAR RELIEF CONTRIBUTIONS AT WEDDING.

p. 3.... J. Beliskas, a member of the Lithuania Socialist League, was married to Miss J. Grigaliunas, Jan. 10.

During the course of the wedding celebration the groom suggested that contributions be made for relief of war refugees in Lithuania. Thirteen Dollars and Twenty-five Cents was collected and sent to the Lithuanian Relief Fund.

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Naujienos, Jan. 9, 1915.

WAR RELIEF CONTRIBUTIONS

p. 8.... On New Year's day, a number of guests assembled at the home of K.Jankaitis. During the course of the celebration a suggestion was made and adopted to aid our brothers who are starving and dying in the war fields in Lithuania. A collection netted \$9.50, which was later sent to the Lithuanian Relief Fund.

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LITHUANIAN



Naujienos, Jan. 7, 1915.

WAR RELIEF GATHERING HELD IN BURNSIDE

p. 4.... The Lithuanian Educational Society of Burnside, Ill., held a public gathering Dec. 19 for the purpose of raising funds for the relief of war refugees in Lithuania.

Mr. P. Glebauskas addressed the audience and appealed for contributions to the Lithuanian Assistance Fund.

There was a disagreement among the people as to which relief fund the contributions should go. There are three different relief funds set up by three conflicting groups: The Lithuanian Assistance Fund, by Nationalists; the National Fund, by Catholics; and the Lithuanian Relief Fund, by Socialists. The question was settled by a vote of the audience. Nineteen votes were cast for the Lithuanian Assistance Fund and ninety-six votes for the Lithuanian Relief Fund.

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LITHUANIAN

Lietuva, Dec. 25, 1914.

BENEFIT PROGRAM ARRANGED FOR LITHUANIA

Three organizations, the Lovers of Lithuania Society, the St. Augustine Society, and Lodge 782 of the Lithuanian Alliance of America, co-operated in arranging a program on December 20, the purpose of which was to collect donations for war sufferers in Lithuania.

P. Mulevicius read a paper entitled "Life in the Cities and on Farms". Then Dr. K. Drangelis and Mr. Stepulionis spoke on the necessity of providing relief to suffering Lithuania. In between the lecture and speeches the Misses A. Ulkis, B. Zilevičius, and K. Šalučkas recited many beautiful poems which pleased the audience very much.

Donations for the Lithuanian Assistance Fund were collected after the speeches. [Translator's note: Here follows the list of donors, which I am omitting. The total sum collected was \$10.40.] The program ended at 10:30 P.M.



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LITHUANIAN

Lietuva, Dec. 25, 1914.

[THEATRICAL PRESENTATION]

(Summary)

The Alliance of Dramatic Societies presented "The Perches" at the new Lithuanian Milda Theater Sunday afternoon.

The various actors revealed their best talents in this performance.

The proceeds of the affair were donated for Lithuanian war relief. Because of this, Mr. Olszewskis, who owns the Milda Theater, made no charge for the use of the theater.

The Sarpalius and Herman orchestras played during the performance. The musicians also donated their services.

It is estimated that about a hundred dollars profit was made.



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LITHUANIAN

Lietuva, Dec. 18, 1914.

SOCIETIES CONFER ON PLANS TO RAISE FUNDS
FOR LITHUANIAN WAR RELIEF



A conference, at which plans for raising funds for war sufferers in Lithuania were discussed, was held by a group of societies at the J. Baukus Hall in Englewood, on December 5. Societies represented and the names of the individuals who represented them follow: The Lovers of Lithuania Benefit Society--J. Marazas, B. Janulis, S. Barzda, V. Janulis, S. Peceliunas, J. Janulis, and Gvergzdis; the Archbishop Augustine Society--J. Janulis, P. Januskevicius, K. Janulis, M. Janulis, J. Puisis, J. Janulis; Lodge 182 of the Lithuanian Alliance of America--J. Baukus, Mrs. P. Gvergzdis, P. Krasauskas; Lodge 170 of the Lithuanian Socialist Alliance--B. Diliunas, J. Niaura, and Kubiliunas. The chairman of the meeting was P. Januskevicius; J. Janulis served as secretary.

The majority at the meeting voted not to co-operate with the Socialists. When the majority passed this motion, the Socialists and their sympathizers who were present left the hall.

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LITHUANIAN

Lietuva, Dec. 18, 1914.



The following were named to the committee in charge of collecting donations: J. Marazas, chairman; B. Janulis, vice-chairman; I. Janulis, recording secretary; P. Krasauskas, financial secretary; J. Baukus, treasurer; J. Janulis and S. Barzda, trustees. The following comprise the committee in charge of soliciting house-to-house donations: B. Janulis, S. Barzda, and J. Marazas.

When the question of where to deposit the money donated for war sufferers was raised, it was decided that, for the time being, the treasurer is to keep the money until further plans are made. The treasurer is under a two-hundred-dollar bond.

At the end of the meeting, \$8.25 was collected for the cause of Lithuanian relief and autonomy.

In addition, The Lovers of Lithuania Society donated twenty-five dollars from its treasury. The St. Augustine Society donated ten dollars.

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LITHUANIAN

Lietuva, Dec. 11, 1914.

DONATIONS FOR LITHUANIA

The Cicero Lithuanian Societies Alliance sponsored a program of speeches and recitations last Saturday.

The program was opened by M. Gabraitis. There were five speakers: Dr. K. Drangelis, J. Kristisonas, B. K. Balutis, F. P. Bradchulis, and F. Strielciunas. Several girls rendered recitations. The purpose of the affair was to raise funds for Lithuania.....A total of \$18.25 was collected. With previous contributions, the total in the treasury is now \$30. These donations will be sent to Mr. T. Paukstis, treasurer of the Lithuanian Relief and Autonomy Fund. Despite the bad weather, many people were present.

The Cicero Lithuanians, it is said, are not satisfied with the total collected thus far and are determined to speed up the collections.



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LITHUANIAN

Lietuva, Nov. 20, 1914.

WEST SIDE YOUTH MAKES DONATION

by

B. Lenkauskas

A large number of young people assembled at the home of Miss B. Zilvicius last Saturday night to sample some candy which had been sent from Lithuania. The meeting, which seemed to have no definite purpose, nevertheless served a useful purpose.....During the dinner speeches and recitations were made. Everybody's attention was turned to the present European war. The young people, realizing the difficulties which Lithuania must face at this time, donated a total of thirteen dollars to aid Lithuanians who are suffering because of the war. The money was turned over to B. Lenkauskas, with instructions that it be sent to the Lietuva editors. [Lietuva Editor's Note: We have received the thirteen-dollar donation from Mr. B. Lenkauskas.]



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LITHUANIAN

Lietuva, Nov. 13, 1914.

CICERO LITHUANIANS ACT

A meeting of delegates from Cicero Lithuanian societies was held on November 10. The purpose of the meeting was to arrange for the collections of donations for war sufferers and to consider general matters concerning aid to Lithuania. At the meeting, attended by twenty people, it was decided to unite all of the societies for this purpose. The combined societies will be called "The League of Cicero Lithuanian Societies".

The following societies were represented at the meeting: 1) The Lovers of Lithuania Society; 2) The Strength of Lithuania Society; 3) The Soldiers of Lithuania Society; 4) The Lithuanian Alliance of America, Lodge 194; 5) The Lithuanian Sisters and Brothers Society; 6) The Enlightenment Society; 7) The Women's National Society; 8) The White Rose Club; 9) The Home Owners' Improvement Club; and 10) The Republican Club. The



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LITHUANIAN

Lietuva, Nov. 13, 1914.

following were elected officers of the newly created League: M. Gabraitis, president; Anthony Liutkus and Mrs. B. Jonaitis, vice-presidents; F. Strielčiunas, recording secretary; J. Prakšalis, assistant recording secretary; Mrs. Anna Junkaitis, financial secretary; J. Bigentas, treasurer. Twelve collectors of contributions were also elected. A suggestion was made at this meeting to hold an affair, the entire purpose of which would be to collect donations to aid Lithuania. The Socialist delegate asked to be excused because the meeting was being conducted in a manner contrary to his wishes.

Donation collections were started at the end of the meeting. The following donated to the Lithuanian Assistance Fund: M. Bartkus, forty-five cents; and M. Gabraitis, fifty cents. (M. Gabraitis also donated fifty cents to the Lithuanian Autonomy Fund.)

The following donated to the Lithuanian Autonomy Fund: P. Stankaitis,



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LITHUANIAN

Lietuva, Nov. 13, 1914.

Mrs. M. Puškis, Mrs. B. Jonaitis and F. Strielčiunas, one dollar each; M. A. Šarka, sixty cents; M. Gabraitis (mentioned above), fifty cents; and Mrs. Anna Junkaitis, twenty cents.

F. Strielciunas, A. Liutkus and M. A. Šarka were elected correspondents.
The Lietuva was designated as the official organ of the League.





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LITHUANIAN

Naujienos, Vol. I, No. 40, Aug. 20, 1914.

AMERICAN LITHUANIANS MUST HELP LITHUANIA

War is already in Lithuania! Russians and Germans have concentrated close to a million soldiers near the Prussian border. This announcement was made by several newspapers in the United States.

We have been notified that the Germans have captured the Lithuanian town of Kibartai, near the Prussian border. We have also information that Russians and Germans have been fighting for three days near the Lithuanian town of Eitkunai, which is also located very close to the Prussian border.

This is only the beginning. Russia did not have enough time to mobilize its army and send it to the Prussian border to meet the Germans before they cross the border. The armies are approaching one another, and the battle between Russians and Germans is expected almost any hour. This battle, as we all know, will be fought in Lithuania, on our land, where our brothers and sisters are living.

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LITHUANIAN

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

Our unfortunate Lithuania will have to suffer the horrors of this terrible war, which is brought upon them by two great powers, Russia and Germany. On account of their hate for one another, an innocent nation, such as Lithuania, must and see its homes destroyed by both armies. There is no other nation in the world that has suffered more than the Lithuanian nation. Lithuania's geographical position is known to historians as the threshold between two great powers, Russia and Germany. Lithuania suffered many terrible wars for more than five hundred years. Most of the past wars and battles were fought on Lithuanian soil. Perhaps this twenty century Gruenwald-Battle on Lithuanian soil will decide the fate of our nation in the future. What will happen to Lithuania? What will happen to our fatherland? One thing we know, that Lithuania will be destroyed by fire and her soil will be soaked with the blood and tears of our people, and all the land will be covered with dead corpses. That



II D 10

III H

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- 3 -

LITHUANIAN



Naujienos, Vol. I, No. 40, Aug. 20, 1914.

is what will happen to our fatherland. No matter how we look at this situation, there is no salvation for Lithuania. We don't know whether our country will survive or disappear entirely from the map of Europe. Fire and starvation may annihilate all Lithuania completely during this horrible war. We hope this will not happen. We have no idea who will be the winner in the present European tragedy, Russia or Germany. The fate of our nation depends upon the winner in the war. The progressive group of Lithuanian people are in favor of Germany to win the war, and the Catholic group are in favor of Germany to win the war only for religious reasons. The progressive group prefer to be under Germany from the cultural viewpoint only.

After this European tragedy it takes many years for Lithuania to heal the wounds of war, which she is getting now. In this case it is the same as in any other case, the stronger always takes advantage of the weaker. Might is right and we have no right to



II D 10

- 4 -

LITHUANIAN

III H

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

question it. Nobody pays any attention to the weaker and the weaker will always be ignored and his pleadings will always be overlooked. The stronger one never asks any questions from the weaker one, whether right or wrong, the weaker one must always agree. This is the very same situation which our country is facing today. Our nation is small and weak and the war made her still weaker. Our voice of protest and pleading for justice to our nation never reach the proper authorities, and if it does reach them is ignored by the power of Europe. We cannot avoid now what is going on in Lithuania, our fatherland, and we cannot protect our country from this horrible war, we have to face the facts as they are today.

Brothers, who will wipe away the tears of our fatherland? Who will remove the cause of poverty and who will lighten the burden of starvation of our fatherland? Who will show the mercy and extend a helping hand to our weary and ruined fatherland?



II D 10

- 5 -

LITHUANIAN

III H

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

Will Germany do it? Will Russia do it? No, none of these countries will help our country; only we can help our fatherland.

From the very beginning of our immigration to the United States we haven't faced such an important moment as we are facing now. Our nation never needed as much help before as she needs now. Our fatherland has not made any appeal to us for help as yet, but we cannot wait for her appeal, we must act immediately and make all necessary preparations to help her as soon as possible.

Lithuania is facing a very dangerous situation, and she does not know what will happen tomorrow and what the future will be. She has no time to communicate with us, for she is spiritually demoralized by this horrible war.

In the first place, it would be improper for us to wait until our

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- 6 -

LITHUANIAN



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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

fatherland makes the appeal to us for help. If we did not help our fatherland without an appeal, it would prove that we have no love for our country. We must make every effort to organize immediately all our forces for helping Lithuania, our fatherland, where our fathers, mothers, brothers, and sisters are suffering the hardships, poverty and horrors of war. We must immediately establish the fund by contributions for helping our nation.

Let this fund unite all American Lithuanians without any discrimination and regardless of their political or religious views. This is an unusual situation which our country is facing today. We must forget our politics and religion for the time being; we must put everything aside and forget our differences for a little while. And if we don't do that we will not be united and we will not be able to accomplish anything worthwhile without unity. This

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- 7 -

LITHUANIAN



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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

time we need the support of every Lithuanian in America. Our fatherland needs all the help we can give right now; we cannot afford to delay it one day. This is an emergency; our nation is in great danger and it is our duty to help our country as much as possible. If anybody has any heart and feeling and will make some contribution to that fund, it will help our fatherland.

We, the undersigned of the Lithuanian Alliance of America and the elected "Martyrs Aid Commission," and the members of the executive board, appeal to all American Lithuanians, asking them to help Lithuania, our fatherland. We are not asking but demanding to help Lithuania, this is an emergency and our country needs the help. This is not charity work. This is a duty of sons of the fatherland to help their country in time of national emergency. A man cannot call himself a Lithuanian if he does not extend his hand of help to a sinking Lithuanian and does not want to save him from drowning.



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- 8 -

LITHUANIAN

III H

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

Moreover, we don't believe that there is a man who would not be willing to help his brother whose life is in great danger. We don't doubt that every Lithuanian society will understand the importance of this moment and will make every effort to do its share in helping Lithuania.

Send your contributions to the Martyrs' Commission of the Lithuanian Alliance of America. The Martyrs' Commission has been appointed by the Lithuanian Alliance of America to help Lithuania in times of great national emergency. The Martyrs' Commission has been in existence for a good many years and has been supervised by the executive board of the Lithuanian Alliance of America. The Martyrs' Commission, under supervision of the executive board of the Lithuanian Alliance of America, will make arrangements with the committee in Lithuania to help those people first who have suffered the most from this war. Every cent will be accounted for and published in the newspapers, in order to show to the public how the funds are handled by the



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- 9 -

LITHUANIAN

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

Martyrs' Commission.

We, the undersigned, ask all the societies and their leaders in every Lithuanian colony, to call immediately a special meeting for determining the exact date for collecting contributions for our fatherland. The day is to be known as Lithuanian Relief Day. For this kind of work must be selected those who can be trusted upon their word of honor. Those people will be authorized by the Relief Committee to go from house to house and collect the contributions for our people who are suffering in Lithuania. Every Lithuanian should help our fatherland by contributing at least a small amount to the relief fund. Every single contribution will be a great help to our people who are suffering in this horrible war.

All the societies in every Lithuanian colony should make certain resolutions at their meetings and publish these resolutions in all



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- 10 -

LITHUANIAN

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

the Lithuanian newspapers. All the contributions collected in every Lithuanian colony must be accounted for up to a cent and the amounts collected must be published in all the Lithuanian newspapers in the United States of America.

The American Lithuanians, the societies, the benefactors, the workers and the contributors now have the opportunity to show themselves to Lithuania, not with their name, but with their work in time of national crisis. The Lithuanian people who live in the United States of America have a real opportunity now to show their patriotism to their fatherland.

The undersigned members of the Martyrs' Aid Commission of the Lithuanian Alliance of America are as follows: Dr. A. K. Rutkauskas, V. J. Sliabis and V. K. Rackauskas. The Lithuanian Alliance of America Executive Committee members are as follows: F. Zivatkauskas,

II D 10

- 11 -

LITHUANIAN



III H

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Naujienos, Vol. I, No. 40, Aug. 20, 1914.

A. B. Strimaitis, P. Mikolainis, T. Paukstis, K. Varasius, T. Astramskas, Dr. J. S. Liupas.

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LITHUANIAN

Lietuva, Aug. 14, 1914.

REACTION OF LITHUANIAN ALLIANCE DISTRICT TO THE WAR

The Second District (Chicago) of the Lithuanian Alliance of America held its regular monthly meeting at Aurora Hall on July 8. Among other matters, the most important question of the day, the war, was discussed.

It was unanimously decided that many little flags be prepared for sale at the District picnic, which will take place at Leafy Grove on September 6. The profits from the sale of these flags will be donated to provide relief for our brothers in Lithuania who are suffering because of the war.

The editorial which appeared in last week's Lietuva was read. It urged the calling of a convention of Lithuanians in America and the starting of a fund to aid Lithuania. The District unanimously approved the suggestions and wants such a fund started immediately.



Lietuva, Dec. 12, 1913.

YOUNG LITHUANIAN STUDENT SENT TO LITHUANIA
by
K. Dagis

On December 4 a young Lithuanian from Roseland, Mr. Jonas Jcas, departed for Lithuania. He was a very able and studious youth, and had attended the Chicago schools and Valparaiso University. As a result of his hard studies, he became afflicted with tuberculosis, and the doctors advised him to go to Lithuania, where he might regain his health.

When Mr. Jcas was in good health, he was a good student, and in his misfortune his friends have not neglected him. They have collected \$144.95. In Roseland, Mr. Dagis and Mr. J. Varekojis have collected \$35.50; in Steger, Illinois, Mr. M. Krisikenas collected \$22.50; in Rockford, Illinois, Mr. K. Miksis collected \$28; in the Lithuanian Zion Evangelical Lutheran parish in Chicago, Rev. J. J. D. Razokas collected \$23.85. Mr. A. Sliakis and Mr. P. Viangis donated \$10 each, and Mr. A. Zadokas and others donated \$5 each.....



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LITHUANIAN

Lietuva, Dec. 12, 1913.

I express my thanks to the donors.....



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LITHUANIAN

Lietuva, Dec. 5, 1913.

CONTRIBUTIONS FOR THE PRISONERS IN RUSSIA AND FOR
THE LITHUANIAN STUDENTS

(Summary)
by
Dagiu Dagis

On November 23, at the wedding of Mr. J. Guzovskis and Miss Elizabeth Gasiunaite, Mr. K. Dagis, who recently arrived from Lithuania, delivered a short talk on the present conditions in Lithuania. He told how the Russian government persecutes the Lithuanians for distributing literature, and for spreading enlightenment and liberal ideas among the people there. He also told how many Lithuanians are exiled to Siberia for their liberal activities. It is our duty to help those prisoners there. Mr. K. Dagis asked the people to contribute as much as they could for the prisoners. He collected \$19.

After the collection, Mr. K. Dagis said that the poor Lithuanian students



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- 2 -

LITHUANIAN

Lietuva, Dec. 5, 1913.

at Valparaiso University should not be forgotten, and that this surprisingly large collection of \$19 should be divided between the prisoners and the students. Ten dollars of this collection was given to the Lithuanian prisoners in Russia, and nine dollars to the Lithuanian students at Valparaiso University.

The wedding was in the home of Mr. J. Varekojis, in Roseland.



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LITHUANIAN

Lietuva, Sept. 5, 1913.

HOW THE GUESTS ARE SUCCEEDING

(Summary)

Up to the present time, the representatives of the Lithuanian Science Society of Vilnus, Dr. J. Basanavicius and M. Ycas, have collected \$5,000 in Chicago and its suburbs, for the erection of the Lithuanian Science building in Vilnus.

From almost every Lithuanian colony in the United States, letters arrive revealing cordial support of the mission of our honorable guests from Lithuania. Every colony is trying to raise more money, to get on top of other colonies. This is a very good omen in that the Lithuanian Societies of America are taking such honorable action to support the mission of those two culture bearers of our nation.

In America, so far as we know, there are about four thousand (or more)



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LITHUANIAN

Lietuva, Sept. 5, 1913.

Lithuanian societies, clubs, circles, etc. Some of the societies are rich, while others are in fair standing; it would be easy for them to buy a "share" of the Lithuanian science building of Vilnus. Let us have as our motto: "We, the American-Lithuanians, will not let our guests depart with less than \$50,000!"



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LITHUANIAN

Lietuva, Aug. 15, 1913.

APPEAL TO THE LITHUANIAN SOCIETIES

The purpose of the visit of Dr. J. Basanavicius and Mr. Martynas Ycas; the delegates of the Lithuanian Science and Art Society of Vilnus, is very well known to all of us. The Lithuanian nation has no citizens, active in national affairs, who are more honorable, or who could take their place. For this reason, the Lithuanian Science Society has sent these honorable delegates to this country, and entrusted to them the responsibility of presenting to us their aims and explaining what they want to accomplish by their visit in this country. Therefore, the board of the Chicago Lithuanian Societies Association, has decided to have a banquet for our honorable guests at the Sherman Hotel, August 30, at 8 P. M.

In order to have a more successful banquet, the board of the Chicago Lithuanian Societies Association is calling a meeting on August 15, 8 P. M. at Elias Hall, 46th and Wood Streets. We are inviting not only the members of this association, but all the societies of Chicago to take part in this affair.....



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- 2 -

LITHUANIAN

Lietuva, Aug. 15, 1913.

Dr. Basanavicius and M. Ycas have promised to be at this meeting.

The revival of our national spirit belongs to all of us. The center of this revival is in Vilnus. The people of other nations, who have been in positions similar to ours, have given not only their wealth for the national cause, but have shed their blood and laid down their lives. Now, the time has come for us to take action for the benefit of our nation. Therefore, those to whom the fatherland of Lithuania is dear, extend your arms to these men who are working for the good of our nation.

At this meeting, we will have a friendly conversation, together with our guests, on the importance of our national affairs. One and all, come without fail.

J. J. Hertmanavicius,

General Secretary of the Chicago Lithuanian Societies Association.



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I K In Chicago because of lack of time, we are doing the best we can to
IV arrange lectures for the delegates of the Lithuanian Science Society of
Vilnus. But we can say this much; the Chicago Lithuanians will not allow
the guests to leave Chicago with empty hands. Up to the present time, the
guests have visited not even one-half of the Chicago-Lithuanian communities,
but already they have collected over two thousand dollars for the erection
of the Lithuanian science building in Vilnus. Every Lithuanian community of
this city is trying its best to receive the guests and to raise as much money
as they can for the benefit of the national building. The contributions are
coming in, not only half dollars, dollars, and five dollars, but ten and one
hundred dollar bills.

Up to the present time, of all the Chicago Lithuanian groups, the West Side
Lithuanian community, with its Reverend K. Ambrozaitis, has shown itself to
be the best.

LITHUANIAN

Lietuva, Aug. 15, 1913.

HOW THE GUESTS ARE SUCCEEDING



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LITHUANIAN

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Lietuva, Aug. 15, 1913.

III B 2

III H Last Saturday evening, lectures were arranged at Meldazis Hall; and
I C the Lovers of Motherland Society, branch 28, gave a banquet for the
I K honorable guests at Gavrilavicius Hall, on the same evening after
IV the lecture. At the hall, during the lecture, every seat was occupied,
and many were standing in the aisles. Reverend K. Ambrozaitis introduced the speakers. Then Dr. J. Basanavicius and M. Ycas spoke and explained the purpose of their visit. Also M. Ycas, who is a representative of Lithuania in the Duma, explained the general conditions in Lithuania, and his activity in the Duma in regard to the affairs of Lithuania as a nation.

The speakers made a great effect upon the audience. The Lithuanians were particularly eager to see Dr. J. Basanavicius, the patriarch of Lithuania, who has devoted his life for the revival of Lithuanianism, to uplift, to enlighten, to give culture to oppressed Lithuania.....The Sacred Heart parish choir sang several songs.

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- 3 -

LITHUANIAN

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Lietuva, Aug. 15, 1913.

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III H Reverend K. Ambrozaitis, in introducing the speakers, declared that

I C he would give one dollar for every dollar collected in the hall.

I K When the collection was over, the Reverend donated \$208 (400 rubles).

IV

Then Dr. A. K. Rutkauskas donated one hundred dollars; both Mr. Juozas Molis, meat-market owner and Mr. Krotkus, another meat-market owner, donated one hundred dollars each. There were many who bought the "charter" of the Lithuanian science building at \$10.50 per "charter.".... The collection on the West Side is not yet completed. So far as we know over seven hundred dollars has already been collected.....

After the lecture, the Lithuanian Lovers of the Motherland Society, branch 28, gave a banquet for the honorable guests. In the main, the Lithuanian youth entertained at the banquet..... Our singers Miss Horodockaite, Mrs. Janusauskiene, Mr. Pocius and Mr. Janusauskas sang several songs. Dr. Rutkauskas delivered a short talk.

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LITHUANIAN

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Lietuva, Aug. 15, 1913.

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III H Then the young Lithuanians placed Dr. Basanavicius on a chair and

I C lifted him up in the air many times..... Dr. Basanavicius was so

I K moved that he was unable to utter a word.....

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The Lithuanian women do not want to lag behind the men. Miss Miseviciute and several other girls and women on the West Side decided that they would raise one hundred dollars for the Lithuanian science building in Vilnus. So far as we know, they have already collected close to one hundred dollars.

It is not enough to write the name of the Chicago Lithuanian women in the Lithuanian science building of Vilnus; the Lithuanian women of other cities should follow Chicago Lithuanian women, and inscribe their names on the slate of the Lithuanian house of Vilnus.

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Names of the large donors who have donated to the Lithuanian Science Society



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- 5 -

LITHUANIAN

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Lietuva, Aug. 15, 1913.

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III H of Vilnus, each having given one hundred dollars or more are:

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I K Reverend K. Ambrozaitis, \$208; Mr. L. Radziukynas, chemist and super-

IV intendent, Sandoval Zinc Company, Sandoval, Ill., \$100; Reverend

A. Serafinas, \$100; Mr. Jonas Grigula, barber, \$100; Reverend A.

Kaupas, editor of Draugas, \$100; Dr. A. K. Rutkauskas, \$100; Mr. Juozas Molis, meat-market, \$100; Mr. Jonas Krotkus, meat market, \$100; Reverend A. Skrypka, \$100; Mr. J. Hertmanavicius, real-estate broker, \$100.

The Lithuanians from other states, California, Arizona, Iowa, Nebraska, Oklahoma, Vermont, and other states, have sent money for the Lithuanian science building of Vilnus.....



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LITHUANIAN

Lietuva, Aug. 8, 1913.

ARRIVAL OF THE GUESTS FROM LITHUANIA

The honorable guests Dr. J. Basanavicius and Attorney M. Ycas arrived in Chicago July 31. The chairman of the [reception] committee, Right Reverend F. B. Serafinas, met the guests at the railroad station and took them to his residence in Roseland. The lecture tour arranged for them in Chicago is as follows:

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The lectures will begin at 7:30 P.M.

The meetings of August 3rd and 5th have been held already. Many people came to these meetings. In Roseland, on August 3, more than 500 people came to the meeting. Right Reverend F. B. Serafinas introduced the guests to the public. The first speaker was Dr. J. Basanavicius. He spoke on the importance of the Lithuanian Science Society, and the benefit to Lithuanians of the National Museum. The second speaker was Attorney M. Ycas. He spoke on present national affairs in Lithuania.



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LITHUANIAN

Lietuva, Aug. 8, 1913.

Then, Right Reverend Serafinas delivered a short talk and closed the meeting.

At this meeting, \$279.30 was collected. Right Reverend F. B. Serafinas donated \$100. Then they went among the businessmen, and collected more than \$130. Many people bought land certificates of the Lithuanian Science Society in Vilnus. The price of the certificate is \$10.50. Everyone who buys one or more of these certificates, receives a very beautiful charter. Those who donate \$100 or more, receive an honorary membership charter from the Lithuanian Science Society. The names and pictures of such donors will be published. Later on, an album of the honorary donors will be made, and the names and pictures of these donors will be published in the album. Also, the names of the honorary donors will be inscribed on a slate, and will be placed on the wall of the building when such a building is erected in Vilnus, Lithuania. The names of these people will remain forever in the memory of Lithuanians.



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LITHUANIAN

Lietuva, Aug. 8, 1913.

Let us do our best to place our names on this honorary scroll. If we cannot place our individual names there, let us place the names of the societies of which we are members, and inscribe their names in the pages of the history of honor. Let us prove that we love our nation not less than the Lithuanians of Lithuania, or anywhere else!



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LITHUANIAN

Lietuva, Aug. 8, 1913.

THE ARRIVAL OF THE GUESTS

(Editorial)



Our honorable guests, Dr. J. Basanavicius, and M. Yeas from Lithuania, having arrived as delegates of the Lithuanian Science Society, it becomes the duty of our American Lithuanians to support them in every way. To help them fulfill the purpose for which they came, it is necessary that we act not merely as Lithuanians, but because we are a large part of Lithuania, that one-fourth of our nation which is living in America under superior living conditions.

The need for a national museum is so imperative that no one can deny it. There are many nations smaller than ours who have their own national institutions of culture. These nations for such cultural projects put aside all their political differences, and act together for the establishment of a cultural center. Therefore, the Lithuanian nation cannot remain static, but must go forward. Our nation must stand in the front, not in the rear of others.

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LITHUANIAN

Lietuva, Aug. 8, 1913.

We have proof of what we have accomplished since we obtained the freedom of our language press in Lithuania. During these few years, we have made marvelous progress. Other nations looking with astonishment at what we have accomplished in the cultural field. The historians used to say that our nation "lived in the past" that our nation "is dead". And we were even proud when some historian mentioned the fact that our nation was not yet dead, but was "dying slowly". Our nation has proved that she is neither dead nor dying, but has more energy and power than some of the existing nations. Since we obtained our freedom of the press in Lithuania, we have created a culture in these few years (since 1904), that took other nations scores of years to produce. The Lithuanians have proved that they understand their cultural need. Where it was necessary, the Lithuanians have stood together to build the highway of culture for our nation.

The American Lithuanians have always stood in the first rank of our national affairs. Every great problem of our fatherland was supported by American



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- 3 -

LITHUANIAN

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Lietuva, Aug. 8, 1913.

Lithuanians.



The visit of the delegates from the Lithuanian Science Society of Vilnus is a most important event, to our community. The previous affairs, which we supported, were partisan affairs. But this is a national problem neither partisan nor political. The establishment of a national museum ought to be supported neither by nationalists, socialists, nor clericals individually but by all of us together because the national museum is a national project and not a political nor partisan problem. To achieve the goal is not an individual affair. All the Lithuanian organizations in this country must unite for this important cause. Every Lithuanian community, every organization must unite to support this important project.

In America, Lithuanians live in many different places and it will be impossible for the delegates to visit all of these colonies. In such communities committees should be organized to make collections in their districts.

In Lithuania, 15,000 rubles have already been collected. We, in America,

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LITHUANIAN

Lietuva, Aug. 8, 1913.

are the richest part of Lithuania; why cannot we collect three times as much as has been contributed by our brothers in Lithuania? It would not be difficult for us to do it. If we act willingly, we can accomplish our aim. "The willingness of a man, is his heavenly kingdom."



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LITHUANIAN

Lietuva, Aug. 8, 1913.

GUESTS LECTURE IN TOWN OF LAKE

On August 5, Dr. J. Basanavicius and Attorney M. Ycas spoke at Alijosius Hall. About 350 people were present. Reverend A. Skrypko of this city introduced the speakers. The first speaker was Dr. J. Basanavicius, followed by M. Ycas, and then Reverend A. Skrypko. The reverend urged his parishioners to donate unstintingly (\$260.05 was collected).

Reverend A. Skrypko donated \$104, and the St. Cecilia Singers Society of the Holy Cross Parish donated \$25. Then the St. Cecilia Choir, under the direction of V. Dauksa, sang several songs. The choir sang beautifully. The honorable guests were greatly pleased with the singing. Then Dr. Basanavicius expressed his gratitude to the donors and singers, and the meeting was closed.



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LITHUANIAN

Lietuva, July 25, 1913.

WAITING FOR THE GUESTS



The Chicago Lithuanians are waiting impatiently for the guests from Lithuania, Dr. Jonas Basanavicius, and the representative of the Duma, Martinas Ycas.

So far as we have been able to learn, all the Lithuanians here, regardless of their views, are willing to support the purpose and aims of these guests because they did not come here for their own personal benefit or gain; they came to raise money for the science building to be built in Lithuania.

The Chicago Lithuanians, in the past, have supported every good cause for their fatherland. No doubt they will double their efforts now, to help build the educational institution in Lithuania. The Chicago Lithuanians

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LITHUANIAN

Lietuva, July 25, 1913.



must show that they do not lag behind the Lithuanians of other cities. This matter ought to be taken up not only by individuals, but by all the Chicago Lithuanian societies--regardless of whether they are national or religious societies.

Lietuva, May 23, 1913.

A VERY FINE LITHUANIAN HAS DIED

Last week, Tamosius Druktenis died suddenly of a heart attack, at the age of thirty. He had a good job, and made good money. He was a member of five Lithuanian mutual benefit societies. He had contributed a lot of money to various Lithuanian national causes. He supported many Lithuanian students, and had loaned a considerable sum of money to some of them to help them to complete their educations. He had loaned a lot of money to K. Gugis, a [law] student. But when Druktenis died, Gugis did not even attend the funeral of his former benefactor, who had loaned him money to complete his education. Gugis' conduct deeply offended those who attended the funeral.

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LITHUANIAN

Lietuva, Feb. 28, 1913.

CONTRIBUTION TO THE BROOKLYN GARMENT STRIKERS

The Lithuanian Workers Alliance of Chicago, donated five dollars from its treasury and collected \$6.50, total \$11.50. The money has been sent to the Brooklyn strikers.



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LITHUANIAN

Lietuva, Feb. 7, 1913.

DONATION TO THE BROOKLYN STRIKERS

by
P.

Last Sunday, the Simanas Daukantas Society held its meeting in Bridgeport. A letter received from Lietuva, and a blank (sic) from the Lithuanian strikers in Brooklyn were read at the meeting. The society donated \$10.00 from its budget, and collected \$2.55 at the meeting; total \$12.55. The money was sent on the same day to the strikers.



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LITHUANIAN

Lietuva, Feb. 7, 1913.

CONTRIBUTIONS TO PRISONERS AND THE AURORA SOCIETY
by
Valys

At the family banquet, December 29, 1912, the guests contributed \$7.05 to the prisoners in Russia and to the Aurora Society.

The money was divided as follows: \$3.55 for the prisoners, and \$3.50 for the Aurora Society. The money for the prisoners was sent to J. Ramanauskas, secretary of the aid society for political prisoners in Russia; and the other money was sent to Dr. J. Sliupas, Scranton, Pennsylvania, secretary of the Aurora Society, to help Lithuanian students.



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LITHUANIAN

Lietuva, Mar. 8, 1912.

[THE SIMANO DAUKANTO SOCIETY MEETS]

The local Simano Daukanto Society had a meeting March 3, at which, among other things, it was decided to aid Lithuanian strikers at Lawrence, Massachusetts. The Society appropriated twenty-five dollars from its treasury for this purpose, and members volunteered a collection of \$5.50. In that manner a total of \$30.50 was raised. The money was sent to A. Ramanauskas' address at 101 Oak Street, Lawrence, Massachusetts.

The other Chicago Lithuanian societies ought not to forget their brothers on strike, many of whom find themselves in a critical situation.



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LITHUANIAN

Lietuva, Dec. 15, 1911.

CONTRIBUTION TO ARTIST J. SILEIKIS

The honorable "Aurora" administration:

I have read in the newspaper Vienybe Lietuvninku (The Union of Lithuanians) the letter of Mr. John Sileikis who, at present, is studying art in Bavaria. I have made a collection among my friends (Translator's note: Names omitted), amounting to \$8.00.

Please send this donation to J. Sileikis.

S. Kvietkauskas, South Chicago.

We have received the money.

V. Miseika
Aurora Secretary.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Dec. 15, 1911.

THEATER PERFORMANCE FOR THE BENEFIT OF THE PRISONERS IN RUSSIA

The Lithuanian Theatrical and Drama Society, Ruta, will present a four-act comedy, "Stupid George," by Zemkalnis, December 17 at Hull House Hall.

[The performance] will begin at 8 P.M. Admission, 25, 35 and 50 cents.

The profit will be sent to the prisoners in Russia, who are imprisoned there for trying to enlighten the people by distributing books and literature to them.



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I D 2 a (4)

LITHUANIAN

Lietuva, Feb. 10, 1911.

CONTRIBUTIONS TO THE LITHUANIAN STRIKERS

(Summary)

Mr. V. Kalinauskas, S. Saulis, Miss T. Kislauskiute and Miss J. Zubriute have collected, and delivered to me thirty-six dollars and twenty-one cents for the benefit of the imprisoned Lithuanian strikers, V. Katilius, and V. Stackus. Of this money, twenty-two dollars was given to the wife of striker V. Stackus.

Stasys Strazdas.



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LITHUANIAN

Lietuva, Jan. 20, 1911.

THEATRE AND CONCERT FOR THE BENEFIT OF THE
CHICAGO GARMENT STRIKERS

(Summary)

January 15, at St. George's Parish Hall, the Birutes Society held its concert for the benefit of the Chicago garment strikers.

The artists of the Birutes Society presented two comedies, "The Bear" and "The Doubtful Person."

The actors were Mrs. Domijonaitiene, Mr. B. Vaitekunas, and Mr. Miezinis. The actors played well. Since the comedies are humorous, the audience laughed and laughed.

After the performance, the Birutes Choir, under the direction of Mr. M. Petrauskas, sang several songs. The public liked the songs so much, they recalled the choir several times.



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LITHUANIAN

Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

WPA (ILL.) PROJ. 30275

LITHUANIAN INDEPENDENT CLUB

The Lithuanian Independent Club held a meeting on August 28th. Mr. Bruzevicia proposed a collection for the Lithuanian Students' Fund. With the exception of a few ignoramuses, the people agreed to the proposal and \$2.10 was collected.

Of this money \$1.50 was given to the Aurora Society, and 60 cents to the Martyrs' Fund.

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Lietuva, Jan. 27, 1905.

/INDEPENDENT CLUB MEETING/

The Lithuanian Independent Club of Chicago held its semi-annual meeting Dec. 17, 1904. Mr. Zemaitis, the chairman of the evening, made a motion to take up a collection at the meeting for the relief of Lithuanian exiles in Siberia, and another for aid to our young students. The motion was carried, and ten dollars was collected. This sum was divided into two parts, five dollars being assigned to the exiles in Siberia and five dollars being sent to the Aurora Society fund for poor students. The club decided to make contributions at every meeting in the future for every worthy cause, such as helping poor students who are in need of funds, Lithuanians in exile, and others who are in need of assistance.

We cannot bear to see our people suffer Russian persecution and injustice. Our people have been carrying heavy burdens on their shoulders for many generations, burdens placed upon them by tyrannical Russian governments. It is up to us to share their burden. We can do so by helping them financially as much as possible. Those who can afford it are asked to contribute

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Lietuva, Jan. 27, 1905.

LITHUANIAN
WPA (ILL.) PROJ. 30275

to this relief fund. It is our moral duty to help our brothers and sisters across the sea. We must make every effort to extend a helping hand to our needy countrymen. They depend upon us for help, and we must not forget them.

All future meetings will be held at the Azuka's Hall, which is located at 33rd Street and Auburn Avenue, Chicago, Illinois. These meetings will be held twice a month, every second and third Saturday of the month. We invite all those who are interested to join our club. This club pays benefits to its members when they are sick and cannot work. It costs only one dollar to join.

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Lietuva, Vol. XII, No. 45, Nov. 4, 1904.

LITHUANIAN



DONATION TO THE LITHUANIAN WAR PRISONERS IN JAPAN
DURING THE RUSSO-JAPANESE WAR

The war prisoners in Japan are the following Lithuanians: Sergeants: Karolis Pronevicia and Juozas Spievas; the common soldiers: Stanislovas Jakimavicia, Juozas Bliuzmanas, Jamocius Lienda, Antanas Makauskis, Vladislovas Buteikis, Petras Poikaila, Antanas Rudys, Pranas Dabinskas, Jonas Dangrickis, Lauras Donbiskis, Mikolas Varneckas, Andrius Kapocius, Nikodemas Vaicis, Ignas Purvinis, Kazys Jankauskas, Juozas Butonevicia, Mikolas Kauta, Viktoras Tamkevicia, Vincas Podziunas.

All were wounded, now they are well. They are asking that we send them newspapers and books and even accordions to this address: Mr. Pronevicia, Untshudji, Japan.

Dr. A. L. Graiciunas took up a collection for their benefit of \$15.75. Of all to whom the doctor went for collection only one, a saloon keeper who called himself a Lithuanian, refused.

Lietuva, Vol. XII, No. 45, Nov. 4, 1904.

The following persons have donated to the Lithuanian war prisoners in Japan: Rev. M. Krawczunas, \$1; Rev. Valaitis, \$1; Rev. E. Stefanovicz, \$1; Dr. A. L. Graiciunas, \$1; Dougist D. Giaczas, 50¢; Stan. Marcinkievicz, \$1; Jonas Tananievich, \$1; Vlad. Dauksza, 25¢; Ant. Bierzynskas, \$1; Jonas Kuszleika, 25¢; Jonas Jankauskas, 50¢; Kazimir Stulga, \$1; T. Ivanov, 50¢; F. Zauberis, 50¢; F. Butkus, 25¢; Dr. M. J. Stupnickis, \$1; Drugist Kalwach, \$1; Drugist J. Crowley, 50¢; J. P. Aleksandravicia, 25¢; Drugist J. Leszczynski, \$1; V. Milaszeviczia, 25¢; Rev. Kochuroff, \$1. Total \$15.75.

The value of the accordion was \$18.00. It was bought from Damijonaitis and Company for \$9.00; for the express to Japan, paid \$4.75; the packing of the accordion, \$0.25; mailing of newspapers and books, \$0.60. Total expense \$15.60. Balance \$0.15.

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LITHUANIAN

Lietuva, Vol. XII, No. 5, Jan. 29, 1904.

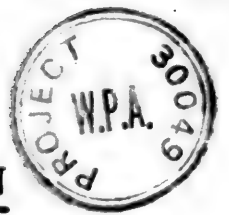
A. VISTALIS

The Lithuanian Alliance of America, branch 36, held a meeting, January 24th, at Azukas Hall, at which the living conditions of the writer Andrius Vistalis, in an insane asylum in Argentine, were discussed.

The right thing to do would be to elect a committee to devise means of bringing Mr. Vistalis home from this asylum. As we have seen from his letters, his treatment at the asylum is very brutal. We, the Lithuanian patriots, ought to consider means of helping our writer and freeing him from the institution. We could help him by appealing to the Lithuanian public for contributions, or the Lithuanian Alliance of America can give to that cause.

We believe that the public will take the Vistalis matter under consideration. The immigration laws of the United States do not permit a person over 60 years of age to come to this country to make his residence. The Lithuanian Alliance of America could guarantee the United States Government that the Lithuanian Alliance would be





Lietuva, Vol. XII, No. 5, Jan. 29, 1904.

responsible for his upkeep during his life, that he would be no burden to the United States Government. Then the United States Government would permit him to come to this country.

(Translator's note: Mr. Andrew Vistalis was a well-known Lithuanian writer. When he went to Argentine he had money. He bought there three hectares of land and still had \$2,000 left. It was not known for what cause he was arrested, sent to the insane asylum and his money and property confiscated. He appealed to the Lithuanians in North America for help. The Lithuanian public contributed money, but when it was sent to him, the authorities of the insane asylum in Argentine did not give it to him. From his letters we found that the asylum's authorities used to give him a small piece of stale bread and a glass of dirty water, once in 24 hours. While he was in the insane asylum as an insane, he contributed a few articles and poems to Lietuva. The articles and the poems do not seem to be the writings of an insane person. It looks as

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- 3 -

LITHUANIAN



Lietuva, Vol. XII, No. 5, Jan. 29, 1904.

if he were locked up in the insane asylum for being a freethinker. The Catholic authorities in Argentine kept him in the insane asylum, starved him there and at last he became insane).

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LITHUANIAN



Lietuva, Vol. X, No. 20, May 16, 1902.

THE LITHUANIAN YOUTH OF AMERICA PLEASURE CLUB

Sunday, May 4, the Lithuanian Youth of America Pleasure Club held its monthly meeting. One determination of the club is worth mentioning. Mr. J. I. Badziunas made a few remarks about the Lithuanian martyrs who are exiled in Siberia and the other parts of Russia. They are suffering there just because they worked for the cause of Lithuania-nism. He further mentioned the Lithuanian students who are attending schools in foreign countries; these Lithuanian young students were expelled from the Russian schools because they were working for the cause of Lithuanianism. Now they are trying to complete their education in other countries, and they are appealing to us for help. He made the motion that the club should donate \$10 for that cause: \$5 for the martyrs and \$5 for the Lithuanian students. The motion was seconded by the club's president, Mr. Zacharevicze, and the club unanimously voted the above mentioned sum of money, and the money was delivered to the office of Lietuva.



Lietuva, Vol. X, No. 20, May 16, 1902.

The above mentioned club was organized in the year 1900. At the beginning there were only six members, now the club has thirty-five members. The purpose of the club is to cultivate its members physically and mentally, to spread the enlightenment among them, to stand all for one and to help each other in every way. In case of sickness there is no stated amount of benefit; it is given according to the needs of the sick person.

In Chicago there are over 40 Lithuanian societies. If every society would donate \$10 each, it would be \$400. At present the Lithuanian newspapers do not collect in an entire year that amount of money for this great cause. Some of the so-called national societies have their national celebration banquets, but from the profits of their banquets the societies never donate even one penny for national affairs.

The club holds its meetings in Vaszkeviciozius hall, 3301 Auburn Avenue.

Lietuva, Vol. X, No. 20, May 16, 1902.

The initiation fees are \$2; the monthly dues are 50 cents. The officials of the club are Adolfas Zacharevicze, president; Jonas Urba, vice-president; M. Jananeivicze, secretary, J. Bagdziunas, financial secretary; Adomas Zacharevicze, treasurer.

Lietuva, Vol. VIII, No. 36, Sept. 7, 1900. WPA (ILL) PROJ. 30275

NEW SOCIETY

There was organized in Chicago a new society under the name, "The Lithuanian Charitable Society."

The incorporators are J. Wyszniauskas, A. Jenarckas and W. Janke-liunas.

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LITHUANIAN.



Lietuva, Vol. VIII, No. 13, March 30, 1900.

WHAT SHOULD WE DO?

The Russian priest Ardan has told me that on the Island Oahn, Hawaii, there are a few Lithuanians in slavery. Therefore I am asking our patriots what we must do with these enslaved Lithuanians. I would like to know what our priests will do for those poor sufferers. Will they do the same as they did against the Lithuanian exhibit at the Paris exhibition? What will our various societies do in this matter? Can the Lithuanians help our enslaved brothers, to free them from the yoke of the merciless planters?

Dr. John Szliupas.

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LITHUANIAN

Lietuva, Vol. VIII, No. 8, Feb. 23, 1900.

APPEAL OF THE MARTYR

Dear and beloved patriots! In 1897, when I came back from Siberia's exile, I fell again into the hands of gendarmes for activity in the organization "Sietynas." (The Pleiades - it was a revolutionary organization in Lithuania against the tsar's regime). I was in jail for almost two years, then they exiled me for the term of three years to the Province of Viatka, under the supervision of the well known blood sucker Klingerberg and under the police. While I was in jail, my wife disappeared. I don't know where. Being freed from jail I have spent my last penny trying to keep myself from starvation. Klingerberg designated me to the county seat, Nolinsk, where up to the present time I have been unable to get a job. In that city there are two tobacco factories, the workers are getting from 2.50 to 4 rubles per month. When I arrived to Viatka I found that the political exiles cannot get jobs there. I was permitted to live in the town of Larapol in the province of Viatka. And Klingerberg told me that he got an order from Goremikin that the political exiles must not make their



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- 2 -

LITHUANIAN



\ Lietuva, Vol. VIII, No. 8, Feb. 23, 1900.

abode in the state capital and in the industrial cities. Many other political exiles escaped to other countries. Under these hard living conditions my health is failing. There are many exiles of the intelligent class of people. They, too, are in the same trouble like myself. The students are giving private lessons to the children of well-to-do people, but even such chances are rare. The exiled doctors and the veterinarians are prohibited from practising. We are helping each other as much as we can. There are some good people who are helping us, but this is only a drop into the sea. Why does the Lithuanian public not help us? It is a disgrace, brothers, that up to the present time you did not help us. Brothers, help us! I wonder what my jail friends are doing now that they are free in other countries. What my school friends the priests in America are doing? What are the leaders of the working people doing?

Yours,

Meszkutis

Editor's note: We are publishing this letter of one martyr, but there

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- 3 -

LITHUANIAN



Lietuva, Vol. VIII, No. 8, Feb. 23, 1900.

are many of them who are suffering as this man does! The money collected for the martyrs is laying in the newspaper offices. We are doing nothing to distribute the money.

The Lithuanians in America do not know the real truth about the life of the exiles; of course with many of the exiles we have no acquaintances. Therefore, the mediator ought to be the European intelligentsia, but unfortunately no such a committee exists to help the exiles. They must take this into consideration, make arrangements, and notify the Lithuanian newspapers in America, where to send the money.

The donator Mr. K. Rutkauskas agrees on the Brooklyn, N. Y., committee for contribution of money to the exiles in Siberia.



Lietuva. Vol. I, No. 3, Dec. 24, 1992

HONOR TO LITHUANIANS

We are glad to see that our brothers began to understand their own necessities. They are listening to the voice of one who needs material and spiritual help.

Last week we wrote in our newspaper Lietuva that we are calling a mass meeting to help our brother Blauzda. The meeting was large. J. Goinius was appointed chairman, and Mr. Sarafinawiozia as secretary.

In this meeting citizen Blauzda spoke about his trial. He explained that he was innocent. After his explanation, all understood that he is innocent, and everyone in this meeting signed an affidavit that Mr. Blauzda is a man of good reputation.

Sixty Lithuanians signed the affidavit and collected \$12.50 for Mr. Blauzda to help him to fight his case.

Contrymen! You have done a good deed by helping your brother. For this we are thanking you through newly born newspaper Lietuva.

Sec. Sarafinawiozia

II. CONTRIBUTIONS
AND ACTIVITIES

E. Crime and Delinquency

2. Individual Crime

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LITHUANIAN



Vilnia, Vol. VI, Feb. 27, 1927.

KING OF SWINDLERS ARRESTED

Chicago's notorious Bishop, who with the aid of his agents has defrauded many of the Lithuanian people in Chicago, was seized in California.

This Bishop and his agents have defrauded stock yard working people of four or five millions dollars. He was arrested before and was released on bonds of \$10,000, which he forfeited. For a few years he disappeared. Now he is held at Los Angeles, California. With the Bishop were also arrested a few of his agents, of whom the Bishop's brother-in-law was the chief agent. This brother-in-law of the Bishop was sentenced to five years in prison and to pay a fine of \$2,000. Five Lithuanians were sentenced as follows: F. Dalkus, from 1 to 5 years in prison; F. Shaputis, Trusovskis, Kamatas, Venkus (or Venekus), and Charles Stankus, \$500 fine each.

As it is known by many some of the Menshevics were arrested as Bishop's



Vilnis, Vol. VI, Feb. 27, 1927.

agents and a certain Vilis was sentenced, but later appealed to a higher court.

No doubt this Bishop's case will put more light on the action of these swindlers and their whereabouts.

It looks as if that historic scandal of swindlers will open up again.

Lietuva, July 12, 1918.

ZALATORIS ESCAPES AGAIN--NAKED!



Anthony Zalatoris who, in 1917, stole forty thousand dollars from the State Bank of Chicago, where he was a clerk, was arrested recently in North Dakota, as the Lietuva reported last week. Now he has escaped from the detectives again--completely naked.

When the sheriff of Glendive, North Dakota wired the Chicago police that he had arrested a "slacker" by the name of Alex Palmer, on whom were found 31 one-thousand dollar bills, the Chicago police immediately believed that it might be Anthony Zalatoris and sent two detectives to Glendive.

The detectives recognized Zalatoris from his photographs, and he himself admitted that he was Zalatoris.

Detective Sergeant Thomas McFarland handcuffed him and put him on the train which was to take them back to Chicago. The detective apparently realized that Zalatoris was full of tricks and therefore decided to be careful. He not only handcuffed him but, when it was time to go to bed, he undressed Zalatoris completely,



Lietuva, July 12, 1918.

and put him in a Pullman bed. From time to time the detective looked into the berth to see how his "client" was sleeping.

But Zalatoris did not sleep. After some time the detective threw back the covers of the bed, and found that Zalatoris was no longer there. He had jumped out of the window, naked and with his hands handcuffed. Apparently he is hiding somewhere in the woods in the vicinity of Hebron, North Dakota.

Tried To Escape To South America

It is now known that Zalatoris and his companion, Kochones, left Chicago in an automobile after they got the forty thousand dollars. After some time they came to the town of Hebron and there their automobile broke down. They stopped at the house of Gotfried Walth, a farmer who lives near Hebron.

The farmer had a beautiful daughter named Martha, who so attracted Zalatoris that he did not hurry about having the automobile repaired. Having forty thousand dollars in his pocket, what did he care about an automobile? He made a present



Lietuva, July 12, 1918.

of it to the farmer, Martha's father, who, in gratitude, allowed Zalatoris to live with him.

After some time Zalatoris proposed to Martha but the farmer, in spite of the donated automobile, would not consent to part with his young daughter. Then Zalatoris sent his friend Kisonas, or Klamans--his name is given many ways--to San Francisco with instructions to buy three steamship tickets to South America, for himself, Kisonas, and Martha.

Kisonas was arrested while he was buying the tickets and four thousand dollars were recovered from him. In the meantime Zalatoris and Martha decided to run away from the farmer, and they did. They went to Glendive where they registered at a hotel as Mr. and Mrs. Alex Palmer of Chicago.

They got no farther because the local police suspected "Mr. Palmer" of being a "slacker." Their suspicions were obviously correct, for Zalatoris did not have a registration card. Then all of his sins came to light.

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- 4 -

LITHUANIAN

Lietuva, July 12, 1918.

Zalatoris, no doubt, will not be able to avoid recapture for very long.



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LITHUANIAN

Lietuva, July 5, 1918.

LITHUANIAN BANK ROBBERS CAUGHT



A man entered the State Bank of Chicago and presented a check for forty thousand dollars to be cashed. The check was made out to the order of Charles Kochones (Kisonas) and was signed by L. Wood Gilbert.

The bank cashier handed the check to an assistant, Anthony Zalatoris, (who lived at 1840 South Halsted Street) with instructions to check the books to see how much Mr. Gilbert had on deposit in the bank.

Zalatoris returned in a few minutes and announced, "Mr. Gilbert has a deposit of \$40,100." Then the cashier wet his thumb, counted out 40 one-thousand dollar bills, handed them to Mr. Kisonas through the little window, and the whole matter, not an unusual one in the banking business, seemed to be ended. But it was not ended.

The check-cashing incident took place on October 24, 1917. The next day Anthony Zalatoris, who had been employed in the bank for about a year, "took a vacation", from which he never returned. After a few weeks the bank noticed that it was short forty thousand dollars.

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LITHUANIAN

Lietuva, July 5, 1918.



An investigation was made and the bank swore out warrants for the arrest of Zalatoris and "Gilbert." The police said that "Gilbert" and Kochones (Kisonas) were the same person. An examination revealed that "Gilbert" had deposited \$100 in the bank, but somebody who had access to the books had made it \$40,100 by writing 40 in front of the 100.

The Pinkerton detectives and the police got busy. All over America they circulated posters showing photographs of the crooks and offering a reward for their capture. But, until last week, nothing came of it; the crooks had disappeared like a rock in the sea.

Finally, Mooney, Chief of Chicago's detectives, received a telegram from the sheriff of Glendive, North Dakota. The telegram read as follows: "Alexander Palmer, six feet three inches tall and twenty-three years old, is under arrest here as a slacker from the army. I believe he may be a German spy. He had, when arrested, 31 one-thousand dollar bills. Do you want him?"

"Yes, we want him," wired back Mooney. "Hold him. Detectives are leaving immediately."

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LITHUANIAN

Lietuva, July 5, 1918.

And immediately two detectives were sent to Glendive with Zalatoris' and Kisonas' photographs and finger prints. Mooney believes that there is no doubt that Palmer is the Anthony Zalatoris who disappeared from the bank.

Records in the Pinkerton Detectives' office show that Zalatoris formerly lived in Melrose Park, a suburb of Chicago, where he was treasurer of the Consumers Association Company, and that he was once arrested for embezzling company funds, but was found not guilty. The records show that Kochones (Kisonas) also once lived in Melrose Park and conducted a "bank" business and a barber shop for Lithuanians of the locality.

Zalatoris and Kochones, according to the Tribune, organized a socialist chapter and a branch of the Industrial Workers of the World in Melrose Park in 1916.

Whether "Palmer" is really Zalatoris will be learned when he is brought back to Chicago sometime this week.



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LITHUANIAN

Lietuva, July 20, 1917.

JOHN TANANEVICIUS RECEIVES
THREE YEAR JAIL SENTENCE

(Summary)

John M. Tananevicius, whose private bank went bankrupt in the latter part of 1916, was found guilty and sentenced to three years in prison. He was charged with accepting deposits after his bank was no longer solvent, and he received the maximum penalty for the offense. Besides the jail sentence, he was fined \$28,000, which was twice the amount of the deposits he accepted after his bank became insolvent.

It was disclosed at the trial that the bank's loss was about half a million dollars. In other words, after the receivers and fees are paid, there will be hardly anything left for the depositors. It was further revealed by the testimony of a representative of the Central Trust Company of Illinois, receivers of the bank, that the bank had more than two thousand depositors, mostly Poles and Lithuanians, and about \$470,000 in deposits.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, July 20, 1917.

The state's attorney insisted that Mr. Tananevicius be given the maximum penalty "as a warning and lesson to every private banker". The verdict of guilty was returned by the jury in one hour, after which his bond was raised from seven to ten thousand dollars and he was denied a new trial; however, he plans to appeal his case to a higher court. Thus, the testimonies of the witnesses for the defense, who stated that the bank was solvent when it was closed by the government, were for naught. Mr. Tananevicius was defended by Attorney Kwasigroch, a Pole, and two assistants; the case was tried before Judge Hugo Pam.

All assets of the bank were sold at public auction last Thursday. However, results of the sale could not be obtained in time for publication in this issue.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, July 10, 1914..

HOODLUMS

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The good people of the 18th Street colony should turn their attention to the fact that a large number of various types of hoodlums have gathered in this vicinity. Though attacks occur around 18th Street very often, some people are so afraid of the hoodlums' revenge that they do not report them to the police. In this manner, the whole section of the city is being controlled by about twenty hoodlums. Such hoodlums usually pass their time in saloons. The saloon-keepers even put up bond for them and sometimes use politics to help such hoodlums out of jail when they are caught.



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LITHUANIAN

Lietuva, July 26, 1912.

CANDIDATES FOR HANGING

Recently four criminals, condemned by the courts, were executed at Sing Sing and eight more wait their turn. That is a real harvest for the executioner. But, truly, what benefit is there to accrue to humanity by executing criminals? Execution is a cruel bequest of the Jews, unfit for those who profess the religion of love. Execution is truthfully not a real punishment. The person suffers only fear. If criminals are executed because they have sinned against humanity by their deeds, in what way do they repay humanity for the harm that they had done? It must be admitted that in no way do they repay humanity. It would be more beneficial if the courts, in place of sending them to be hanged or to the electric chair, would send them instead to do dangerous work; for instance, to the arsenic or quicksilver mines, where the poisonous dust and gases kill a person. Humanity cannot get along without those materials. Then a murderer would even the score with humanity for his crimes. Why then do our courts, instead of sending criminals to such places, send them to



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LITHUANIAN

Lietuva, July 26, 1912.

be hanged, to the electric chair, or to be beheaded? That is, in fact, neither punishment nor a repayment to society. Why do not the courts give a transgressor the opportunity to square himself with humanity for his misdeeds?



Lietuva, Vol. X, No. 25, June 20, 1902.

WPA (ILL.) PROJ. 30275

Last Tuesday the criminal trial was ended against Kaz Lakalaviczius for the shooting to death of John Weis on November 24, 1901, at the Lithuanian banquet held at 1144 S. Oakley Avenue. The trial was before a jury. Ten jurymen found Lakaleviczius guilty, while two found (him) not guilty. Then the case was tried a second time. The second time the jury found Lakalaviczius guilty and the judge sentenced him to from 1 to 14 years in the Joliet penitentiary.

The defendant's attorney tried his best to free Lakalaviczius but failed.

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LITHUANIAN

Katalikas, Vol. I, No. 3, Jan. 19, 1899.

WPA (ILL.) PROJ. 30275

LOCAL NEWS

Found Guilty. John Baublis, a young man, who came from Lithuania to America last summer was arrested and sentenced three years to prison and sent to the state penitentiary to serve his sentence for killing a hoodlum.

John Baublis was attacked by a group of hoodlums at 4500 S. Paulina St., and accidentally killed with a revolver one of the hoodlums by the name of Riebandt, who died instantly. According to our opinion, young Baublis is innocent, because he killed this hoodlum in self-defense; nevertheless he was sent to prison for three years. In this case, John Baublis should have been acquitted. However, if this young man had been the son of a rich man, no doubt he would have been acquitted with no trouble. It is very pathetic case to see this innocent young man sent to prison, just because he did not have a few thousand dollars to give to politician and judge. We are all in the very same situation; if we are poor, we have to suffer injustice in this cruel world of ours.

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Katalikas, Vol. I, No. 3, Jan. 19, 1899.

The Lithuanian people consented with Reverend Father to call a special meeting to elect a committee for the purpose of helping this innocent young man who has been sent to prison for three years. The purpose of this committee is to raise funds from contributions by people and have an attorney for John Baublis.

Most of the credit is due to Stanley Marcinkevicia and Joseph Kushleika for their efforts and energy for raising this fund. We are very grateful for their work, devotion, spending their own money and time to help their brother. We are also grateful to those who contributed to that fund. Although we don't know you, Mr. Baublis, we are sending you our words of sympathy and consolation.

Let this prison be a boat of salvation to you, and with the help of God you will be more cautious when you come back from prison. There is an old proverb saying that "One who is loved by God is punished." You must except this penalty as a God's personal love and a token of mercy.

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LITHUANIAN



Lietuva, Vol . I, No. 4, Dec. 31, 1892

Brothers and Countrymen!

Once more we appeal to our Lithuanian brothers in order to understand our national ideas, to have love towards our fellowman and God, we ought to come and help our innocent brother Blauzda, who requires from his countrymen spiritual and material help. Brothers we must sign an affidavit to prove that our brother Blauzda is a man of good character, this is necessary to defend him in his case and for his freedom.

On the 18th day of December, 1892, our countrymen helped him as much as they could, we are thanking them very much.

We have hope that the honorable members of Saint Casimir's Society will not forget their brother and will help him in his distress.

Do not forget countrymen that this cause ought to show brotherhood among us, and also, this will make us worthy among other nations.

Lietuva, Dec. 17, 1892.

LITHUANIANS WE OUGHT TO HELP EACH OTHER

(Trial)

In two weeks there will be a trial of a good Lithuanian, Mr. Blauzda. Blauzda got into trouble through the hoodlums of this city.

It is known countrymen, that the law of this land is such, that a poor man without protection, even if not guilty, will rot in jail.

For this reason we are calling a mass meeting at the Hall, 634 South Canal St., at 7 P.M. We will make a protest against this trial, we will make and sign an affidavit by our good citizens, to prove that Blauzda was morally good, this will be a good weapon to his lawyer, who can help us. We have among us no rich lawyers, nor rich judges, who would protect and help us.

Let us have a big mass meeting, let us show to the world that we are people of one nation, that we understand the statutes - trials of this land.

Lietuva, Dec. 17, 1892.

Brothers, listen to the appeal of this innocent man, come and extend your hand to our sinking brother.

The editor of "Lietuva" cordially invites all brother Lithuanians to help us, by giving us your brotherly love, which in the near future will prevail among us.

II. CONTRIBUTIONS
AND ACTIVITIES

E. Crime and Delinquency

3. Crime Prevention

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LITHUANIAN



Vilnis, Mar. 2, 1926.

CAPITALIST "DEMOCRACY" IS WORTHLESS

(Editorial)

A few days ago Judge John H. Lyle, of Chicago, delivered a lecture before a capitalistic club. He talked about crime, and told how much it costs the people of the country. His statistics on crime and its cost are very characteristic.

Judge Lyle stated that the annual cost of crime to the people of the United States is not less than ten billion



- 2 -

LITHUANIAN

Vilnis, Mar. 2, 1926.

dollars or one-sixth of the total wealth of the United States. In that sum, Judge Lyle includes the cost of the upkeep of the courts, penal institutions, agents, etc. The Judge did not state the cost of law violations alone. However, that is not important **because** we all know that burglary, robbery, murders, etc., cost the people gigantic sums of money.

A social order in which such gigantic sums of money are thrown into the wind is absolutely worthless. The apostles of capitalistic Democracy have nothing to boast about. On the contrary, they indirectly denounce the very same social order



- 3 -

LITHUANIAN

Vilnis, Mar. 2, 1926.

which they uphold.

- However, when the communists say that the capitalistic system is rotten and worthless, the apostles of capitalism, such as Judge Lyle, reply that "you communists want to destroy civilization." That civilization which the apostles of capitalism uphold surely must be rotten if it swallows billions of dollars every year because of crime.

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LITHUANIAN

Naujienos, Feb. 19, 1916.

LEGAL MURDER

After long delays the execution of Hans Schmidt, a Roman Catholic priest who in 1913 killed his paramour, Anna Aumueler, took place yesterday. According to the laws of New York, the execution of the priest is entirely legal, since the law demands the death penalty for murder. Father Schmidt undoubtedly was guilty, and the law could make no exception of his case. But has the priest's death righted the wrong which he committed? Does it give the public any assurance that the number of such crimes will be reduced in the future?

It would be possible to justify the execution of Schmidt in the electric chair only if we had positive answers to these questions. Unless these answers are provided, his execution has no meaning. It has merely added a second, albeit legal, murder to the first. It has added a second wrong to the first.

It is clear that the punishment meted out to Father Schmidt will not rectify

WPA (ILL) PROJ. 30275

Naujienos, Feb. 19, 1916.

the evil wrought by his hand. A person who has given the matter some thought will hardly agree that this penalty of death will, at the very least, contribute to diminishing the number of such crimes. The execution of criminals does not remove the conditions which breed them, and as long as those conditions remain, so long will they continue to bear their evil fruit.

Of course, environment is not the sole factor in the creation of criminals; the will of the person is also a contributing factor. Therefore, punishment, when regarded as a thing which affects a person's will (by invoking fear to prevent him from committing a forbidden deed), may seem to be an important means for lessening the number of crimes.

But punishment exerts yet another influence. It not only instills people with fear, but also makes them more cruel. This is especially true in the case of a punishment which recurs often or is extraordinarily harsh. It has been proved long ago that the sight of an execution arouses the lowest instinct of the people. For that reason, criminals are today seldom executed publicly.

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LITHUANIAN

Naujienos, Feb. 19, 1916.

However, even today the demoralizing influence of death penalties reach the masses, for detailed descriptions of them are published in newspapers read by millions of people.

Is it possible that the people of the twentieth century cannot find a different, more certain, and more humane manner of fighting crime?

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, May 22, 1914.

THE EXECUTION OF A LITHUANIAN

(Editorial)



Matthew Riktoraitis, of Waterbury, Connecticut, was hanged May 8 for butchering his wife..... Until the last minute Riktoraitis believed that the death penalty would be voided. However, the Board of Pardons found that to be impossible and the unfortunate man had to perish by hanging in the State Prison. Riktoraitis was led into the death chamber immediately after midnight. The noose was put around his neck, the trap under his feet was sprung, and in a little while only the corpse of the late Riktoraitis was hanging. Riktoraitis was calm to the very last moment. He admitted that he was guilty and that he had committed the murder during a quarrel with his wife.

One shudders when one thinks of that moment when this unfortunate man, a razor in hand, attacked his unarmed wife and unmercifully butchered her. It seems that sympathy for such a person would be impossible. And yet, one must feel

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LITHUANIAN

Lietuva, May 22, 1914.

sorry for him. He, like every murderer, was the victim of earlier inborn and developed habits and inclinations which created his cruel and wild character. He is an example of how bestial inclinations can be victorious over good, virtuous, human inclinations in a man.

There was a time, in the history of humanity, when all people were of such wild character, leaping at each other's throats at the slightest provocation. That was the time when people differed but little from wild animals--when civilization was yet unknown to them. However, the human race did improve by degrees and its character became more gentle. Thousands of years elapsed before we reached our present stage. However, the bestial deeds occurring even now, from time to time.... testify that we are not yet free from the indications of that barbarism. The time will come, however, when they will finally disappear and the present-day hangings, executioners, and prisons will become merely memories--the same kind of memories as we now have of the medieval, brutal tortures: burning live people, driving them on sharp stakes, removing fingernails, etc. This will be effected by civilization, culture,



Lietuva, May 22, 1914.

and the improved education of the progeny of the human race.

The foundation of the future character of a man is education in youth.

[Translator's note.-- "Education," here, is a translation of the Lithuanian word, "Auklejimas," for which there is no exact English equivalent. "Auklejimas" does not pertain to training in the arts or sciences, but to training of the character: in morals, will, and propriety.] It must be begun at the very beginning: from the days of youth, from the days of infancy. This should be remembered, first of all, by the parents.

It is true that there is not one bad mother in the world: each one would gladly give her life for the happiness of her child; each one sees in her child a prince, a genius. But there is more than one mother and more than one father who forget that a bad sprout, having taken root in the heart of a sensitive youth, soon grows into a leafy, thorny weed which the gardener, arriving later, must remove with gloved hands lest it [the weed] injure the other plants.

Speaking in this manner, we do not wish to cast the slightest shadow upon the



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LITHUANIAN

Lietuva, May 22, 1914.

parents and family of the above-mentioned murderer. They might be good people, worthy of the sincerest respect, who should be sympathized with in this painful moment. But we all know that we recognize the coming storm only when the thunder rolls. Therefore, we are taking the opportunity at this moment to turn attention toward the last awful moment of that unfortunate man--when the hangman put the noose around his neck. Let every youth who is passing his days at the bottle; let every parent who is raising his children "as God wills it"--let them all visualize that scene and no other advice will be necessary. It will be obvious to all that having once started on the wrong path one can rise high--even to a hanging.



Lietuva, Vol. I, No. 24, June 24, 1893



LITHUANIANS QUIT FIGHTING - IT IS NOT NICE

We were told that last Sunday two young Lithuanians had a fight. Both of them were drunk. The dispute was, which of them can speak better English. After a few minutes of hot words they found out neither knew the English language and that both of them were wrong. Then they began to fight.

This is a disgrace to Chicago Lithuanians. Up to this time Chicago Lithuanians did not fight among themselves. Don't spend your money on drinks. Read newspapers and books, show other nations that we Lithuanians are cultured people.

**II. CONTRIBU-
TIONS AND
ACTIVITIES**

**F. Real Estate Transfers and
Building Activities**

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I C (Jewish)

LITHUANIAN

Lietuva, June 27, 1913.

THE GROWTH OF BRIDGEPORT

(Summary)

Up to the present time, between 31st and 33rd on Halsted Street, all the business was in the hands of the Jews; there were rag shops, shanties, etc. The buildings were cheap and neglected, dirty--in other words, it was a slum district, not a business district. But when the Lithuanians began to live in this district, they at once started to buy the ruined buildings, remodel them, and in a few years, have made great improvements.

Mr. A. Olszewski has started to build a large and beautiful theater between 31st and 32nd on Halsted Street. It will be one of the largest theaters in the South Side district. The lots on Halsted Street used to be valued at \$1,000. Now the prices are from \$2,000 to \$4,000.

Mr. Olszewski made great improvements when he built his bank building at 33rd and Halsted Streets. Since then, many new Lithuanian businesses have sprung



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I C (Jewish)

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LITHUANIAN

Lietuva, June 27, 1913.

up, such as the South Halsted Furniture House, and many others.

According to Mr. Olszewski's statement, Halsted Street is the center vein of the city. He claims that the area between 31st and 33rd on Halsted Street, will become as great a business center as 63rd and Halsted Streets where the business lots are priced as high as \$50,000. He says further that in a few years, all the business in Bridgeport will be in the hands of Lithuanians, and that it will be the center of Chicago Lithuanians.



II F

LITHUANIAN

Lietuva, May 17, 1912.

Matthew Janulis purchased a frame house for \$2,400, at 8846 Vincennes Road, on the South Side of the city.



II F

LITHUANIAN

Lietuva, May 17, 1912.

FROM CICERO

Kazys Kizas purchased the brick two-story building at 1515 South 49th Avenue, from Frank Meskovskis for \$5,200.



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LITHUANIAN

Lietuva, May 17, 1912.

FROM THE WEST SIDE

We are informed that John Linkevicius purchased a lot for \$1,000, on 22nd Place, between Oakley and Western Avenue, and has begun building a three-story house which will cost \$6,000.

Carol Preidis also bought a lot, near Linkevicius, for \$1,000, and began building a three-story, six-flat house, which will cost \$10,000.

John Lukosiunas bought the building at 2241 West 23rd Place for \$2,000, and will move his Milk Depot there.



II F

LITHUANIAN

Lietuva, Mar. 29, 1912.

Walter Amulis is building a three-story brick house at 944 West 35th Place.
The cost of the building will be \$6,000.



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LITHUANIAN

Lietuva, Oct. 15, 1909.

NUMBER OF LITHUANIAN HOME OWNERS INCREASING

(Advertisement)

Lithuanians can be proud of the happy fact that the number of Lithuanian real-estate owners in Chicago is rapidly increasing. Not so very long ago, only a small number of Lithuanians in Chicago owned homes and lots. Today, several blocks of homes in the immediate vicinity of St. George's Lithuanian Roman Catholic Church, 33rd Street and Auburn (now Lituanica) Avenue, are owned by Lithuanians; only a very small number of foreigners (non-Lithuanians) still reside in this area. In about two years, it is predicted that the entire section of the city known as Bridgeport will become wholly Lithuanian. If this progress continues unabated, we will probably see the day when the entire Ward will be in the hands of Lithuanian people. Should this come to pass, then the voters of the Lithuanian section will be able to nominate and elect a Lithuanian



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LITHUANIAN

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Lietuva, Oct. 15, 1909.

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I M representative to the City Council, and thus gain a voice in the
I C city government.

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As Lithuanians gain control of homes and lots in the Bridgeport community, they should see to it that proper sanitary and aesthetic improvements are made; by doing so we will be able to show that culturally the Lithuanian people are not lower than citizens of other nationalities. It will be an easy matter to regulate the sanitary and aesthetic conditions of the community when all real-estate property falls into the hands of Lithuanians.

The ownership of real estate insures future security. When a Lithuanian insures his future security by purchasing good income-producing property, he not only profits personally, but also brings honor upon his nationality; it is a patriotic as well as a profitable practice. In purchasing homes and lots from foreigners (non-Lithuanians), most Lithuanians were assisted by the competent advice and service of the real-estate firm of A. Olsevskis,



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LITHUANIAN

Lietuva, Oct. 15, 1909.

which is located at 3252 South Halsted Street. This firm plans to carry on until the entire community is in the hands of Lithuanians.



III. ASSIMILATION

A. Segregation

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Jaunimas, Dec.23,1937.

COMMENTARIES

The question of the future of Lithuanianism in America is one of the utmost importance to us today. That future cannot be insured by any single one of our American-Lithuanian groups. It must be, if at all through the combined and united efforts of every one of our nationality who believes, or can be made to believe, in the principle that every person owes a duty of reverence and honor to his ancestral stock, tongue and country.

Setting aside all consideration of the varying amounts of good which our several groups and their newspapers have done up to now for the cause of Lithuanianism, we must admit that a study of these groups and particularly of their publications as they are today, does not announce a very bright future for our nationality in this country. Newspapers that are so violently partisan as these simply cannot work together in the solution of a problem as all-important as the preservation of Lithuanianism. It cannot survive in America under the present

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LITHUANIAN

Jaunimas, Dec. 23, 1937.

arrangement of strongly entrenched differences of opinion, because these disagreements bring forth the most extreme dissension and intolerance between individuals as well as groups. Any agency that promotes discord and hatred and bigotry among the Lithuanian people is not furthering the cause of Lithuanianism very much, no matter, how patriotic it may claim to be.

Unfortunately, our Lithuanian newspapers have, in more ways than one, been promoters of discord and misunderstanding. In being the organs of their own particular groups they oppose, obstruct and ridicule every movement and activity begun by their opponents; even though the particular activity in itself may be harmless to the cause. They discredit any group activity except their own. However, if the slightest weakness or mistake is evidenced column of space and feverishly gleeful attention is given to it. Nowhere else can one find so many personal attacks, so much demagoguery, and lack of respect for names, reputations and offices as in some of our Lithuanian newspapers.

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LITHUANIAN

Jaunimas, Dec.23,1937.

We fully realize that there are differences of philosophical outlook that cannot be reconciled. We are not so sanguine as to expect radicalism and conservatism meet on terms of any great tolerance toward each other. Unfortunately, there always has been and always will be such differences of opinion. But the existence of differences of opinion should not be an excuse for ignorance of the fundamental rules of good breeding, good taste, and tolerance. Countless instances of such coarseness, intolerance, envy and gloating over one another's failure, as well as slander and hatred are to be found in our newspapers.

Religious intolerance has particularly been a shameful feature of some of our publications. Those responsible for this, clamor the loudest for the right of religious freedom of thought. But so often they will not allow others this privilege.. They never go to church and seem to be suffering from some sort of "phobia of the Roman collar."

Regardless of their non-attendance, however, their interest in the internal affairs of the church, in the religious, financial and social affairs of each parish is

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LITHUANIAN

Jaunimas, Dec. 23, 1937.

all-consuming. They scrutinize with microscopic eye the public and private lives of clergy for imaginary or actual flaws in their manner of living, yet they completely overlook and ignore a lifetime of good works and public service on the part of the same clergy.

A glance at the past few years brings to mind a number of instances where dissension and personal disagreements between members of mixed committees in charge of various Lithuanian movements retarded and obstructed their work, and in the final analysis, harmed the prestige of our entire nationality. In every one of these cases, our newspapers were extremely partisan.

Is our youth to be condemned because it is fed up with these half-century old hatreds and refusals to tolerate one another that are foreign to every healthy concept of Americanism, Lithuanianism and Christianity?

In conclusion, we believe in this dissertation, which is part of a lecture given recently before a Lithuanian society.

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LITHUANIAN



Jaunimas, Aug. 10, 1937.

LEADERS ARE RESPONSIBLE FOR THE DISSENSION AMONG
THE LITHUANIAN PEOPLE, ASSERTS JOHN BRENZA

"The Lithuanian people, being a harmonious group, do not wish to be split up as much as they are now. They would like to be just plain Lithuanians," asserted Mr. John Brenza, the president of the Metropolitan State Bank, speaking at a dinner given by the Lithuanian Parliament members in honor of the Chicago Lithuanian leaders, last Tuesday night, August 3, at the Shoreland Hotel. "The self-appointed leaders," said Brenza, "split the people up and cause them to hate each other.

"These leaders try to do the thinking for all the people and go so far as to attempt to form opinions for the plain folks.



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LITHUANIAN

Jaunimas, Aug. 10, 1937.

"The time has come to quit all this and unite the various factions into one strong party, a party that will make every American Lithuanian a member."

The dinner was attended by fifty prominent Lithuanians.. Others who spoke were the editors of Draugas (Simutis), Juanimas (Poshka), Sandara (Vaidyla), Vytis (Lapinskas), and the Lithuanian Consul, Dr. P. Dauzvardis, Judge Zuris and J. B. Borden. Members of the American Lithuanian sports committee were presented with gifts from Lithuania..

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Jaunimas, Feb. 15, 1937.

WE MUST KNOW OUR LANGUAGE

(Editorial)

I have just acquired a pamphlet of the works of H. N. Bialik, a well-known writer who died recently, and I have studied his opinion on the necessity of knowing the language of one's fathers. It is admirable. American-Lithuanians should appreciate this opinion. Through the present lack of knowledge of our language and through intermarriage the American-Lithuanians seem doomed to disappear as a nationalistic group.

Let me quote a few of the author's opinions on the language:

"A people without a language is not a nation, but a band of gypsies.

"Only language preserves the characteristic modes of expression of a people.

"He who knows his own nation's culture from translation may be likened to a



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LITHUANIAN

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Jaunimas, Feb. 15, 1937.

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I A 3 person who kisses his mother through a handkerchief.

III H

I C "The recognition of the dominance of the national tongue is likewise

V B a declaration of the existence of a nation as a single entity united
by one national desire. He who denies the truthfulness of this
assertion denies the very unity of the people."

Every statement is strikingly true.

We must forget the idea that in America only English should be spoken. This idea, if carried through, would greatly impoverish the American culture. To know more than one language means to be more erudite, more versatile and to enjoy wider and greater associations and opportunities.

Every person should acquire the knowledge of at least two languages; the English and his mother-tongue.

We Lithuanians should especially do all we can to know our own Lithuanian



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LITHUANIAN

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Jaunimas, Feb. 15, 1937.

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better than we do. We must never forget that our parents suffered persecutions under the despotic Polish and Russian rule, many of them have been exiled to Siberia or ruthlessly killed because they were unwilling to give up their ancient and beautiful Lithuanian language.

The language used by Lithuanian people is recognized by philologists as the Letto-Lithuanian group of the Aryan speech. Philologists recognize three distinct dialects of the Lithuanian, namely; I., Lithuanian; II., Old Prussian; and III., The Lettish. The Old Prussian became extinct in the 14th century.

The Linguistic Evidences, which by philologists are regarded as a "fossil history," occupy the most important place in the hypothetical speculations as to the origin and the original location of Lithuanians. Isaac Taylor, in his book, The Origin of Aryans, leads the scholars in his observation to the importance the Lithuanians occupy in the family of the Aryan people. He contends, that the Lithuanian language is the original Aryan speech; and secondly, that the Lithuanians have the best claim to represent the original Aryans.



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LITHUANIAN

II B 1 e

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Jaunimas, Feb. 15, 1937.

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I A 3 Benjamin W. Dwight, in his book, Modern Philology seconds Isaac
III H Taylor with the assertion, that, the Lithuanian language is the
I C oldest language in the world. Most striking is, of course, the
V B likeness of the Lithuanian language with the Sanskrit, which be-
came a dead language some fourteen centuries before Christ, or
before Hellenic civilization came into being. And yet, Isaac Taylor con-
tends that the cradle of the Aryan race must have been in the Lithuanian
regions.

Now that we have all the freedom to use our ancient language it would be a
crime to let it pass into oblivion.



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LITHUANIAN



Jaunimas, Jan. 10, 1937.

AS OTHERS SEE US

After a radio talk by Reverend F. Kemesis, a professor of Kaunas, the local press made the following comment on the younger generation of Lithuanians in the United States:

"It is equally important to the younger generation itself to retain its Lithuanian spirit. By conserving the language of their fathers, their customs and traditions, it will not come into the life of another nation with empty hands, but with cultural riches which enrich the life of its new Fatherland. By knowing two languages and taking notice of the cultural life of two nations (Lithuania and United States) this younger generation will be better equipped spiritually and intellectually than those of its members who will be familiar only with the language of their adopted country.



LITHUANIAN

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Jaunimas, Jan. 10, 1937.

"The 'stormy petrel' of many a Lithuanian movement, Dr. John Slinpas, celebrated his 75th birthday last year by a flying visit to the United States where he lived from 1884 to 1921; and this is what he told the newspaper reporters in Kaunas about the danger of us becoming denationalized.

"The Lithuanians in the United States will become denationalized in the same way as the Irish. Perhaps the majority of young American-Lithuanians will not be able to speak Lithuanian, but an attachment to the land of their forefathers will remain. A spiritual intercourse will remain even if the language tie is broken."

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LITHUANIAN

Sandara, Dec. 12, 1930.

AS OTHERS SEE US



Interesting, fascinating, and worthy of intensive study!

That is what others say of our Lithuanian customs, country and language. Universities offer Lithuanian courses now. Philology instructors make frequent mention of this important ancient tongue. Linguists delight in the beauty and melody of the charming Lithuanian language.

Professor Alfred Senn, of Switzerland, was so impressed by our Lithuanian tongue that he made a serious study of it, and today he is one of the foremost authorities on this language. His interest was so great and sincere that he spent eight years as a member of the faculty of the University of Lithuania, in further study and in getting better acquainted with Lithuania and her people.



LITHUANIAN

Sandara, Dec. 12, 1930.

The French poet Monsieur de L. Milash, has recently published, according to Elta, a representative collection of popular Lithuanian tales and fables, Countes et fabliaux de la Vielle Lithuanie. He has also published a French version of many Lithuanian "Dainos" (popular songs) which met with a highly favorable reception in French literary circles.

Yet, there are some of us of Lithuanian ancestry who do not know this famed Lithuanian tongue. Some of us do not even know the glories of Lithuania's thrilling history, and have no idea of Lithuania's charming, simple home-life. Though we hear our people speak the language, we turn deaf ears.

Will the time ever come when we will look at our rich heritage and picturesque background and understand and appreciate these things as others are doing?

III A
III H

LITHUANIAN



Sandara, July 18, 1930.

THE LAST CALL

Next Monday, July 21, midnight, marks the close of our contest. All entries must be mailed previous to that hour.

If you have not written your story, essay, description or whatever your inspiration prompts, do it now.

For the last time, here are the details: All young folk who have never been in Lithuania are eligible. We have all heard stories, and read accounts of the Land of Our Fathers. So let us write of our idea of this country that our parents ever dream about. Just describe what picture your mind holds of this Lithuania that brings so many memories to the old folk.

The only other requirement is that you submit, together with your article, your name, address and education or occupation.

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LITHUANIAN



Sandara, March 21, 1930.

LITHUANIANS ARE BEGINNING TO UNITE

p.2.....It seems that Lithuanians are finally beginning to weaken their formerly strong prejudices. If one newspaper advertised a certain affair or boosted a particular person, the other newspapers were careful not to mention anything about this person or affair unless it were to give post-mortem sentence.

However, it seems that at last the day is dawning when all Lithuanian publications are writing about and praising one and the same person at the same time. An example of this is in the concert given in honor of Mikas Petrauskas.

Likewise, the true Lithuanian nationalistic spirit is shown in some articles regarding candidates for political positions. The sentiment is that what we want to put into office of a Lithuanian regardless of what faith or creed he follows in private life.

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LITHUANIAN

Vilnis, Mar. 9, 1926.

ALIENS ARE IN GREAT DANGER

All aliens are in grave danger of losing all their rights in this country. A number of anti-alien bills have been introduced in Congress. These bills are being advanced under the pretext of forcing all aliens to become American citizens. However, a detailed examination of the various provisions of the bills indicates very clearly that their purpose is not to make citizens out of aliens, but to put them in chains so the capitalists may be able to exploit them better. It is a well-known fact that the majority of workers in our basic industries are aliens. For that reason the money barons of the nation are very anxious to make helpless obedient slaves out of all aliens.

If the famous Oswell Bill would be passed, then every alien in the country would be forced to register every year. His rights would be narrowed so



Vilnis, Mar. 9, 1926.

much that he would not be able to move freely from one part of the country to another. He would be subjected to police persecution everywhere and at all times. The police would have the power to arrest and jail him any time and everywhere and detain him indefinitely for investigation and possible deportation.

Another vicious anti-alien bill is the McClintic Bill, which is known as an "out-and-out" deportation bill. According to the provisions of this bill, every alien who has lived in this country for over five years, must declare his intention to become a citizen within six months after this bill is passed or else be deported to the country from which he came.



Comrade Jay Lovestone said that the McClintic Bill would be an excellent tool for strike-breaking. The bill gives the department of labor unlimited

Vilnis, Mar. 9, 1926.

power to persecute the workers. It would transform the Federal Department of Labor into a strike-breaking agency.

Comrade Lovestone also explained how Judge C.D. Orr, in Pittsburgh, Pa., in 1922, refused to grant citizenship papers to applicants who were out on strike. The judge said, "Return to work, and then you shall receive your citizenship papers."

If the McClintic Bill becomes a law, then those aliens who are out on strike would have only two alternatives: either become strike breakers or be deported.

It is very obvious that those gentlemen who are sponsoring the anti-alien bills are not doing so merely to make citizens out of aliens. They are primarily interested in narrowing the rights of alien workers in order



Vilnis, Mar. 9, 1926.

to make them helpless in working-class struggles. And since there are so many aliens employed in our basic industries, the anti-alien laws would enable the industrial barons to make strike-breakers out of alien workers with the threat of deportation.



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LITHUANIAN

Vilnis, Mar. 9, 1926.

TO CLEAN-UP CHICAGO

(Editorial)

The capitalist press, the local police, and Federal government agents are now conducting a campaign to "rid" Chicago of criminals. Hundreds of foreign born Americans, especially Mexicans and Italians, already have had an opportunity to learn the true meaning of this so-called "cleanup" drive. Many of them were arrested, thrown into jail, and put through all the old familiar degrees of police "courtesy".

That is only the beginning. In the near future we can expect to see many more similar arrests, and a still greater howl in the capitalist press against aliens and foreign born Americans. A bitter war is now being waged in Chicago's "gangland" by opposing camps of corrupt politicians.



Vilnis, Mar. 9, 1926.

Rival politicians and their henchmen, who place their bosses in office by stealing and buying votes, have stepped on one another's toes and now are trying to assassinate each other. We cannot deny the fact that among these politicians and henchmen there are some aliens. The politicians are employing that flimsy fact as a shield with which to cover up a very ugly capitalist ulcer--the complete decay of a capitalist political party.

A very sharp factional war is now going on in the Republican party in Chicago. Both factions are looking forward to the coming elections, and for that reason the leaders of both factions are fighting for supremacy. This war is forcing each faction to employ professional killers. And in order to fool an unsuspecting world, these politicians and their kept press have raised a hypocritical howl against aliens.

The net result of all this political warfare and attack against aliens can be described as follows:



Vilnis, Mar. 9, 1926.

When hundreds of aliens are arrested and thrown into jail for "investigation", then the real culprits, after washing their bloody hands, find asylum under the roofs of the very individuals who are directly responsible for the crimes--the so-called 100% political patriots.

The deceitful character of these shameless tactics are so obvious that no sane person can be fooled by them. It is very easy to see that an attempt is being made to place the blame upon all aliens for the acts of a band of criminals; it is also another attempt to poison the public opinion of America.

It is very significant that this attack against aliens is being launched at a time when the U. S. Congress is about to consider several anti-alien bills.

We must employ every possible means at our disposal to repulse these attacks against aliens in America. The first and most important step to take in this struggle is to form organizations for the defense of the rights of aliens. We must fight in an organized manner, and we must not lose any time.



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Lietuva, Dec. 19, 1918.

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A CONFERENCE OF LITHUANIANS AND AMERICANS

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III G The Lithuanians, and how Americans can become better acquainted with
I M them, were discussed at a conference held at the Chicago School of
IV Civics on December 11. Several speeches were made, and we shall give
a few excerpts from them.

Dr. A. L. Graiciunas spoke on Lithuanian immigration during the twenty-five-year period prior to 1914. "The majority of Lithuanian immigrants," said Dr. Graiciunas, "were common laborers, unschooled but ambitious men and women who did not thirst for great riches but who were willing to start at the bottom in order to reach the top through their own efforts."

"They came to America with the hope of establishing their homes here, determined to accept the responsibilities of citizenship. That they participated in American public life is proved by their industrial history, the enlistment of their young men in the army, and their purchase of Liberty bonds. After

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LITHUANIAN

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Lietuva, Dec. 19, 1918.

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the President's proclamation that small nations would no longer be ignored, the Lithuanians wholeheartedly offered their bodies and souls to America.

"The Lithuanians have not been satisfied with their existence in America. They have not been admitted to the better occupations, but have been offered only the most common unskilled jobs, at which it was difficult to earn a living. They have been forced to live in such areas as the Stockyards district, where the houses are not even fit for dogs. They have been exploited. Because of their ignorance of the English language, the higher standard of living of the Americans has been unknown to them. Because they have been unable to accustom themselves to the new conditions, they have suffered greatly. The children's bureau of Waterbury has revealed that seventy-five per cent of the Lithuanian infants die during their first year. That is not the case in Lithuania. This proves that the conditions under which Lithuanians live here are horrible.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Dec. 19, 1918.

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"Hitherto, the people who offered to instruct and guide the Lithuanians have known very little about the lives and traditions of the Lithuanians. It was first demanded of the immigrants that they learn the English language. There are many other things which the immigrants ought to learn before they learn the language, in order to become fit members of this nation."

Attorney F. P. Bradchulis spoke on the education of adult immigrants, and turned his attention to the public schools. These schools have given special consideration to the immigrants for a long time, but, from a practical point of view, the immigrants have derived little benefit from them. "We must devise better methods," said Bradchulis, "to interest the immigrants in these schools." According to the speaker, posters advertising these schools in the languages of the immigrants should be distributed at the beginning of each school year, and at intervals of a few months.

Mrs. Satkauskas spoke on the activities of the Lithuanian Women's Enlightenment Society, which does much in the way of educating the immigrants. This

WPA (ILL.) PROJ. 30275

III A

- 4 -

LITHUANIAN

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Lietuva, Dec. 19, 1918.

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II D 4 group sponsors classes for women which are better attended than
I A 3 the public school classes, since the women feel more at home in
III G the former. The Society has about one hundred members.

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IV The greatest barrier to the continuation of the work begun by the women is lack of funds. They have no money to pay teachers. However, this year they are planning to hire a teacher who speaks both English and Lithuanian.

Mrs. M. Jurgelionis pointed out the danger of attempting to force an immigrant to learn the English language and become a citizen. Basing their interpretations on what happened in Europe, Mrs. Jurgelionis said, they are afraid that Americanization is the same kind of process as Russification or Germanization was over there. They are not yet able to distinguish government regulations from the actions of individual politicians.

WPA (ILL.) PROJ. 30275

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- 5 -

LITHUANIAN

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Lietuva, Dec. 19, 1918.

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Unfortunately, those who are supposed to represent the government have made a practice of threatening the immigrants: "You must learn English and become a citizen, and if you do not, you will be deported." According to Mrs. Jurgelionis, such threats achieve nothing in the task of making good citizens of the immigrants.

Mrs. Kiras sketched the history of the Lithuanian Day Nursery. The nursery was needed because, in the Stockyards district, Mrs. Kiras had found many mothers who were forced to leave their children at home alone when they went to work. The nursery [she said] should be supervised by Lithuanian women. The nursery is closed at this time because of lack of funds.

Mrs. Zimontas spoke of the need for an institution in which homeless Lithuanian girls could live. Having lived in the Stockyards district for many years, Mrs. Zimontas said she had seen many unpleasant incidents involving girls who had come from Europe. Having nobody to turn to, such girls are sometimes

WPA (ILL.) PROJ. 30275

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- 6 -

LITHUANIAN

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Lietuva, Dec. 19, 1918.

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II D 4 forced to marry undesirable men. There have been many cases where
I A 3 the man "orders" a girl from Europe, and sends her a steamship
III G ticket, with the understanding that she must marry him. Such mar-
I M riages often prove unfortunate, Mrs. Zimontas said. There should
IV be some regulation which would make it possible for a girl to avoid
such a marriage.

Dr. Susannah Slakis urged the Americans to acquaint themselves with the immigrants' way of living in Europe, their customs, traditions, and hygienic practice. The transition from country life to city life has adversely affected their health in this country. They arrive here strong and robust, and immediately begin to decline in health. The effects of this transition would be considerably mitigated if it were not demanded of the immigrants that they change their habits, and if they were allowed merely to improve on these habits.

WPA (ILL.) PROJ. 30275

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- 7 -

LITHUANIAN

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Lietuva, Dec. 19, 1918.

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Mr. Davis asked whether there were any nurses among the Lithuanians in Chicago. Dr. Slakis and Dr. Graicunas replied that ten Lithuanian girls have either already completed their studies or will complete them shortly.

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This was a conference of Americans and Lithuanians. The Lithuanians spoke, and the Americans listened in order to become better acquainted with the Lithuanians and their way of living.

Lietuva, May 11, 1917.

AN OPPORTUNITY TO RENDER A GOOD SERVICE

(Editorial)

A war census will soon be taken in the United States. (Details of this census appear in a separate article on page five of this issue of the Lietuva.) The government is asking for volunteers to work as census enumerators without pay.

It is very important that as many Lithuanians as possible who can speak English and can do clerical work should volunteer as enumerators. By so doing, we will not only render a great service to our adopted country, but, at the same time, we will have an opportunity to render a service to our old fatherland, Lithuania.

One of the questions asked in the registration blanks concerns the nationality

Lietuva, May 11, 1917.

of the individual. It is important that all Lithuanians should be registered as Lithuanians. A Lithuanian enumerator would undoubtedly see to that, but a non-Lithuanian, especially a Polish enumerator, would probably register a Lithuanian as a Russian or a Pole.

We consider this matter to be of utmost importance, especially in these historic times. We have read in the newspaper Ateitis (The Future) that the census in Boston, Massachusetts shows that there are only twenty-six hundred Lithuanians in Boston. Everyone knows that this figure does not represent even one half of the actual number of Lithuanians living in Boston. Who is to blame for this? The Lithuanians themselves are largely to blame, because many of them are not sufficiently race conscious. However, the enumerators are also to blame; they register the nationality of an individual to suit their own whims and fancies unless the individual insists upon an honest registration. Lithuanians must insist that they be honestly registered as Lithuanians; we must also see to it that as many Lithuanians as possible become

Lietuva, May 11, 1917.

enumerators.

The danger is not that the official figures will show a small number of Lithuanians. The danger lies in the fact that the non-Lithuanians know very well that in such a city as Boston (South Boston), for example, there are more than twenty-six hundred Lithuanians; therefore, this figure reveals to them that only twenty-six hundred Lithuanians in Boston desire to be classed as Lithuanians, and that the rest want to be classed as Poles, Russians, or as members of some other nationality.

It is not hard to imagine the consequences if such an opinion about Lithuanians becomes widespread. It is not hard to understand what effect that would have upon the proposed independence of Lithuania. It is a very easy matter to deny liberty to a nation whose members are not race conscious.

Therefore, let every Lithuanian who can qualify as an enumerator apply

Lietuva, May 11, 1917.

immediately to the mayor of his city or town, to the county sheriff, or to the county clerk, and offer his services as enumerator during the war census.

We wish to repeat that it is the duty of every Lithuanian to insist and see to it that he or she is registered honestly as a Lithuanian. Let us urge our neighbors and friends to do likewise. Also, give your names to the census enumerators in their true Lithuanian form and spelling. Eliminate all Polish or Russian characteristics from your names. For example, those who spell their names Szymkiewicz, Rimkiewicz, Berzinski, Zuronski, Petrowski should change them back to their true Lithuanian spelling, such as Simkevicius or Simkus, Rimkevicius or Rimkus, Berzinskas or Berzas, Zuronskis or Zuronas, Petrauskas or Petrulis. If you spell your name in true Lithuanian style, it will be very easy to recognize that you are a Lithuanian wherever your name appears, and should the need arise we may well be able to help you.

Lietuva, Jan. 5, 1917.

LITHUANIAN NAMES

(Editorial)

Now that the Lithuanian movement for the independence of Lithuania is steadily growing in scope and importance, it would be a good idea to call attention to a widespread evil among Lithuanian-Americans. This evil is the practice of changing Lithuanian names to foreign [non-Lithuanian] names. No people of any other nationality distort and mutilate their names as do the Lithuanian-Americans. A good writer could write a long comedy on this Lithuanian-American practice.

When a Vincas Sukaitis comes to America from Lithuania, we find that in a very short time he becomes William Schultz; a Kazys Jonaitis soon becomes Charley Johnson; a Jurgis Matulaitis becomes George Matthews. In some cases, a Jonas Bagdonas attaches a Polish "tail" to his name and becomes John Bagdanowicz; similarly, a Jonas Urbikas becomes a John Urbikowski; and so on, without end.

When reading the English language press, we often see names that apparently are

Lietuva, Jan. 5, 1917.

German, Polish, English, or Irish, but later we find that they are names of Lithuanians who have changed their names to foreign names. Thus, among Lithuanian-Americans we find many names such as White, Johnson, Brown, Schultz, Smith, and a long list of other foreign names.

In the local news section of this issue of the Lietuva, there is an interesting news item explaining how one Lithuanian-American, in a "miraculous" manner has been dubbed with the name "Shigezu Mibu".

What is true about Lithuanian-Americans is also true of those Lithuanians who have emigrated to other countries. Whenever any Lithuanian sets his foot on foreign soil, he immediately begins to change his name to one of the names very common in the country in which he lives. That indicates that many Lithuanians are suffering from the disease known as "inferiority complex", and that there is a great lack of self-respect among Lithuanians. Lithuanian-American merchants, especially, show an unusually great inclination to change their good

Lietuva, Jan. 5, 1917.

Lithuanian names to Polish, English, German, and even Russian names; they change their names to those of every nationality except the Lithuanian, although a great many good Lithuanian names, such as Rimkus, Rudis, Stogis, Molis, Pukas, Banis, Kurmis, Grenis, Urba, Narkis, Baltis, Stulga, Tamulis, Slenis, and Tilkis are just as beautiful and convenient as the best Anglo-Saxon, Teutonic, or Scandinavian names.

It is true that the parents of some Lithuanian-Americans [who are therefore not responsible] have mutilated their names, but most Lithuanian-Americans have themselves distorted their names.

The changing of Lithuanian names to foreign names causes much inconvenience. For example, in a war casualty list of the dead, the injured, and the captured, it is impossible to tell who are Lithuanians and who are not. A good Lithuanian name can easily be identified, because the spelling of a Lithuanian name is

Lietuva, Jan. 5, 1917.

altogether different from that of names typical of any other nationality in the world, with the exception of some Greek names. However, when Petkus changes his name to Pietkiewicz, and Stankus becomes Stinkiewicz or Stink, then it becomes impossible to identify them as Lithuanians. Furthermore, when the post office issues a list of the letters that are being withheld because of incomplete addresses, it becomes impossible for Lithuanian newspapers that desire to publish the list to distinguish the Lithuanian names from the non-Lithuanian names. But the most important thing is that the distortion and changing of Lithuanian names to foreign names indicate a very weak national consciousness among our people. The German, French, Irish, and even the most ignorant Italian immigrants never change their names. Among Lithuanian immigrants, however, this damnable practice has become a custom.

We should inaugurate a big campaign against this custom. Brother Lithuanians, always spell your names in the characteristic Lithuanian manner! If your name is Petkus, then spell it Petkus and not Pietkiewicz; and if your name is Narkis, then spell it Narkis and not Narkiewicz, Norton, or any other foreign spelling.

III A
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- 5 -

LITHUANIAN

Lietuva, Jan. 5, 1917.

It is interesting to note that some Lithuanian-Americans have realized their mistake, and are now re-Lithuanianizing their names. In Chicago, for example, we know of a number of such cases: Szimkowicz changed his name back to Simkus; Slapikowski, to Slapikas; Globe, to Globis, etc. Some have even gone to court to make the necessary changes legal; this is a comparatively easy thing to do here in America. When Lithuanians obtain their naturalization papers they should pay special attention to see that their names appear on the citizenship papers in the original Lithuanian spelling. It is a little more difficult for an established Lithuanian merchant to re-Lithuanianize his name, but it is a very easy matter for all other Lithuanians.

When so many of our people are changing their names to Herman, Miller, Johnson, or to Shigezu Mibu, then it is about time we paid more attention to this mad practice.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Oct. 15, 1915.

PRESIDENT WILSON SAYS WE MUST BE AMERICANS ONLY

(Editorial)

In an address delivered during the commemoration of the twenty-fifth anniversary of the Daughters of the American Revolution, President Wilson stated that all citizens of the United States must be Americans only; that they should forget their mother countries and love only the United States. In other words, there must not be any German-Americans, Irish-Americans, Lithuanian-Americans, Polish-Americans, Italian-Americans, etc. Instead, all American citizens should call themselves Americans only.

From the standpoint of an American citizen, that idea is very good and desirable. However, it is not being practiced. For example, the Irish and Germans have become organized in this country on a nationality basis. Their organized power is felt not only in politics but also in all other channels of American life. This organization of the Irish and Germans on



III A
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- 2 -

LITHUANIAN

Lietuva, Oct. 15, 1915.

a nationality basis forces all other nationalities to do the same in order to avoid becoming isolated from the stream of American life.



LITHUANIAN

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Lietuva, Aug. 27, 1915.

COMMON INTERESTS OF
LITHUANIAN-AMERICAN FACTIONS

(Editorial)



The Chicago Naujienos (News) presented a very ingenious question to the Lithuanian-American Nationalist press. The Naujienos claims that it does not understand the meaning of such a "mystic" phrase as "common interests of the various Lithuanian-American factions," and asks for an explanation. The question would not be amazing if it had been presented without the limitation which the Naujienos imposed upon it. The question is restricted by the following statement: "We are not asking the Nationalists to cross the ocean and go to far-off Lithuania to seek common national interests, but to explain what common national interests exist here in America among the various Lithuanian-American factions."

This question of the Naujienos is illogical in that it separates one section of Lithuanians (the Lithuanian-Americans) from all other Lithuanians of the

Lietuva, Aug. 27, 1915.

world and demands to be shown what common national interests exist only within this one section of the Lithuanian nation. Common national interests equally affect the Lithuanians in America and the Lithuanians in Lithuania; we can decide what interests are common and what interests are not common only by comparing the interests of the Lithuanians in Lithuania with the interests of those in America. Without such a comparison we cannot even talk of any common national interests. The question, as it is presented by the Naujienos, is equivalent to a demand to point out the common interests between two brothers by considering the interests only of one brother and without comparing them with the interests of the other. Everyone would say that such a demand is absurd. Nevertheless, the Naujienos is making exactly the same kind of a demand. The question, as it is raised by the Naujienos, is really "mystic."

Probably what the Naujienos meant to ask is what kind of common interests exist among Lithuanian-Americans of various callings and occupations. This appears to be suggested in part by the limitation which the Naujienos placed on the question. In other words, the Naujienos wants to know what common interests



Lietuva, Aug. 27, 1915.

exist among the various classes of Lithuanian-Americans, but the question was improperly presented. If our guess is correct, it should not be difficult to answer the question.

There are very many common interests among Lithuanian-Americans. The first common interest is our language. Because it is published in the Lithuanian language the Naujienos has a common tie with all other Lithuanian publications, regardless of aims, policies, or character; for the same reason, the Naujienos is distinguished from all non-Lithuanian publications, even from those that advocate the same ideals as the Naujienos. The Lithuanian language is a common tie between all Lithuanian-Americans, regardless of religious beliefs or political affiliations, and distinguishes them from all non-Lithuanian people. The Lithuanian language places all Lithuanian-Americans into one separate and distinct group. There would not be a Naujienos if there were not in existence a group of people who are divided by various convictions and vocations but bound together by a native Lithuanian language. However, the language may be put aside and considered to be outside the pale of "interests."



Lietuva, Aug. 27, 1915.

Let us now consider the problems of immigration. People of various nationalities concern themselves with the welfare of the immigrants of their respective nationalities. The Poles aid Polish immigrants, the Jews aid Jewish immigrants, and other nationalities aid their immigrants. Businessmen are just as concerned with immigration as are ordinary workers. If for no other reason, at least the feelings of brotherly love and humanitarianism urge those who came here earlier and have already established themselves to aid their brothers and sisters who arrive in the United States at a later time. Other nationalities are not concerned with the welfare of Lithuanian immigrants; for that reason we ourselves must be concerned with immigrants of our own nationality. In this connection it should be mentioned that immigrants of other nationalities are being aided in an organized and effective manner, while Lithuanian immigrants are almost completely neglected. It is very sad to note that Lithuanian-Americans are so very far behind other nationalities in immigrant welfare work. The problem of immigration is of utmost importance and is of common interest to all Lithuanian-Americans.





Lietuva, Aug. 27, 1915.

Furthermore, according to the statistics of the United States Department of Immigration, nearly one half of the Lithuanians who emigrate to America cannot read and write. It is, therefore, our common duty to carry on educational work among these immigrants. We must not, of course, attempt to impress the immigrants with the false notion that the Socialists are educators, and that all other factions are composed of ignorant and contemptible people. We should limit our common educational activities among Lithuanian immigrants to the teaching of rudimentary educational subjects, such as the alphabet, reading and writing, important American laws, American customs and living conditions, etc. Lithuanian immigrants can be successfully approached only by those who know the Lithuanian language, understand the character of Lithuanians, and are well acquainted with America. In other words, this can be done only by Lithuanian-Americans who are well acquainted with this country and are more or less educated.

Now let us consider the problem of mutual aid. There are many kinds of American fraternal and mutual-aid societies. However, very few Lithuanians join such societies because they are not sufficiently acquainted with the English language and would feel very strange in such societies. Lithuanian-Americans, therefore,



Lietuva, Aug. 27, 1915.

are forced to form their own mutual-aid societies, in which they can talk to each other in a language they all understand and in which there are no Americans to insult them by calling them "foreigners". Lithuanian-Americans look upon the insurance companies with suspicion, because they are often cheated by dishonest insurance agents. In times of need, because of their inability to speak and understand the English language, Lithuanian policyholders experience great difficulty when dealing with the insurance companies or American fraternal societies. This miserable situation further encourages Lithuanian-Americans to form mutual-aid societies of their own. Therefore, the problem of mutual aid is of common interest to all Lithuanian-Americans. All classes of people--unskilled laborers, skilled workers, merchants, and people of various professions--belong to Lithuanian-American mutual-aid societies.

Immigrants in the United States usually settle down in so-called colonies; that is, people of the same nationality live in a group in the same locality. Lithuanians, for example, live in one section of the city, Poles in another section,

Lietuva, Aug. 27, 1915.

Germans in still another section, etc. By comparing the colonies of various nationalities, at least from the standpoint of health and hygiene, we find that the Lithuanians are living in a less favorable district than, let us say, the Germans. The Lithuanian merchants, unskilled laborers, skilled workers, and various professional people all live together in the same locality and are thus equally affected by the conditions of the locality. It is necessary to make various improvements in the locality in which we live. That is of common interest to all the inhabitants of the locality. Of course, all towns and cities have health departments, but they cannot accomplish much in the districts inhabited by the foreign born on account of the difference in language; no health program can be successfully promoted in such districts without the aid of the doctors of the nationalities represented in them. It is of common common interest to all Lithuanian-Americans to improve the health conditions in the districts in which they live.

Another matter of common interest to all Lithuanian-Americans is the field of politics. Every intelligent person who has closely followed so-called local



Lietuva, Aug. 27, 1915.

politics has learned, in spite of all claims to the contrary, that all political activities in the United States have their roots in, and are intimately connected with, the various national groups. People of one nationality usually control and dominate all the governmental and political machinery. As a general rule, it may be said that the various sections of the United States are controlled and dominated by Irish, Anglo-Saxons, and Germans. Members of these nationalities invariably look upon the people of all other nationalities with contempt; when a Lithuanian or a Slav goes to a governmental institution or to any other public establishment he is shunned and snubbed. When a complaint is made to the police or to any other department of the government, and if the complaint concerns a district populated by one of the hated nationalities, it receives very little attention. But when a complaint is made by any member of the nationality that is in power, it receives full and even enthusiastic attention. Such matters appear to be trivial to the average person, but those who have had actual experience with such "trivialities" regard them as of great significance. One of the best ways to free ourselves from this humiliating position is to form a powerful Lithuanian-American political force. This matter is of equal interest to all Lithuanian-Americans. It is





Lietuva, Aug. 27, 1915.

to the interest of the unskilled Lithuanian worker, the skilled worker, the merchant, and the professional to free ourselves from the humiliating position just discussed.

Let us now consider the problem of employment. An overwhelming majority of Lithuanian-Americans are common laborers, engaged in the lowest-paid, most arduous, and most dangerous occupations. It is highly desirable, and it is the duty of Lithuanian-American leaders, to assist our people to learn trades, to become skilled workers, and to attain a higher standard of living. This matter also affects our business and professional people, because when the prosperity of the masses increases, the prosperity of the business and professional people simultaneously increases.

These, then, are the common interests that exist among the Lithuanian-Americans. There are many more such interests. However, the few that have been shown here should be sufficient to prove that there really are common interests among the various Lithuanian-American factions. It is highly regrettable that instead of

Lietuva, Aug. 27, 1915.

focusing their attention upon these vital common interests, the minds of many Lithuanian-Americans are occupied with the Utopian aspirations of the Socialists; they are expending their valuable time and energy in non-Lithuanian and often scandalous activities.

Yes, we have very many common interests. However, in order to promote these interests, we must first shift our attention from the heavens above us and focus it on the practical things of life.



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LITHUANIAN

Lietuva, July 3, 1914.

THE COMPLAINT OF A YOUTH

(Editorial)



We find a very interesting letter in No. 26 of the Tevyne. That newspaper, in writing about the recent conventions in Waterbury, had praised the Lithuanian girls who, it said, are good Lithuanians though they have been born here. The newspaper belittled the American-born Lithuanian boys for their Americanization and because they only "dance the jig on corners."

.....

A certain Frank Giegznas (a 16-year-old boy, born and raised here) could not stand that and wrote a letter to the Tevyne, pointing out that he takes music lessons from M. Petrauskas, that he participated in a concert arranged by the students, that he also participated in the presentation of the opera "Birute," and that, though he was born here, he associates more with Lithuanians than

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- 2 -

LITHUANIAN

II B 2 d (1)

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Lietuva, July 3, 1914.

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with "Yankees." He was therefore hurt when he was, willingly or unwillingly, included with those who "dance the jig on corners." He states further that the "Yankees" like him very much: he belongs to the Y. M. C. A., to baseball and basketball clubs and has won a trophy for swimming. He states that everything that the American-born Lithuanian youth does with the American youth is well publicized in the English newspapers, which praise them and even publish their photos, thus enticing the youth to activity.

All this is lacking in the Lithuanian newspapers. Even after the Waterbury conventions, which were well attended by the youth, the youth could not find anything written about themselves in the Lithuanian newspapers. Therefore they even became angry. In part, Mr. Giegznas probably states the truth when he says: "It is bad that our newspapers do not know how to arouse our youth."

Every youth, everyone who has been a youth, must admit that Mr. Giegznas' complaint is in place. We cannot complain that our youth is being denationalized if we do not provide that toward which the youth is inclined: the



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- 3 -



LITHUANIAN

Lietuva, July 3, 1914.

entertainments, games, and all the sports which appeal to the nature of youth. Since we do not provide them, they find them by the Americans, who gladly and bountifully give them to the youth and, unconsciously, draw the youth to themselves.

It must be admitted that Mikas Petrauskas, up to now, has been probably the only individual among us who knew how to succeed in satisfying our youth. He has thus done much good. Giegznas' letter testifies to that: he says that, if not for Petrauskas, he probably would be "associating only with Yankees today." However, the gigantic task of holding American-born youth to Lithuanianism cannot be borne on the shoulders of one man. The youth demands not only serious advice and criticism and other strong medicines; it also demands, besides intelligent leadership, various kinds of tinsel and toys which satisfy youthful ambition, lighten the work and supply the willingness to continue in that path. Mention of youth's activities in our newspapers belongs to that category of tinsel and toys.

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- 4 -

LITHUANIAN

Lietuva, July 3, 1914.



All of this shows that we have a vast field to work and that we either do not want to work it or that we are lacking in special tools. It cannot be said that our newspapers do not want to work. It would be truer to say that we do not yet have the proper tools. Our newspapers (even though it seems we do have many of them) are ailing with a chronic shortage of space for short, local items, because even those several pages are filled with empty, often entirely idiotic, polemics between correspondents and even between the editors themselves. While tormenting ourselves with all kinds of "gods," all kinds of "religions," all kinds of "isms," and other kinds of "spirits," we do not even realize that we are speeding by the true, realistic, vital work. Then, when we are through arguing, condemning, and scolding, we look around for the rabbit we were supposed to be hunting and find that even his footprints have cooled long ago.

.....

We would be able to turn more attention to our youth and devote more space to news of youth, if only we had one or two dailies. However, while we do not have them, we must admit that. . . . the American-Lithuanian newspapers must necessarily have special sections for youth--even though we already

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- 5 -

LITHUANIAN

II B 2 d (1)

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Lietuva, July 3, 1914.

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have so many sections in our comparatively small newspapers that, in some newspapers, there are more "sections" than columns.



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LITHUANIAN

Lietuva, June 7, 1912.

CONVENTION OF THE LITHUANIAN ROMAN CATHOLIC ALLIANCE
OF AMERICA

The Lithuanian Roman Catholic Alliance of America Convention, which lasted three days in Boston, has ended. There were many heated arguments, especially on the matters of the official organ and the constitution. The Draugas remains the same.

The National Officers' Board remains the same, with the exception of the secretary, at which post, J. Vasiliavckas of Maryland replaces Mr. Krusinskas.

From the National Penny Fund the sum of \$100 was designated for immigration problems and \$100 went to each of the following institutions: Ziburis in Suvalki (Lithuania), Saule in Kaunas (Lithuania) and the two-class Lithuanian school in Vilna (Lithuania). The balance was given to the St. Casimir's Convent in Chicago.



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LITHUANIAN

Lietuva, June 7, 1912.

More complete details of the convention proceedings are in another article.



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LITHUANIAN

Lietuva, July 14, 1911.

THE BRIDGEPORT LITHUANIANS CELEBRATED THE 4TH OF JULY

The July 4th celebration was held at the White Square Park in Bridgeport. Mr. J. L. McBean called the meeting to order and delivered a speech in English. After him, Mr. P. Butkus spoke in Lithuanian concerning American history. Mr. J. J. Hertmanavicia also spoke in English. The enjoyment of the evening was heightened by the Birutes Choir who sang folk songs, and finally some American and Lithuanian hymns. The Lietuva Band played.



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LITHUANIAN

Lietuva, July 14, 1911.

THE 4th OF JULY PARADE

(Summary)

This year, the celebration of the 4th of July was the finest in Chicago's history.

This year, the Lithuanians starred in the parade. The Lithuanian float was better and more beautifully decorated than that of any other nationality.

"The float showed how the Grand Duke Gedeminas took the castle of Kiev. It was followed by various societies such as, the Duke Vytautas Society, the Algirdas Society and the Mindaugis soldiers."



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LITHUANIAN

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Lietuva, July 14, 1911.

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The Lithuanians devoted much energy and time to the making of this beautiful float for the parade.

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LITHUANIAN

Lietuva, June 25, 1911.

LITHUANIANS WILL PARTICIPATE IN THE CELEBRATION
OF THE 4th OF JULY

The delegates from thirty-eight Lithuanian societies of Chicago held their meeting June 19, at St. George's Hall, and decided to participate in the celebration arranged by the "Sane Fourth Association."

In the parade, the Lithuanians will have a beautifully decorated float. It will represent the historical event of 1318, when the keys of the city of Kiev were delivered to the Grand Duke Gedeminas of Lithuania. This float will be made by Mr. Stanislovas Pocevicius.

The Lietuva Band has promised to play without compensation. The Mark White Square Orchestra and the Birutes Choir, will perform gratuitously also. The program will start at 3 P. M. Besides the orchestra and the Birutes Choir, there will be English and Lithuanian speakers. Mr. K. B. Balevicius, and Mr. Povilas Mazeika will speak in Lithuanian, and J. J. Hertmanavicia, an



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LITHUANIAN

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Lietuva, June 25, 1911.

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IV American, in English.

.....

It was decided that all the societies ought to help to cover the expense of this celebration. We are also asking individuals to send their contributions to the committee or to the treasurer.

J. J. Elias, Pres.
J. J. Hertmanavicia, Sec.



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LITHUANIAN

Lietuva, June 16, 1911.

APPEAL TO THE LITHUANIAN SOCIETIES OF CHICAGO



Honorables:

For a more triumphant and solemn observance of the most important American holiday, the Fourth of July, a society called, "The Sane Fourth Association," has been organized. This organization has invited all the national groups to take part in the celebration of this national holiday.

So far as we know, seventeen national groups in Chicago will participate in this celebration. Everyone of these nationalities is trying to show its finest aspect to the public.

In last year's celebration the Lithuanians starred; the American newspapers wrote that the Lithuanian contingent was the best. This has proved that the Lithuanian nation still exists.

Therefore, the representatives of the Lithuanian societies of Bridgeport,

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LITHUANIAN

Lietuva, June 16, 1911.

Town of Lake and 16th Street held a meeting and organized a committee for the collection of money for the celebration.

Since our performance last year was so triumphant,, we cannot refuse to participate this year.

.

This committee has decided to hold a meeting of delegates from all of the Lithuanian societies and of prominent Lithuanians, June 19, at 8 P.M., St. George's Hall, 32nd Place, and Auburn Avenue.

To the societies whose addresses the committee has on hand, letters of invitation have been mailed. We are asking other societies, whose addresses we do not have, to send their delegates to the meeting of June 19th. We also ask all prominent Lithuanians to attend.

We trust that all of the Lithuanian societies will send delegates and will take part in this celebration, to show the Americans that the Lithuanian nation

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LITHUANIAN

Lietuva, June 16, 1911.

exists.



Respectfully,

J. J. Elias, President
Jonas Jankauskas, 2nd Vice Pres.
Jonas Jlgaudas, 4th Vice Pres.
Paul Mazeika, Marshal at Arms.

Stanilovas Pocevice, 1st Vice Pres.
Alex Bijanskas, 3rd Vice Pres.
J. F. Eudeikis, Treasurer.
J. J. Hertmanavice, Secretary.

P.S. For any further information, call the committee's secretary,
J. J. Hertmanavice, 3252 So. Halsted Street.

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LITHUANIAN

Lietuva, Feb. 24, 1911.

A CLOSER RELATIONSHIP WITH AMERICANS

(Editorial--Summary)



Last year Lithuanians participated in the celebration of the national holiday, the 4th of July. This year, they took part in the celebration of Washington's birthday. This was the first time that Lithuanians joined in American civic activity.

This is a new activity for us. It may not be so bad. Some type of fraternal association with Americans is necessary. We cannot live with the memories of our fatherland alone. We must take care of ourselves in this country, and a friendlier relationship with Americans may benefit us. The Americans do not shun us, they are glad to see us participating in civic activity. Of course, Americans want to see the complete Americanization of foreigners, or to see them establish in some way a close relationship with this country.



LITHUANIAN

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II B 2 d (3)

Lietuva, Feb. 24, 1911.

II A 3 a

II B 1 b To achieve this end, they spend large sums of money. They have a
III H special organization for this purpose.

I C

Of course, we do not want to be completely Americanized, but this does not mean that we must stand aloof from Americans. Another point--Americans do not want us to forget our own language. For example, at our request, Americans are buying our books and newspapers, and are placing them in their libraries. By establishing closer relations with influential Americans we could get a great deal of support from them. Here is an example: through the efforts of some Americans with whom we had established contact, we were able to send one of our artists, J. Sileikis, to Europe to study art.

Not only for enlightenment, but also for possible material aid to our fatherland, is it important to cultivate Americans. Take for example the Chicago-Lithuanian women's handiwork exhibit. Every American who came to this exhibition had a chance to see original Lithuanian handiwork. There was one unfortunate thing about the exhibition; the Lithuanian products had been



LITHUANIAN

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II B 2 d (1)

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Lietuva, Feb. 24, 1911.

II A 3 a

II B 1 b placed in corners where the visitors rarely went, and they there-

III H fore had little opportunity to see the Lithuanian handiwork. Of

I C course, some Americans have purchased Lithuanian handiwork. If

the products had been placed in a better position, where the public could see them without any obstruction, all the Lithuanian pieces might have been sold. If the exhibit had been properly conducted, there is no doubt but that some of the Americans would have placed orders for Lithuanian products to be imported from Lithuania.

If we want to have a successful Lithuanian handiwork exhibition, we must develop friendships with prominent Americans, and especially with the Hull House directors.

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LITHUANIAN

Lietuva, Feb. 17, 1911.

LITHUANIANS WILL PARTICIPATE IN THE WASHINGTON ANNIVERSARY CELEBRATION

(Summary)

On February 22, the Union League of Chicago will hold its annual celebration of Washington's birthday at the Armory Regiment Hall, 16th Street and Michigan Avenue.

According to Mr. A. A. McCormick, chairman of the committee, this meeting is called to strengthen the relations between various nationalities and the American people. At this meeting the former president, Mr. Theodore Roosevelt, and many other prominent citizens will speak. Other speakers will represent other nationalities, such as the Poles, Jews, Swedes, Norwegians, Italians, Greeks and Lithuanians. Every speaker will speak in his native language. The Lithuanian speakers will be Mr. B. K. Balutis and Mr. K. J. Kasputis.



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LITHUANIAN

Lietuva, Feb. 17, 1911.

INVITATION TO CHICAGO LITHUANIANS

(Summary)

Last year, on the 4th of July, the Chicago Lithuanians for the first time took part in the parade as a separate national group and not as part of the Poles. The American newspaper praised us very much and said, "The Lithuanians showed up for the first time, and they proved themselves to be very good"

Beginning at that time the Lithuanians have taken an important place in Chicago affairs. What part the Lithuanians will take in the [future] civic life of Chicago will depend upon their [own] initiative.

Since the Lithuanians have begun to take part in civic life, they have been invited to participate in the anniversary celebration of Washington's birthday on February 22.



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LITHUANIAN



Lietuva, Jan. 21, 1910.

STATISTICAL SURVEY OF ROSELAND, CHICAGO LITHUANIAN COLONY

The Roseland Chicago Lithuanian colony is located in the vicinity of 108th and State Streets. It is estimated that about fifty Lithuanian families, two hundred single people, and six young ladies live in that colony.

There are only three Lithuanian business establishments in Roseland: One saloon, and two meat markets.

The Lithuanians of Roseland have two organizations: The St. Peter and St. Paul Society, and the St. Vincent Society. However, these two societies are barely existing, because they do not promote the intellectual development of our people. The intellectual level of the Lithuanians in Roseland is rather low. Very few Lithuanian newspapers are received in this colony. The Lietuva (Lithuania), Tevyne (Fatherland), and the Keleivis (Traveller) are some of the Lithuanian newspapers that are read here. However, very few people read them. The greater majority of our people seem to prefer the saloon, and it is here that they spend most of their leisure moments. The saloon is the only place

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LITHUANIAN

Lietuva, Jan. 21, 1910.

where the Lithuanians of Roseland seek an "education".

. Most of the Lithuanians of Roseland are employed in the local railroad car factory. However, employment is rather slow here at present. Newcomers find it impossible to find jobs, as many long time residents of this colony have been unemployed for long periods.

The All Saints Lithuanian Roman Catholic church, which is attended by most of the Lithuanians of Roseland, is located at 108th Street and Wabash Avenue.

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LITHUANIAN

Lietuva, Oct. 15, 1909.



STATISTICAL SURVEY OF GRANT WORKS LITHUANIAN COLONY

The Lithuanian colony in the western section of Chicago, known as the Grant Works (Cicero, Illinois) colony has one society, one club, and nineteen Lithuanian business establishments. The following four Lithuanians of this colony hold municipal offices: John Bielauskis, judge; Mr. Endziulis, policeman; Mr. Griusius, constable; Louis Mikutis, fireman.

The names of the Lithuanian organizations are: Lovers of Lithuania Society, a non-Catholic mutual aid society; and the Republican Club.

The Lithuanian business establishments include: three food stores, two drug stores, one bakery shop, one photographic studio, one blacksmith shop, one dairy store, and ten saloons. [Editor's note: The names of the owners appear in the article.]

The Lithuanians in this colony live mostly around 14th Street, between 48th and 52nd Avenues. The colony can be reached from Chicago by the 12th Street streetcars.

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LITHUANIAN

Lietuva, Oct. 15, 1909.



Most of the Lithuanian workers are employed in the local foundry, in the Western Electric Company, and in the American Spiral Pipe Works.

The Lithuanians in this colony are a firmly established group, and appear to be rather wealthy. Most of them are property owners. The vicinity is a pleasant place to live in, because the air is pure and healthful. The entire locality is very clean and beautiful.

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LITHUANIAN

Lietuva, Sept. 17, 1909.

TO COMMEMORATE 40TH ANNIVERSARY OF LITHUANIAN IMMIGRATION

The Lithuanian organizations of South Chicago are making plans to commemorate the fortieth anniversary of Lithuanian mass immigration to America on October 24, at Koneczny Hall, 88th Street and Commercial Avenue.

The profit from this celebration will be used to publish Lithuanian School-books, and to pay for the time of two Lithuanian men for making a complete statistical survey of the South Chicago Lithuanian colony. The two men who will gather the statistics will be selected after the above celebration.

During the celebration the purpose and value of the statistical study will be explained in detail to the people. Everyone will be asked to co-operate with the enumerators to make the survey as complete and accurate as possible.

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LITHUANIAN

Lietuva, Sept. 17, 1909.

The efforts of the South Chicago Lithuanians to make a statistical survey of their colony is a fine example to other Chicago Lithuanian colonies. It would be a very good thing if all other colonies would follow this example, and in that way assist the Lietuva (Lithuania) to make a complete statistical survey of the Lithuanians of Chicago. Questionnaire blanks may be had at the office of the Lietuva, 3252 S. Halsted Street, Chicago, Ill.

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Lietuva, Sept. 17, 1909.

STATISTICAL SURVEY OF THE SOUTH CHICAGO
LITHUANIAN COLONY

The Lithuanians in the South Chicago Lithuanian colony have four organizations; two of these are branches of national Lithuanian organizations, and the other two are mutual aid societies (one Catholic and the other mixed).

There are fifteen Lithuanian business establishments here, including the agents. Eleven Lithuanians here are home owners.

The boundaries of this Lithuanian colony are as follows: From 87th Street to 89th Street, between Houston and Commercial Avenues.

Nearly all Lithuanian workers who live here are employed in the local steel mill and car works. Their jobs are very hard and dangerous. The bosses treat the workers in a very cruel and barbaric manner. Many workers are injured here

LITHUANIAN



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II A 1
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LITHUANIAN



Lietuva, Sept. 17, 1909.

III C daily. The wages in the steel mill are very low: For a ten-hour
III H day the workers receive from \$1.60 to \$2.20.
I M
I H The air in this locality is unhealthy; it is polluted with smoke
I C and dust from the factories. The local steel mill occupies a long
IV stretch of land, extending from the lake to the entire southeast-
ern boundary of South Chicago. When the wind blows from the direc-
tion of the steel mill the people almost choke from the smoke.

It takes more than a half hour to ride from Bridgeport to South Chicago; the fare is ten cents. The following street cars run to South Chicago from 64th Street and Jackson Park Avenue: So. Deering, Whiting, Windsor Park, and Hammond.

Living conditions in South Chicago do not appear to differ in any way from

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LITHUANIAN



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Lietuva, Sept. 17, 1909.

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that of other Chicago Lithuanian colonies. The wealthiest Lithuanian in South Chicago is Ad. Kegavicia, whose fortune totals \$30,000. Other prominent Lithuanians who live here are: Dr. A. Rutkauskas, Mrs. M. Banis, mid-wife, and Mr. Pietelis, building contractor. One of the most active Lithuanian leaders of this colony, B. Jasiulis, who operates a barber shop at 8845 Commercial Avenue, plans to move out next month to Indiana Harbor, Ind.; his address there will be 3604 Deodor Street. He will be missed a great deal by the Lithuanians of South Chicago.

There are a number of very active and industrious Lithuanian leaders in this colony; in some respects they surpass the Lithuanians of other colonies. This is demonstrated by the fact that the Lithuanian organizations of this colony have decided to select two or three paid workers to make a complete statistical survey of their South Chicago colony. More about this matter is written

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LITHUANIAN



Lietuva, Sept. 17, 1909.

in another section of this issue of the Lietuva (Lithuania).

This colony has a small Lithuanian Roman Catholic parish, and a small frame church, but with a large rectory, in which Rev. J. Petraitis, the pastor, lives. He has not distinguished himself as a good priest, nor as a good patriot. However, he is famous for the fact that he possesses the second largest astronomical telescope and observatory in the State of Illinois.

According to the more progressive Lithuanians of the colony, Rev. Petraitis associates with the Poles and belittles the Lithuanians. It is said that he intended to give astronomical instructions to his parishioners, but so far he has not shown his telescope nor given astronomical instructions to a single Lithuanian. He opposes all progressive suggestions, does not get along well with his parishioners, and for that reason the membership of the parish has

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LITHUANIAN



Lietuva, Sept. 17, 1909.

greatly decreased. The church is attended mostly by Poles, and to please them he delivers the sermons in Polish as well as in Lithuanian. In American and Polish newspapers he is famous as an astronomer, and a good astronomer at that, but apparently he is little interested in the priesthood.

Rev. Petraitis purchased the telescope and built the observatory only this year. It is said that the telescope is worth \$12,300.

Rev. Petraitis came to this country from Erzvilkis parish, Lithuania. He attended the seminary at Siauliai, Lithuania.

The Lithuanian church is located at 87th Street and Marquette Avenue.

The Lithuanian business establishments in the So. Chicago colony are as follows: Five saloons; four food shops by Ad. Kegowicz, Ant. Kegowicz, Ant. Valciukas, and M. Cheswood & A. Maniokas; one barber shop, by B. Jasiulis;

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- 6 -

LITHUANIAN



Lietuva, Sept. 17, 1909.

one photo studio, by Urbanowicz; one bakery shop, by Ant. Almonavicia; one real estate, steamship and insurance agency, by St. Simkus; two insurance agents, P. Simavicius, and J. Samanauskas.

The total membership of the Lithuanian organizations of this colony is 290. The names of the organizations are as follows: St. Isidore the Plowman Society (non-sectarian), St. Joseph's Society (Catholic), the 74th lodge of the Lithuanian Alliance of America, and a branch of the Lovers of the Fatherland Society.

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Lietuva, Sept. 10, 1909.

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II A 2 STATISTICAL SURVEY OF TOWN OF LAKE CHICAGO LITHUANIAN COLONY

II D 1

III C The Town of Lake (Lithuanians call it "Taunleikis") Chicago Lithuanian
I C colony, located in the area around 47th Street and Ashland Avenue,
IV has eighteen Lithuanian organizations, including two building and loan
associations, two clubs, two branches of national Lithuanian organiza-
tions, and thirteen mutual aid societies. Six of the latter group are non-
Catholic, six Catholic, and one mixed Lithuanian-Polish society.

There are 109 Lithuanian business establishments in this colony. They are
classified as follows: 36 saloons; 21 food stores; 11 barber shops; 4
cigar making establishments; two jewelry stores; two photographing establish-
ments; two undertaking establishments; two printing shops; two furniture
stores; one clothing store; one hardware store; four tailor shops; four
steamship and real-estate agencies; two bakery shops, etc. This colony is
the home of the Lithuanian monthly Erelis (Eaglet), which is published by

LITHUANIAN



Lietuva, Sept. 10, 1909.

S. Szimkus.

The boundaries of this Lithuanian colony are as follows: From 47th Street north to 43rd Street; from Honore Street east to Laflin Street.

The Lithuanians who live in this colony are not less prosperous than those who live in the Bridgeport colony. There are several large and prosperous looking Lithuanian business establishments here. For example: The Star Clothing Co.; the furniture stores of Barskis and Kosmarskis; the printing shop of A. Zemaitis; and the steamship and real-estate agency of Marcinkevicius.

This colony is the home of Joseph Elias, a Lithuanian, who is a hospital commissioner for the city of Chicago. He is having a large and beautiful home built at 46th and Wood Streets. He is in a position to do much good



Lietuva, Sept. 10, 1909.

for our people, if he would care to do so. However, according to the way our people are speaking about him, he dislikes Lithuanians, refuses to do any favors for them, and, instead, assists the Poles and Irish.

Not a small number of Lithuanians in this colony are members of the Lithuanian nobility, but they like to pretend that they are Poles. Most of the Lithuanian business men in this colony have non-Lithuanian (Polish) names.

The general appearance of this section of the city is probably not worse than that of the other Chicago Lithuanian colonies. However, the air in this locality is worse than in any other part of Chicago, due to the presence of the stock yards. The odor in the air is so obnoxious that it is very difficult for a stranger to endure. When the wind blows north towards Bridgeport, which is much farther away from the stock yards, the odor is just as offensive there as it is in the Town of Lake.



Lietuva, Sept. 10, 1909.

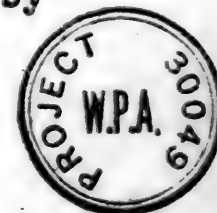
The names of the Lithuanian organizations in this colony are: White Rose Club, composed of Lithuanian cigar makers; Grand Duke Vytautas (of Lithuania) Building and Loan Association; Vincent Barzynskis Building and Loan Association; 122nd lodge of the Lithuanian Alliance of America; 85th lodge of the Lithuanian Roman Catholic Alliance of America. The non-Catholic mutual aid societies are: Great Name of Lithuania Society; Lovers of the Fatherland Society; King Gediminas (of Lithuania) Society; King Jogaila (of Lithuania and Poland) Society, which is composed of Lithuanians and Poles, but the meetings of the society are conducted in Polish; Dr. Kudirka Club; Sons of Lithuania Society; and the Grand Duke Stanley (of Lithuania) Society. The Catholic mutual aid societies are: St. Vincent of Ferero Society; St. Stanley Bishop and Martyr Society; Holy Cross Society; St. Joseph's Society; Grand Duke Vytautas (of Lithuania) Society; and St. Anthony's Society

The Lithuanian business establishments of the colony are: Thirty-six saloons;



Lietuva, Sept. 10, 1909.

twenty-one food stores, owned by M. Kukuraitis, J. Pacewicz, J. Petkewicz, Bonczinski, Marcinkewicz, V. Yonikaitis, J. Prejkszas, J. Zielinski, J. Doveiko, A. Narkewicz, B. Paszkiewicz, F. Genis, M. Paszkiewicz, P. Pievarunas, J. Pietrawicz, P. Maliszewski, J. Rydecki, J. Rusteika, A. Kosmowski, S. Beinar, and S. Mosejus; eleven barber shops, operated by A. Czesna, V. Sindomaicia, J. Vizgirda, J. Kuzyn, S. Visocki, S. Malinowski, V. Gaidenowicz, Jankauskis, S. Szimkus, S. Dowiat, and J. Czernecki; five steamship and real-estate agencies, operated by S. Marcinkiewicz, J. P. Budginas (who also sells books), J. Elias, St. Miliszeviczius, and S. Szimkus; two bakery shops, owned by A. Bielstrupis, and Br. Daugela & P. Vuoselis; one clothing store, The Star Clothing Co.; one coalyard, owned by Gapsziewicz & Marcinkewicz; one hardware store, operated by Vin. Visciulis; two printing shops, owned by A. B. Zemaitis and S. Szimkus; two furniture stores, operated by Peter Barskis and A. Kosmowski; four cigar factories, owned by J. Jankauskis, the White Rose Club, L. Bartkiewicz, and J. Nokaut; one bathhouse, operated by J. Bartkus; two jewelery stores, operated by K. Czarneckis and J. Rymkus; two undertaking establishments, owned by



Lietuva, Sept. 10, 1909.

J. Yudeikis and S. Ezerskis; two plumbing establishments, owned by L. Szviazas and J. Vainauskis; two photograph studios, operated by M. J. Turauskis and Z. K. Urbanowicz; two general stores, owned by M. Sliauzis and Fr. Venckus; three coal dealers, T. Beinoris, Kosmauskis, and J. Maliszewskis (who also delivers ice cream); four tailors, L. Gelezinis, K. J. Intas, A. Metrikis, and Fr. Banis; five dairies, operated by J. Rudaitis, P. Raczinskis, P. Pievarunas, Fr. Plekas, and J. Balsziewicz; four haberdasheries, owned by M. Kukuraitis, K. Stulga, S. Paszkiewicz, and A. Macas.

The Lithuanian professional group consists only of M. Vasilivska, midwife, and Petrosius, building contractor.

This colony also has a Lithuanian Roman Catholic church and parish, Holy Cross, of which Reverend A. Skripka is pastor; he is assisted by Reverend Ezerskis.



III A
I D 1 b
III C

LITHUANIAN

Lietuva, Sept. 10, 1909.

STATISTICAL SURVEY OF 18th STREET AND BRIDGEPORT LITHUANIAN COLONIES

In the statistical survey of the 18th Street Lithuanian colony, published in the Aug. 27 issue of the Lietuva (Lithuania), the following were unintentionally omitted: One Lithuanian organization, the Evangelical Lutheran Society; two Lithuanian food shops, by William Balsis, and John Krause; and three Lithuanian saloons.

In the statistical survey of the Bridgeport Lithuanian colony, published in the Sept. 3 issue of the Lietuva, the following Lithuanian business establishments were unintentionally omitted: One bathhouse, by Laudanskis; and two photo studios, by Ugintas and Paulikas, both on Halsted Street.



III A
II D 1
I D 1 b

LITHUANIAN

Lietuva, Sept. 3, 1909.

WPA (ILL.) PROJ. 30276

STATISTICAL SURVEY OF THE WEST SIDE CHICAGO LITHUANIAN COLONY

The following important items were accidentally omitted from the statistical survey of the West Side, or McCormick Lithuanian colony, which was published in the previous issue of the Lietuva: The V. Kudirka Society, which is affiliated with the Lithuanian Alliance of America, and the 334th lodge of the Lithuanian Alliance of America should be added to the non-Catholic mutual aid societies of that colony. The following Lithuanian business establishments of that community were not mentioned: One photographing establishment, A. Zalatoris; and one general clothing store, by M. Palionis.

III A

LITHUANIAN

II B 2 d (1)

II B 1 d

Lietuva, Sept. 3, 1909.

II B 1 a

I A 2 a STATISTICAL SURVEY OF BRIDGEPORT CHICAGO LITHUANIAN COLONY

I D 1 b

II A 1 Lithuanians who live in that section of the city which is known as

II A 2 Bridgeport, in the neighborhood of 35th and Halsted Streets, have

II D 1 twenty-three organizations; eleven of these organizations are non-

III C Catholic, ten are Catholic, and two are political. They are

III E classified as follows: Fourteen mutual aid societies, one building

I E and loan association, four branches of the national Lithuanian

IV organizations, and four educational or cultural societies.

The Lithuanian business and professional groups of the colony are divided as follows: Two medical doctors, one dentist, one attorney, one building contractor, and one hundred and two business establishments. The latter include thirty-four saloons and nineteen food shops.

This community is the center and leading colony of the Lithuanians of Chicago





Lietuva, Sept. 3, 1909.

in the following ways: (1) it has the largest number of Lithuanian business establishments; (2) the largest group of Lithuanian intelligentsia; (3) the home of three Lithuanian newspapers; (4) residing place of the wealthiest Lithuanians of Chicago; (5) it has the largest number of Lithuanian organizations; (6) the largest Lithuanian church and parish; (7) and, compared to the total number of business establishments, this colony has the smallest percentage of saloons.

The boundaries of this Lithuanian colony are as follows: From 35th St. north to 31st St.; from Halsted St. west to Mospratt St. Most of the Lithuanians live on 33rd St. and on Auburn Ave. (now Lituanica Ave.).

The following three Lithuanian periodicals are issued in Bridgeport: Lietuva (Lithuania), Dagis (Thistle), and the Katalikas (The Catholic). Mr. Anthony Olsevskis, publisher of the Lietuva, is the wealthiest Lithuanian of Chicago. He is the owner of two large buildings and the first Lithuanian bank in America.

A number of Lithuanian business establishments in this colony are large and beautiful, for example: The Bridgeport Clothing Co.; the Katalikas building,



Lietuva, Sept. 3, 1909.

with beautiful and spacious editorial and sales rooms; the K. S. Jokubaitis and S. Pocėvicz furniture stores; P. Bruchas jewelry store; J. Budrikas clothing and shoe store; and the P. Raszinsky photo studio. Therefore, we can say that the Lithuanians of this colony are prosperous, of which we can be proud.

The Lithuanians of this colony are employed in many different establishments, but mostly in the stock yards, because the location of this colony is not far from there.

The following is a list of the Lithuanian organizations of this colony: The educational or cultural societies are, the Intelligentsia Circle, the Women's Educational Society (mutual aid), the Sernas Musical Fund Society, the first branch of the Ausra Student Aid Society, the Association of Lithuanian Clerks (mutual aid), and a branch of the Lovers of the Fatherland Society; the political organizations are: The Independent Lithuanian Club, and the fourth branch of the Lithuanian Socialist League; the Keistutis Building and Loan

Lietuva, Sept. 3, 1909.

Association No. 1; the non-Catholic mutual aid societies are, the Simanas Daukantas Society, the Sons of Lithuania, the Young Lithuanian-American Pleasure Club, and the thirty-sixth lodge of the Lithuanian Alliance of America; the Catholic mutual aid societies are, the St. David the King Society, St. John's Society, St. George's Society, the Sacred Heart of Jesus Society, St. Joseph's Society, St. Matthew's Society, St. Martin's Society, Providence of God Society, Guardsmen of Grand Duke Vytautas of Lithuania, and a lodge of the Lithuanian Roman Catholic Alliance of America.

The St. George's Lithuanian Roman Catholic church and parish, founded in 1892, is located on the corner of 33rd Street and Auburn (now Lituanica) Avenue. A parochial school and a church hall were erected this year by the parish.



The 102 Lithuanian business establishments of the colony are classified as follows: 34 saloons (we are not mentioning the names of the saloon keepers, because they would take up too much space); nineteen food shops, by B. Bruzas, G. Artisauskas, Pietrowski, D. Gapszis, D. Kleiba, I. Jowaish,

Lietuva, Sept. 3, 1909.

M. Vaitkus, S. Kuntza, C. Zuraitis, A. Karpovicz, P. Kisielius, J. Urba, A. Szleuter, V. Stankus, I. Kunka, J. Liakas, J. Sakalauskas, S. Balner, W. Tubielewicz; seven barber shops; six cigar, candy, and sundries stores by J. Zickus, J. Svarlis, A. J. Kaspar, J. Rimka, J. Vaicekauskas, and B. Tamosaitis; three clothing stores, the Bridgeport Clothing Co., O. Iwaszkiewicz, and I. Nauseda; three printing shops, by A. Olsevskis, K. Sukevicia, and J. Tananewicz; two furniture stores, by K. S. Jokubaitis, and S. Pocevicz; two drug stores, by Dr. J. Kulis, and Lescinskis; one watch and jewelry store, by P. Bruchas; three musical instrument stores, by J. Mirausky, H. Kunz, and P. H. Butkus; the First Lithuanian Bank, for saving and lending money, by A. Olsevskis; two real estate and steamship agencies, by A. Olsevskis, and J. Tananewicz; one photo studio, by P. Rasincki; one hardware store, by K. S. Jokubaitis; one clothing and shoe store, by J. Budrikas; two undertakers, P. Mazeika, and Kurila; one bakery, by Szimkiewicz Bros.; one linen store, by P. A. Mazeika; one bathhouse, by A. Kupshas; one livery-stable, by A. Kilevicz & Co.; one coal delivery man, J. Debeikis; one dairy, Mr. Daugela; two expressmen, F. Zvinakis, and Jaksevicius; three tailor shops, by J. Zimonth, J. Szkutas, F. Locaitis; two women's clothing tailors, Valeria



Lietuva, Sept. 3, 1909.

Intas, Stanley Balsis; four shoe repair shops, by Ch. Kletz, J. Urbanavicius, M. Alesziunas, and J. Budwitis; one plumber, Vaitkus.

The professionals are: Two medical doctors, Dr. A. L. Graiciunas, and Dr. J. Kulis; one dentist, A. J. Zimonth; one attorney, F. P. Badchulis; one mid-wife, Mrs. M. Virbicka; and one carpenter and building contractor, A. Bijanskas.



III A

II B 1 c (1)

II B I a

I D 1 b

III C

I M

IV

I C (Jewish)

Lietuva, Aug. 27, 1909.

STATISTICAL SURVEY OF WEST SIDE CHICAGO LITHU-
ANIAN COLONY

LITHUANIAN



In the West Side Chicago Lithuanian colony, which is also known as the McCormick colony, there are altogether nineteen Lithuanian organizations; thirteen are non-Catholic, and six are Catholic. Eleven of these organizations are mutual aid societies; six are non-Catholic, and five are Catholic. The balance of the organizations are classified as follows: One Lithuanian Roman Catholic parish and church, Our Lady of Vilna; two musical societies; two building and loan associations; one political club; and four lodges of nationwide Lithuanian organizations.

There are altogether thirty-four Lithuanian business establishments in the colony. They are classified as follows: fifteen saloons; six food shops; three tailors; three barber shops; two printing shops; one men's furnishings store; one bakery; one steam bathhouse; one dairy; one photographer; and one midwife.

The boundaries of this colony are as follows: From Blue Island Ave. north to

III A

- 2 -

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, Aug. 27, 1909.

I D 1 b

III C

I M

IV

I C (Jewish)

23rd St.; from Western Ave. east to Hoyne Ave. Most of the Lithuanians live in the neighborhood of 23rd Pl. and Leavitt St. The rest of the Lithuanians are scattered in the neighboring German, Polish, and Czech colonies. Two Lithuanian saloons are located at Wood St. and Blue Island Ave.; which are supported mostly by

Polish trade.

The Lithuanians in this locality appear to be prosperous. Several Lithuanian stores have a very attractive appearance. Nevertheless, it is apparent that not a small number of Lithuanians patronize Jewish stores, many of which are located around Oakley Ave. and Leavitt St. Compared to the size of the Lithuanian population of this colony, the Lithuanians should have five times as many business establishments as they now have.

About forty Lithuanians own their own homes, which are mostly of brick, from



III A

- 3 -

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, Aug. 27, 1909.

I D 1 b

III C

I M

IV

I C (Jewish)

two to three stories high. The wealthiest Lithuanian here is J. Bagdziunas, who has a three-story brick building on two lots; besides that he owns seven lots. Most of the Lithuanian owned property is located in the area around 23rd Pl., where about thirteen buildings are owned by Lithuanians.

This Lithuanian colony is surrounded on the west and south sides by factories. For that reason more jobs can be obtained here than in any other Chicago Lithuanian colony. The most important factory is the McCormick Harvesting Machine Co., which is located at Blue Island Ave. Other factories are: Ajax Forge Co., at Blue Island Ave.; Concord Piano Works, at Western Ave.; W. Dalen Mfg. Co., a brass foundry; Chicago Cast & Die Co.; A. Turner Mfg. Co., a cabinet works; a marble factory, and others.

The streets in this colony are neither paved nor improved. However, preparations are now being made to improve the streets. Sanitary conditions are not as bad as in some other parts of Chicago, but the alleys are very filthy. The sidewalks are



III A

- 4 -

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, Aug. 27, 1909.

I D 1 b

III C

mostly wooden. Generally speaking, this locality cannot be

I M

classified with the poorest sections of Chicago; the Lithuanians

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here do not appear to be as ragged as they are in the less for-

I C (Jewish)

tunate sections of the city.

The non-Catholic Lithuanian organizations of this community are as follows: Biruta Music and Dramatic Society; Simanas Daukantas Building and Loan Association; Grand Duke Gediminas of Lithuania Building and Loan Association; 28th chapter of the Lovers of the Fatherland Society; 22nd branch of the Lithuanian Socialist League; and the Simanas Daukantas Lithuanian Republican Club. The non-Catholic mutual aid societies are: Young Singers Society; 109th lodge of the Lithuanian Alliance of America; Young Men's Lithuanian Fellowship Club; Grand Duke Keistutis of Lithuania Society; Brothers Educational Society; Farmers of Lithuania Society; and the Varpas (bell) Society.



III A

- 5 -

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, Aug. 27, 1909.

I D 1 b

III C

I M

IV

I C (Jewish)

The Catholic mutual aid societies are: St. Rocco Society; St. Stephen Society; Our Lady of Vilna Society, for men; Grand Duke Algirdas of Lithuania Society; Our Lady of Vilna Society, for women; and the 100th lodge of the Lithuanian Roman Catholic Alliance of America.

The Lithuanian business establishments in this colony are as follows: Food stores, by K. Girijotas, Krotkus & Kodis, Romanowski, Tuputis, Dobrovolskis, B. Vaidzunas; tailor and cleaning shops, by A. L. Zacharewicz, F. Donaitis, Fr. Kuzmarskis; dairy, by Filipavicius; bakery, by Wisztort; printing shops, together with steamship and money order agencies, by J. Bagdziunas, and G. Pupauskis; barber shops, by Vaicekauskas, Adomavicius, Grigula; steam bathhouse, by Adomavicius; men's furnishings store, by A. L. Zacharewicz; photographer, A. F. Burniewicz; midwife, A. Stankiewicz.



LITHUANIAN

III A

II B 2 d (1)

I D 2 a (2)

Lietuva, Aug. 20, 1909.

III B 2

II A 2

STATISTICAL SURVEY OF 18TH STREET

II D 1

CHICAGO LITHUANIAN COLONY

II D 8

II E 3

The approximate boundaries of the 18th Street Chicago Lithuanian

III C

Colony are as follows: from Halsted Street east to String and

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Jefferson Streets, and from Canalport Avenue to 14th Street. Many

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Lithuanians also live in the area from Halsted Street to Canal and

I M

Clinton Streets, between 14th and Taylor Streets.

The area around 18th Street, between Halsted and Stewart, is inhabited by Lithuanians and Czechs. The area around Canal Street is populated by Jews and Lithuanians. The area north to Taylor Street is inhabited by Italians, Jews, Czechs, and a few Poles and Lithuanians.

The living conditions and economic standing of the Czechs and Jews are not any higher than those of the Lithuanians. However, the intellectual level of the



Lietuva, Aug. 20, 1909.

Czechs and Jews is higher than that of the Lithuanians; the Czechs and Jews have not one, but several, periodicals in their own languages.

This locality has a very unsanitary appearance, especially in the Jewish-populated districts. And who is not acquainted with the filthy appearance of Jewish neighborhoods? Their neighborhoods emit a very offensive odor, are full of rubbish piles, and all their stores are secondhand stores of old rags and hardware; their streets are very obnoxious and are filled with children, all dirty like pigs.....However, Lithuanians are accustomed to Jews, and apparently cannot get along without them. Local Lithuanians purchase everything, except certain foods and intoxicating drinks, from Jews. Although the Lithuanian population in this locality is large, Lithuanians do not have even one clothing, shoe, or drugstore. In order to attract Lithuanian trade, some Jewish-owned drugstores have the words "Lietuviska Aptieka" (Lithuanian Pharmacy), usually horribly misspelled, painted on their windows.

Around Canal Street, where many Lithuanians live, is one of the most unsanitary



Lietuva, Aug. 20, 1909.

spots in the district. Everywhere the air is foul, the houses are cheap and in bad condition, and it appears that the yards and streets are never cleaned. It is very pitiful to watch the children, who abound everywhere, as they walk in filth and search rubbish piles. Almost all the homes are filthy and give off a bad odor. Most of the Lithuanian saloons are concentrated in this neighborhood. Lithuanian saloons and food stores, except two or three, have a very bad appearance.....Many fights occur here among the Lithuanians. Not so long ago the Lithuanians were divided into gangs, according to the provinces in Lithuania from which they came. The "Kauniniai" (those who came from the province of Kaunas, Lithuania) and the "Vilniečiai" (those who came from the province of Vilna, Lithuania) met in battle very often until the police finally broke up their gangs. Here, as elsewhere, there are many Polonized and Americanized Lithuanians.

A very bad habit of distorting names predominates among the Lithuanians. They use their real names among their own people, but when they write or tell their names to foreigners, they "Polonize" their names by adding Polish tails, such



Lietuva, Aug. 20, 1909.

as "Ski" or "Wicz", to their original names; for example, Purvis to Purviski, and Sinkus to Sinkewicz. The following is a list of the Lithuanian businessmen of this colony who have distorted their beautiful, original Lithuanian names: Waitkewicz, Milasewicz, Liutkewich, Tananewicz, Janulewicz, Montwill, Radovitz, Urbik, Stulpin, Anglinsky, Raszinski, Klinch, Elsberg, Shemiot, etc. They apparently believe that the Lithuanian endings, "as", "tis", "is", and "us", are comparatively cheaper than the Polish tails, "ski" and "wicz".

The 18th Street Lithuanian colony has the following number of Lithuanian organizations and business establishments: 21 organizations of which 15 are mutual aid societies--9 non-Catholic, 6 Catholic; one Roman Catholic parish and church, Providence of God; and 62 business establishments. The latter are divided as follows: 32 saloons, 13 food stores, 5 barber shops, 3 tailors and cleaners, 1 photographer, 1 printing shop, and 7 other kinds of business.

Most of the Lithuanians of this colony are employed at the Crane Company, a metal products factory which is located at 13th and Canal Streets. That factory



Lietuva, Aug. 20, 1909.

WPA (ILL) PROJ. 30273

is now being trebled in size. It will occupy the entire area from 15th to 12th Streets, and from Canal to Stewart Streets. Therefore, there will be a large increase in the number of jobs there.

About four weeks ago, a new organization named Workers' Alliance was organized here. It has already received a charter, and has about twenty members. Meetings are held every Saturday evening at the home of Mr. Pauga, 675 South Union Avenue. It is a mutual aid society. However, the main purpose of this society is to find work for its unemployed members. In this way, this society can be more useful than the others, provided that it adheres to its purpose. Many of our societies have very praiseworthy aims written in their bylaws, but of what use are they if no effort is made to carry them out? It is difficult to find employment for one another, especially when jobs are very scarce. However, it is much easier for a member to find a job when all other members of the society make an earnest effort to help him.

The following is a list of the Lithuanian organizations in the 18th Street Lithuanian colony: (1) Providence of God Roman Catholic Parish, church and parochial



Lietuva, Aug. 20, 1909.

WPA (ILL) PROJ. 30275

school (taught by nuns), with Rev. E. Steponavicius as the pastor; (2) Lietuva Building and Loan Association; (3) Lithuanian Butchers' Union; (4) Lithuanian Political Club; (5) Independent Lithuanian Political Club; (6) Branch 129 of the Lithuanian Alliance of America; (7) Branch 37 of the Lithuanian Socialist League. The non-Catholic mutual aid societies are as follows: (1) King Mindaugis (of Lithuania) Society; (2) Lithuanian Educational Society; (3) Society of Blessed Lithuania; (4) Society of the Sons of Lithuania; (5) Unity Society; (6) Liberty Society; (7) Workers' Alliance; (8) Plowmen's Society; (9) Truth Lovers' Society. The Catholic mutual aid societies are as follows: (1) St. John the Evangelist Society; (2) Providence of God Society, No. 1; (3) St. Francis Serafin Society; (4) SS. Peter and Paul Society; (5) St. Anthony of Padua Society; (6) Blessed Virgin Mary Rosary Society of Girls and Women.

The Lithuanian business establishments of the colony are as follows: 32 saloons; 13 food stores operated by J. Pauga, Capas, Steponaitis, Milaszewicz, Zivatkauskas, G. Sereikis, J. Sereikis, Peldzis, M. Kasulis, C. Rakauskis, F. Dapkus, Klinch; A. Bockos; 5 barber shops, operated by Kodis, Joseph Montvila, Elsberg, Navickas, Skirmontas; three tailors and cleaner's shops operated by J. Cernis, J. V. Mockus, J. Juknis,



Lietuva, Aug. 20, 1909.

P. Popleikis; one photographer, A. Woitkewicz; one printing shop, operated by M. J. Tananewicz; two bookstores, operated by M. J. Tananewicz, J. Derkentis; one music store, operated by J. Derkentis; one undertaker, K. Katutis; one men's furnishing store, operated by Shemiot (Semaitis); one shoe repair shop, operated by Elsberg; one coal salesman; one general store; one clothing store. There are only two Lithuanian professional people in the colony: Mrs. A. Dzugas, and Mrs. A. Montwill, who are midwives.



III A
I D 2 c
II D 1
II D 8
I E

LITHUANIAN

Lietuva, Aug. 13, 1909.

AIM AND PURPOSE OF THE LITHUANIAN CLERKS' ASSOCIATION

The regular monthly meeting of the Lithuanian Clerks' Association was held on Aug. 4, at 3501 S. Morgan Street. It was attended by four women and thirteen men.

One of the most important decisions made at the meeting was to affiliate the Association with the Association of Chicago Lithuanian Societies. Mr. F. Eismontas read an essay on the status of clerks in Chicago.

The membership body of this Clerks' Association consists only of Lithuanian clerks, men and women, who are employed in stores and in offices. The purpose and most important aims of the association are: To unite all Lithuanian clerks; to promote their general welfare; and to find employment for idle members. Besides that, all members receive sick and death benefits.



III A
I D 2 c
II D 1
II D 8

- 2 -

LITHUANIAN

Lietuva, Aug. 13, 1909.

The Association strives to assist members in every possible way and for that reason every Lithuanian clerk in Chicago ought to join it. The chairman of the last meeting announced that there are six vacancies for Lithuanian women clerks. Those who are able to do this kind of work can easily obtain positions by becoming members of this Association. Only those who can write are eligible for membership.

This Association was organized three years ago. It has thirty members at present--twelve women and eighteen men. The initiation fee is one dollar and twenty-five cents; dues are twenty-five cents per month. The sick benefits are five dollars per week; the death benefit is fifty dollars. Meetings are held on the first Wednesday of every month at 3501 S. Morgan Street.



III A

- 3 -

LITHUANIAN

I D 2 c

II D 1

Lietuva, Aug. 13, 1909.

II D 8

The Association was organized by the following Lithuanians: Mr. Bajorinas; Mr. **Kismondas**; Mr. Masiulis; and Mr. Martinkus. The present officers are: F. Radzivilas, president; J. Zakaras, financial secretary; S. Svelkina, recording secretary; A. Martinkus, treasurer.

Another important aim of the Association is to promote the educational, economical and national uplift of our people.

It is noteworthy that all the meetings of the Association are conducted in a very orderly fashion; every member acts in a polite and respectable manner. Such **exemplary conduct** is a **rare** thing among our people.

Therefore, the Lithuanian Clerks' Association is a big step forward in the life of Chicago Lithuanians.



III A

LITHUANIAN

I C

Lietuva, Aug. 6, 1909.

STATISTICAL SURVEY OF CHICAGO LITHUANIANS

A suggestion has been made to make a complete statistical survey of the Lithuanians of Chicago and the suburbs. Every Chicago Lithuanian should be interested in this survey; it should be easy for everyone to understand the value of such a survey. All other nationalities make surveys to learn all about their people. The Lithuanians in Chicago, and other parts of the United States, have very little statistical information about themselves. For that reason a suggestion has been made to gather as much statistical information as possible about the Lithuanians of Chicago.

We are in great need of statistical information about our people in order to know our standing and possibilities. This information is necessary not for the personal profit of some individual, but to promote our unity, uplifting and general welfare.

In order to make this survey, a suggestion has been made to publish questionnaires and distribute them among the Lithuanians in Chicago.....



Lietuva, Aug. 6, 1909.

Therefore, Lithuanians, let us all co-operate in making this survey a success. We will learn how many Lithuanians there are in Chicago and also their possibilities.

.....

If anyone has any good suggestion to make in regard to this matter, he or she is cordially invited to publish it in our newspapers for the benefit of all, instead of keeping it a secret.

More details about this matter may be learned from an article entitled—"Let Us Learn Our Possibilities and Become Acquainted with Ourselves," which is published in this issue of Lietuva (Lithuania). The author of this article suggests seventeen questions for a questionnaire and outlines ways and means how the questionnaires can be distributed and collected. The questions which he suggests are as follows: (1) Name of the head of the family; (2) number of men in each home; (3) number of women in each home; (4) number of persons under 21 years of age; (5) number of married persons; (6) number of persons above 50 years of age; (7) number of those who can read; (8) number of those who can



Lietuva, Aug. 6, 1909.

write; (9) number of naturalized persons; (10) number of American-born, and number of those who were reared here; (11) occupations of the men; (12) occupations of the women; (13) number of men and women who belong to Lithuanian organizations; (14) number of those who own property; (15) value of the property; (16) how many are engaged in business; (17) how much is the business worth.



III A

II B 1 c (1)

II B 2 a

II A 2

II A 1

II D 1

III C

LITHUANIAN

Lietuva, July 23, 1909.

FIRST CHICAGO LITHUANIANS SETTLED ON NORTH SIDE

The first Lithuanian colony in the city of Chicago was formed on the North Side. Some Lithuanians have lived there for about thirty years, or since the Chicago Fire.

It is difficult to locate the boundaries of the North Side Lithuanian neighborhood because the Lithuanian population is scattered over a wide area. The corner of Paulina Street and Wabansia Avenue is usually referred to as the center and most interesting part of the Lithuanian community, because about eighteen or twenty Lithuanian families lived in one building there. A large number of Lithuanians live in the neighborhood of Noble Street and Wabansia Avenue, but, this group is composed largely of Polonized Lithuanians, who came here from the city of Vilna, capital of Lithuania.

A Lithuanian parish, the St. Michael Archangel parish, was organized here only three years ago. Rev. N. Lukosius is the pastor. About 2,000 to 2,500 Lithuanians attend this Lithuanian church, which is located at 1644 West Wabansia Avenue.



III A

- 2 -

LITHUANIAN

II B 1 c (1)

II B 2 a

Lietuva, July 23, 1909.

II A 2

II A 1

II D 1

III C

A large part, probably a majority, of the Lithuanians living on the North Side are Polonized Lithuanians. Some members of this group still admit that they are Lithuanians, but they mostly speak Polish among themselves, attend the Polish Holy Trinity church, and do all their shopping in Polish stores.

It is estimated that there are about five or six thousand Lithuanians living on the North Side. About 2,000 attend the Lithuanian church, while about 1,000 do not attend any church, and about 3,000 are Polonized Lithuanians. Although this is a large Lithuanian population, there are nevertheless, very few Lithuanian business establishments on the North Side. Apparently Lithuanians do not patronize their own merchants; instead, they support the Poles and Jews.

Altogether there are eighteen Lithuanian business establishments on the North Side. They are as follows: Two meat markets, one owned by Mr. Sliuza, the other by Mr. Nauseda; one grocery store, owned by Mr. Kareiva; one confectionery store, by Mr. T. Grigalis; Mr. P. M. Kaitis sells men's furnishings, steamship tickets, real estate, and operates a printing shop; seven Lithuanian owned

III A

- 3 -

LITHUANIAN

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Lietuva, July 23, 1909.

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saloons; six tailor shops, by Mr. Dovydaitis, Mr. Buividas, Mr. Sakalas, Mr. Zitkus, Mr. Paulikaitis, and Mr. Antanavicius.

About two-thirds of the Lithuanian workers on the North Side are tailors. A large number of Lithuanians are employed in the following factories: Deering Farm Machine Works; Northwestern Yeast Co., where about 200 Lithuanians are employed; and the Jackson Bridge Works.

The Lithuanians on the North Side have twelve organizations; seven are Catholic and five are non-Catholic. The Catholic organizations are as follows: St. Michael Archangel parish; St. Michael Archangel Society; one branch of the Lithuanian Roman Catholic Alliance of America; Lithuanian Brothers Society; Grand Duke Gediminas of Lithuania Society; Lithuanian Dramatic Society of St. Cecilia (This Society was formerly known only as the "Lithuanian Dramatic Society;" when the name was lengthened most members resigned and the Society became less active)--the latter society maintains a Lithuanian-American library. The non-Catholic societies are as follows: Lithuanian Tailors



III A

- 4 -

LITHUANIAN

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Lietuva, July 23, 1909.

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Mutual-Benefit Club; Chicago Lithuanian Mutual-Benefit Association;

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two branches of the Lithuanian Alliance of America; one branch of

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the Lithuanian-American League; and the Singers' Circle.

Altogether there are five Lithuanian neighborhoods in the city of Chicago, and three in the suburbs. The North Side community has the purest air and the cleanest streets of all the Lithuanian neighborhoods in the city of Chicago. Only the Lithuanian communities in the suburbs of Chicago, such as Roseland and Kensington, have more healthy conditions.



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LITHUANIAN

Lietuva, July 9, 1909.

LIETUVA REPORTER TO MAKE STATISTICAL
SURVEY OF CHICAGO
LITHUANIANS

Beginning with the next issue, the Lietuva will inaugurate a special column under the title Life of Chicago Lithuanians, which will contain a large variety of interesting and educational news matter pertaining to the Lithuanians of Chicago. Material for this column will be gathered by the Lietuva reporter.

Hitherto, Chicago Lithuanians knew very little about what was going on among them, and it is not at all surprising that many of our people complained that our newspapers made no effort to satisfy the desire of the readers for more news about local Lithuanians. The publisher of



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LITHUANIAN

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Lietuva, July 9, 1909.

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II A 2 Lietuva has decided to satisfy this demand of the readers.

II D 8 The Lietuva will gather and print all kinds of news about

I C local Lithuanians in their current events; news about jobs,

I H where and how many Lithuanians are employed, the nature of
 their work and how much they earn; where and how Chicago

Lithuanians live; the number and classification of Chicago Lithuanian
business establishments, their investment, expenses and profits; the
number of Chicago Lithuanian home owners; the number and location of
Lithuanian neighborhoods and groups in Chicago; the total number of
Lithuanians living in Chicago and its suburbs. In other words, the
column will cover all current events and statistical news about the
Lithuanians of Chicago.

It is not necessary to say much about the value of such news matter to
our people, because everybody can readily understand that such information



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LITHUANIAN

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Lietuva, July 9, 1909.

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II A 2 is essential for our unity, uplift, and education. When we

II D 8 learn how much and what kind of possibilities we possess,

I C it will be much easier for us to take advantage of them in

I H promoting our welfare.

The gathering of such news matter is not easy. In order to secure accurate statistics of our people, the co-operation of all Lithuanians, or at least a large part of them, is absolutely necessary. However, the publisher of the Lietuva has bravely assumed this responsibility and believes that in due time our people will be supplied with a variety of complete and accurate statistics pertaining to the Lithuanians of the city of Chicago.

As mentioned above, besides statistical information, the column will contain all kinds of carefully collected news about current events and other interesting information. A special effort will be made to obtain



III A

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LITHUANIANS

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Lietuva, July 9, 1909.

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information about jobs; many of our people are now
unemployed and are deeply interested in such information.

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LITHUANIAN

Lietuva, June 11, 1909.

ASSOCIATION OF CHICAGO LITHUANIAN SOCIETIES



The great need for an organization such as the Association of Chicago Lithuanian Societies, a need which was felt for a long time by all Chicago Lithuanian mutual aid societies, clubs, lodges of the Lithuanian Alliance of America, branches of the Lithuanian Socialist League, and the theatrical and musical societies, has been met by a new organization known as the Association of Chicago Lithuanian Societies, which has just been established and incorporated according to the laws of the state of Illinois. This Association has been established in order to unite all Chicago Lithuanian societies and clubs for material and moral benefits, and for the honor of Lithuanianism. This Association plans to build a community hall where our Lithuanian organizations may have meetings, conventions, commemorations, balls, theatrical presentations, and a public library in which to deposit historical Lithuanian documents and objects.

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Lietuva, June 11, 1909.

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In order for the Association of Chicago Lithuanian Societies to succeed and attain its goal, it must receive the support of a sufficient number of Chicago Lithuanian societies and clubs. All the Lithuanian organizations of Chicago and its suburbs are invited to join and support the Association. All organizations are requested to send intelligent and patriotic delegates to meetings of the Association. All societies and clubs that have not joined the Association are asked to do so at once. Let us work separately, but in unity. It is a well-known fact that if all our organizations work together in unity, they will be able to accomplish much greater deeds for the benefit of our people.



Although the Association is only newly organized and has only about twenty-five per cent of all Chicago Lithuanian societies and clubs affiliated with it, nevertheless, it is already credited with a number of worthy accomplishments. The other seventy-five per cent of our societies and clubs should join the Association in order to show other nationalities that we can work in unity and accomplish something good for the honor and benefit of our people.

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LITHUANIAN

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Lietuva, June 11, 1909.

Let us work together, and in a short time we will be greatly
pleased with the fruits of our labors.

By Antanas Slakis



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LITHUANIAN

Lietuva, Dec. 11, 1908.

CHICAGO IS THE CAPITAL OF THE LITHUANIANS

There are about fifty thousand Lithuanians living in Chicago. It is estimated that there are about five hundred thousand Lithuanians living in the entire United States. Therefore, one-tenth of all Lithuanian-Americans live in Chicago. No other town or city in the entire world has such a large Lithuanian population as the city of Chicago. Even in Kaunas and Vilnius, the two largest cities in Lithuania, the Lithuanian population is less than that of Chicago. Therefore, as far as the size of the population is concerned, Chicago may be considered the capital of the Lithuanians.

In Chicago we have eight Lithuanian churches, two newspapers, the largest Lithuanian business establishments, the largest Lithuanian bank (that of A. Olsevskis), and many other institutions. This shows that Chicago is the center of Lithuanian-Americans. In Chicago the center of Lithuanians



Lietuva, Dec. 11, 1908.

is that part of the city known as Bridgeport, in the neighborhood of 35th and Halsted Streets.

Bridgeport has the largest Lithuanian parish (St. George's), the most beautiful Lithuanian church, the largest and most modern Lithuanian parochial school, the largest Lithuanian bookstore (that of A. Olsevskis), the largest Lithuanian bank (that of A. Olsevskis), the largest Lithuanian newspaper office (that of the Lietuva), the largest Lithuanian clothing store (the Bridgeport Clothing Company), the largest real estate company (that of A. Olsevskis), and the largest fire-sickness-death insurance office (that of A. Olsevskis). Bridgeport has a large number of all kinds of business establishments, drug stores, doctors, many societies and other institutions. Therefore, Bridgeport is the real center of the Lithuanians of Chicago and undoubtedly will always remain so.

Since Bridgeport is the real center of Chicago Lithuanians, then every building and lot in Bridgeport **ought** to be in the hands of Lithuanians.



Lietuva, Dec. 11, 1908.

All Lithuanians who have saved up some money should purchase buildings and lots, and continue to do so until not a single foreigner remains in Bridgeport, and until all business establishments are in the hands of Lithuanians. This would not only improve the general welfare of our people, but it would also increase Lithuanian prestige.

The foreigners (non-Lithuanians), seeing that in a short time the Lithuanians will become the masters of Bridgeport, are hurriedly moving out and are selling their homes and other buildings to Lithuanians at very low prices. Nearly all the homes and buildings on 33rd Street, on Auburn Avenue (now Lithuanica Avenue), on 33rd Place, and on Halsted Street are already owned by Lithuanians. This year many homes were sold to Lithuanians on 35th Place, Emerald Avenue, Wallace Street, Lowe Avenue, Union Avenue, and on other streets that are located farther away from the Lithuanian church (33rd Street and Auburn-Lithuanica Avenue). This shows that in a short time the Lithuanians will occupy the whole of Bridgeport.



Lietuva, Dec. 11, 1908.

Since the foreigners are now selling their property at very low prices, now is the best time to buy. Nearly all the homes of foreigners in Bridgeport are listed for sale at the real estate office of A. Olsevskis, 3252 S. Halsted Street. The bank of A. Olsevskis makes loans for purchasing homes. Anyone, even with a small sum of money, can purchase a good home at a reduced price.

Lithuanians will find it to their advantage to purchase homes and lots through the largest and best Lithuanian real estate office (that of A. Olsevskis), which is located in Lietuva's building, 3252 S. Halsted Street.



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LITHUANIAN

Lietuva, June 12, 1908.

LITHUANIAN INTELLIGENTSIA
ORGANIZED



The echoes of a large variety of activities, which are calculated to benefit our nationality and promote our individual welfare, resound in all sections of Chicago. Although these efforts are undoubtedly launched and conducted by sincere and honest persons, nevertheless, it has been noticed that most of them conflict with one another and extend into diverse and opposing channels. A great lack of unity of purpose in our plans is plainly evident. This chaotic state of affairs is due largely to lack of unity and understanding among the members of our intelligentsia, who act as leaders of our people. It is unquestionably the direct cause of much wasted energy and valuable resources. It is also responsible for the prevalence of many vicious rumors and many painful quarrels among the people of our nationality. The breach between the various factions of our nationality is constantly growing wider. It is clear that under such conditions we cannot even hope to make any satisfactory progress.



Lietuva, June 12, 1908.

However, our position is far from being hopeless. Where there is a will there is always a way, reads an old saying. Unity of action among our people can be brought about by promoting a greater understanding among the members of our intelligentsia, who are our leaders. This highly desirable end could be realized if our leaders would come in contact with each other more frequently, in order to weigh and discuss our common affairs from all angles. Such action would undoubtedly help a great deal in eliminating prejudice, vicious rumors, and foolish quarrels, among our people. It would pave the way for more productive activities. This exchange of ideas and plans by our leaders can be brought about most conveniently by forming an organization of the best educated Lithuanians of Chicago.

The need for unity has been felt a long time by all members of the Lithuanian intelligentsia of Chicago. Many vital affairs of our nationality, which spring up from time to time, require the united support of all Lithuanians, regardless of political or religious affiliations. This fact has convinced many intelligent



LITHUANIAN

Lietuva, June 12, 1908.

Lithuanians of Chicago of the necessity to unite.

Suggestions for an organization of our intelligentsia have been introduced several times at many of our public meetings. Finally, on May 10th, the idea became a reality. The long efforts of F. P. Bradchulis to form such an organization produced gratifying results. On the above mentioned date, an organization was established with twelve distinguished members of our intelligentsia forming the initial membership body. This new organization will be known as the "Lithuanian Circle." It will aim to unite all members of the Lithuanian intelligentsia in Chicago, for the purpose of rendering united support for all important matters pertaining to our nationality. All members of the Lithuanian intelligentsia, regardless of religious, political, or other personal convictions, are eligible for membership.

At the first meeting of the Lithuanian Circle, a committee of three was elected to prepare the by-laws of the organization. A decision was made to hold a banquet in connection with the next business meeting of the organization, which



LITHUANIAN

Lietuva, June 12, 1908.

will be held Friday evening, June 12th, at 2001 South Indiana Avenue. At this banquet the matter of adopting the by-laws will be discussed, and permanent officers will be elected. Many matters of vital interest to all members of our intelligentsia in Chicago will be discussed at the meeting. All are invited, without any reservations, to attend.

We have great hope that our Lithuanian priests and other Lithuanians, who have been engaged in various activities among the non-Lithuanian intelligentsia of Chicago, will not fail to join this most important movement for the benefit of our nationality and general welfare.

Lietuva, Vol. XVII, No. 18, May 1, 1908. WPA (ILL.) PROJ. 30275

ATTENTION, CHICAGO LITHUANIANS!

Registration of all the people of Chicago will take place next week. Men will go from house to house, taking names and addresses. This registration is carried out by the Chicago Directory Company.

Every man and woman must give his true name and address, also nationality. The agents of the company will wear pins on their coats with the inscription "The Chicago Directory Company." Therefore, do not be afraid to give your name and address.

The Publishers of Lietuva

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LITHUANIAN



Lietuva, Vol. XVII, No. 15, Apr. 10, 1908.

WHAT I HAVE NOTICED

There are certain phases of Americanization such as public schools, settlements, public parks and other places of recreation. One observes that these places are centers for the "civilizing of foreigners". This "Americanization" scheme, however, is without bloodshed and killing. The modern methods are different from those used in civilizing the Indians with sword and cross. At present the Americans are civilizing the foreigners with scorn and humiliation.

I have noticed at the park playgrounds that the recreational directors are watching closely so that children of foreign parents do not play their beautiful national games. They see to it that the children do not speak their parents' language. When the directors hear the children talking in their own language, they stop them at once and give them to understand that if they do not speak English, they will not be permitted to play at the park playgrounds.

This is not all. At Davis Park, Lithuanians got permission to place their books in the park library for the general Lithuanian public to read. At first, the books were placed on the shelves close to the entrance so that

Lietuva, Vol. XVII, No. 15, Apr. 10, 1908.



Lithuanians could find the books without difficulty, as they do not know the English language and are unable to ask for the books they want. Thus it was very easy for them to get the books they wanted. The books were on scientific subjects. Many Lithuanians began to read these books. The girl or woman at the desk in the library noticed that the Lithuanians were eagerly reading the books, and by reading such books increased their knowledge. So the librarian had the books removed from the front shelf, where it was very easy to reach for them, to a shelf in the rear where they were inaccessible. Since then, even those Lithuanians who can converse in English have trouble getting the books they want, and those who can not speak English are unable to get Lithuanian books.

Such mistreatment of foreign people, no one has ever seen, not even in Russia. This is the American ideal - to Americanize foreigners. The Americans do not want the Lithuanians or people of other nationalities to read scientific books, to gain knowledge and culture.

The American libraries are packed with trashy literature, but when classical or scientific books are requested, the answer is that such books are not available.

A. K. Rutkauskas, M.D.

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LITHUANIAN



Lietuva, Vol. XV, No. 46, Nov. 16, 1906.

SOUTH CHICAGO LITHUANIANS

The Lithuanians have been living in this vicinity for over 20 years, and for a long time we hardly ever heard about them. Six years ago the progressive movement started. Now there are two mutual benefit societies; the Lithuanian Alliance of America, Branch 74; the Lovers of Fatherland Society, branch 75; and the Lithuanian Socialist Party of America, branch 32. We have had lectures and speeches on various subjects and problems. We also gave financial help to the revolutionary movement in Lithuania.

On the 21st day of October at Mr. Medelis' son Algirdas baptism, Frank Kazlauskas brought up the question of helping the revolutionists in Lithuania. A collection was made. They collected \$13.13

J. Tverijonas explained about the revolution and stated that the Lithuanian Socialist party helped the revolutionists in Russia and



Lietuva, Nov. 16, 1906.

Lithuania. Frank Arsauskas spoke about socialism.

Garnis (The Stork)

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LITHUANIAN



Lietuva, Vol. XV, No. 38, Sept. 21, 1906.

THE LITHUANIAN INDEPENDENT CLUB

On August 25th the Lithuanian Independent Club held its meeting. After the meeting some of the members made a collection. They collected \$1.05 for the revolutionary movement in Lithuania.

Even though this club has existed only three years and its activity is not known much, it has contributed more than any other club of Chicago to the national cause and the revolutionary movement.

The most important aim of this club is to help a new member become a citizen if he is not one. The second aim is to enlighten its members.

The club holds two meetings per month. One meeting is for the club's affairs, the other for education. At the second meetings lectures are given on science, instructions in the English language,

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LITHUANIAN



Lietuva, Vol. XV, No. 38, Sept. 21, 1906.

arithmetic, etc. The club's aim is to enlighten its members, no other club or society does such educational work.

This club during the three winter months, for three evenings a week, had classes and gave instruction on various political and scientific problems without any charge to its members. All the Lithuanians are invited to join this club.

J. Bruzevicia.

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LITHUANIAN



Lietuva, Vol. XV, No. 28, July 13, 1906.

THE KENSINGTON LITHUANIANS

There are many Lithuanians here, and their number is increasing yearly. We have three Lithuanian societies. Were it not for the saloons, the Lithuanians would be worthy of consideration. Rumors are going around that the local Lithuanians want to separate from the South Chicago parish, and have their own church in Kensington. Will this become a reality? That is the question. But the Lithuanians do not care to contribute to their fatherland in the struggle for freedom. They care more about saloons and the church than they do about progress.

A school for Lithuanians is the most urgent need.

One of the Newly Arrived.

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LITHUANIAN

Lietuva, Mar. 23, 1906.

IS IT NOT TIME TO AWAKEN?



When we observe only superficially the life of the Lithuanian colony in America, we overlook the most essential things. Many of the manifestations of this life of ours are very bad, as, for instance, the altercations arising in our Lithuanian parishes. Have we no more important work to do than the establishing of parishes and the building of churches which only help make our life more miserable? Civilized nations care but little about the building [of churches, which] give no benefit but misery to us. Civilized nations don't care about the building of churches; they care about economic improvements. We Lithuanians should do likewise in order to improve our living conditions.

Look at our compatriots in Chicago, for instance. We are over 30,000 Lithuanians here but have nothing we could be proud of. We have over fifty



Lietuva, Mar. 23, 1906.

national and religious societies, some of which arrange celebrations, anniversaries and banquets. From such activities, however, we derive but little benefit. Most of the benefit goes to non-Lithuanian breweries and hall owners--complete strangers to us.

We have built a great multitude of churches and are preparing to build new ones. What benefit do we derive from all this? We are giving thousands of dollars for the churches, but of what benefit is it to our nation and to the Lithuanian public? Yes, the benefit goes to the clergy and the bishops. Look at the massacre committed by the priest at the Lithuanian church, Providence of God, 18th Street and Union Avenue. And this is not an isolated case either. A similar occurrence was reported not long ago from a Lithuanian Church in Philadelphia, Pa. Do you think ~~that~~ the money and the bloodshed go to the glory of God? No. It was of benefit to the priests, bishops, police captains, lawyers, and judges. In spite of this we cry at our meetings for unity--but where is our unity?

It is high time for us to become conscious and lay a firm foundation to




Lietuva, Mar. 23, 1906.

our unity. The time is ripe when we should look back to our fruitless accomplishments.

What is it that is most essential to us? The schools, of course, because we see that the Lithuanian youth is denationalizing rapidly. The parish school teaches nothing good. We need asylums. We have many old people who cannot work anymore. We need halls where we can hold meetings to discuss various problems of importance. We need cooperative stores or else keep on making the Jews rich, as we have done up to now. In short, we have many important affairs to be taken care of. In Chicago there are many Lithuanians and we must take a different mode of action from the one we took before.

As a common man, I am appealing to all the national and church societies, as well as to the Lithuanians individually, to start action for the benefit of our national cause.



Lietuva, Mar. 23, 1906.

At present a project has been proposed to establish a cooperative store on the corner of 33rd and Halsted Streets. No doubt this will be a great benefit, as a few of our compatriots will get positions.

I am calling our brothers to action!

Frank Eismontas.



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Lietuva, Vol. I V, No. 11, March 4, 1896

PROTEST AND APPEAL TO ALL LITHUANIANS
(Synopsis)

We, the members of the Simonas Daukantas society have the purpose to proclaim science amongst Lithuanians, to propagate Lithuanian literature, to maintain a large library, to collect Lithuanian relics for the museum which now we are preparing to have. But here, we read an article in Tevynė (Fatherland), organ of the Lithuanian Alliance of America that all Lithuanians are changing into Englishmen, we became discouraged and worried when we read that article. We are sorry to hear that the Lithuanians become Englishmen and forget about the dear motherland Lithuania of which every foot was sprinkled with blood, the suffering of our forefathers in defending their land. If some other newspaper would say that about Lithuanians it would not discourage us so much, but when the organ of the Lithuanian Alliance says that, we are very sorry for that .

If Hollanders and Swedes would change into Englishmen, we would not be surprised, because their language is similar to English, but for Lithuanians it is impossible to change. Lithuanians can become Englishmen only for the lack of enlightenment. The Tevynė's editor says that the Frenchmen in Canada,



Lietuva, March 4, 1896



even though they are under the English rule, are still Frenchmen. We will remind the editor of Tevyns that in New Orleans, La., and in the other cities in the States of Georgia and Florida, the French people lived there for the last three hundred years and they are not Englishmen yet; they are still Frenchmen.

The Irish people lost their language by oppression and yet they are Irishmen, but not Englishmen, although they cannot speak any more of their own language.

For many years there had been many German colonies in America, they still speak their language and they are still Germans.

The Jews were persecuted in every land and nation, and they have not yet assimilated with any nation.

A cultured people will never assimilate with other nationality. What

Lietuva, March 4, 1896



The Russian government accomplished when he tried by force to Russianize the Lithuanians. Thousands of Lithuanians died in exile, thousands were hanged and shot -- and yet even by force, our Lithuanians did not change into Russians.

The Lithuanians in this country are organizing societies, publishing books and newspapers, building the churches with their own money. Is there any proof that the Lithuanians are changing into Englishmen?

We, the members of Simonas Daukantas society, after many discussions in the meeting, decided to raise the protest against the organ Tevynė for such an insult to the Lithuanians. The organ would do much better if it would spread education and enlightenment among Lithuanians instead of publishing such insults about Lithuanians.

In this age education is the most important thing; science is going forward with tremendous speed; we do not need to wait for a czar or any other despot that would give us education and freedom. We must educate ourselves,

Lietuva, March 4, 1896

and when we become a cultured people, we will overthrow the yoke of the czar, and will show to the people in this country, that we are an able and cultured people.

Take the Czechs, they have their organizations, halls and churches in Chicago. They never think of calling themselves Englishmen. They are Czechs, although they are highly educated and cultured people.

Lithuania perished through the ignorance of her people, but the enlightened people will resurrect her.

The Simonas Daukantas Society





Lietuva, Vol. II, No. 12, March 24, 1894

A FEW WORDS TO LITHUANIANS

It would be a great benefit to the Lithuanians to take out their first papers, and after two years they can get second papers and become citizens.

There are over 6,000 Lithuanians in Chicago, 3000 of them would be voters if they had taken out citizen papers. Three thousand votes means a lot; we could elect our own people to the offices of city and county.

When you Lithuanians are applying for citizen papers, do not say that you are from Poland, Russia or Prussia, say that you are from Lithuania. Of course, the clerk does not know that there is such a nation as Lithuania, you must insist that the clerk mark that you are from Lithuania. Do not be ashamed to call yourself a Lithuanian. The government wants to know of what nationality the people are.

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Lietuva, Vol. I, No. 46, Nov. 25, 1893

A FEW WORDS TO THE CHICAGO LITHUANIANS

(Editorial)



There are over six thousand Lithuanians in Chicago, but no people of other nationalities are so poor and so ignorant as the Lithuanians are.

Everybody laughs at the Poles and the Jews. But look at the Poles, they have many judges; many Poles have city and county jobs; many Poles have big business concerns. Take the Jews, they have banks and all kinds of business establishments. Those people are strong in politics because they have their political clubs and they are citizens of this country. They are strong in politics, have big businesses because they are educated and they read books and newspapers.

We Lithuanians have nothing. Hundreds of Lithuanians can get no jobs during the present industrial crisis just because they are not citizens. We have no political clubs worth mentioning, no political organizations.



Lietuva, Nov. 25, 1893

Lithuanians do not read papers or books. They spend their money and time in saloons.

If we Lithuanians would educate ourselves, we would have our judges and other officials in city and county offices.

We Lithuanians do not take into consideration what opportunities we have in this free country of America. Read good books and newspapers, educate yourselves, join political parties, then will Americans take us for a cultured people, but not as the lowest creatures of society.

Every Lithuanian should become a citizen because when you are a citizen you will get a job even in the present industrial crisis. You will not starve as so many Lithuanians are starving now.



LIEITUVA, Vol. 1, No. 19, May 20, 1893

A Voice to Brother Lithuanians, May 18, 1893, Chicago, Illinois

(Synopsis of long article)

Dearest of all things to us Lithuanians is our own language, because our language is the most beautiful. Our ancestors fought, shed their blood, lay down their lives in order to save their language and the independence of their country.

Many Lithuanians here in Chicago don't care to speak Lithuanian language, they willingly are speaking the Russian, or the Polish language. No matter where you go, you will hear Lithuanians speaking broken Polish. This is a disgrace to all such Lithuanians. They disregard their own mother language and mother country.

We were oppressed by the Russian government in Lithuania, we were forced to use the Russian language. But in this free country of America nobody prosecutes us for speaking our own language, and to read newspapers and books in the Lithuanian language.

We must remember our brave ancestors and other great men, they struggled and worked for the benefit of our language and country.

T. Wenskewiczia.



Lietuva, Vol. I, No. 14, April 15, 1893

ABOUT THE CHICAGO LITHUANIANS

Lithuanians in Chicago began to show with their activity. Up to this time we used to say that the Lithuanians know only the stockyards. Now we see a few Lithuanians holding city jobs. This is very good, shows that we Lithuanians are just as good as other nationalities.

We Lithuanians have a political club in Chicago. This club urges Lithuanians to become citizens. When all Lithuanians are citizens then all of us as a mass of people can go to vote, demand official jobs, etc.



LITHUANIANS, WE ARE STEPPING FORWARD

The past year brought happiness to our Lithuanians in Chicago, besides good deeds that were accomplished, spiritually and materially, there were organized many Lithuanian societies and many Lithuanian printing shops opened. All taken into consideration one of the greater events was the celebration of the annual birthday of our great patriot Simonis Daukantas, Up to his time we had been kept in darkness and in ignorance by our masters and barons in Lithuania.

Brothers, let us not give up hope. Lithuania will become as great as she was in the past. Our forefathers shed their blood by protecting Lithuania's independence; their bones and dust for the last few centuries have been calling on us to uphold unity, to get education, to remember the good deeds of our forefathers that were forgotten in the past.

The good deeds of men never die.

Brothers, let us look to Frenchmen and Englishmen, they love their mother country, we we ought to do likewise.

You see that God furnished the barons, the oppressors of Lithuania. Those masters enslaved Lithuanians, planned with them, did what they pleased, in order to keep us down in darkness. They destroyed our books, destroyed everything that was Lithuanian. They, the barons, sold themselves to Russia for the

Lietuva, Dec. 31, 1892

LITHUANIAN (2)



sake of the exploitation of our mother country. Today the same barons, our exploiters, are servants of Jews, because their power is destroyed by Russia and none, the barons themselves, have nothing to eat. Now, the Russians are laughing at the barons, our past slaveholders. Now Russia keeps under yoke the same barons, who helped the Russians to oppress Lithuania. God tells us that for bad deed the end will be unfortunate.

Brothers, we can accomplish many good deeds if we will have unity; we must have education in order to understand why we are living on this earth.

When we obtain education we will be able to show to other nations that we are people of Lithuania, which was a great nation in the past. It is very bad among us that a majority of our people does not care to educate itself. A man without education is worthless, and he even cannot show that he is existing.

Brother countrymen, let us pray to God that the coming year will be better for us. Let us help our brothers the best we can, do the best for our nation, let us help our mother country with words, money and activity.

Countrymen, let us take action in politics, by doing that we will do good not only to our brothers, but to our mother country Lithuania as well.

With best wishes for the coming year of 1893.

W. Gedeminas Stanionis

Lietuva, Vol. I, No. 1, Dec. 10, 1892



The Spiritual Movement of Chicago Lithuanians

Lithuanians in Chicago: According to our statistics there are close to 4,000 Lithuanians in Chicago. Lithuanians began to reside in Chicago about thirty years ago. In the beginning there were very few of them, just in the last few years the number of Lithuanians increased. Today there are seven societies:

1. The oldest society is Sw. Kazimieraus Karalaiczio (St. Casimir, the Prince) established in the year of 1885.
2. Kunigaikszio Gedemino (Duke Gedemin) established in 1891
3. Apveizdos Dievo (Province of God) established in 1892
4. Szwento Jurgio (Saint George) 1892
5. Cluster of Lithuanian: Science Society in 1892.
6. Theatrical Society in 1892.

Also in this year Lithuanians organized a political club which will be a great benefit to Lithuanians. It seems that the Lithuanians of Chicago will not yield to other cities where Lithuanians are more numerous.



Lietuva, Vol. I, No. 1, December 10, 1892

The Spiritual Movement of Chicago Lithuanians

In a short time there will be a Lithuanian Church in Chicago. The lot for the church is bought, also a frame church is bought already soon to be moved on the lot. The church for the Chicago Lithuanians will be an inexpressible benefit, not only for spiritual need, but for national as well, many will be converted back to Lithuanians. We know that there are many Lithuanians in Chicago that do not want to call themselves Lithuanians. The church, by proclaiming the word of God in our native language, will bring many to the right road, that is, it will make good Lithuanians.

All wanton persons, strayers, none will find the road to come back to their own homes.

The news is coming from the members of societies, that all Lithuanians - all societies are willing to make union, in order that solidarity and love would reign among Lithuanians, that among all Lithuanians, the ideal of Lithuanianism would prevail.

We hope, that the spiritual leader of our parish will not reject this plan, will come to help us by urging and awakening our brothers.

Reporter "Lietievos."

Lietuva, Vol. 1, No. 1, Dec. 10, 1892



BROTHERS AND COUNTRYMEN!!

It is well known to all of us that in Chicago there are not a few groups of Lithuanians, there are a few societies, we have started to build a Lithuanian church where one can assemble to worship our Creator in our own language.

We know that it is hard to understand and to have unity among ourselves in such a large city like Chicago. It takes at least two hours' time to get together among ourselves.

By seeing the causes why we cannot work closer among ourselves to make acquaintances and to express our thoughts we find it very convenient to publish a Lithuanian newspaper which will come to assist us in spiritual and material needs.

Brothers, you will understand without our explanation what benefit our newspaper will be to us. Sponsoring the building of a church, the Home of God, we are anxious to increase the membership of our parish. We can

Lietuva, Vol. 1, No. 1, Dec. 10, 1892



announce and express our views in a broader way. It makes better understanding among us, when one understands in his own heart and thoughts. When a society wants to give its program through the newspaper we can give moral support to help our brothers in their activities.

We publish this newspaper not for personal gain but to recover the Lithuanian spirit, language and to unite Lithuanians into one organization. This newspaper will not be against the church. We have many deeds unfinished, and new ones to begin, therefore we will work for what is more necessary to us.

You see how our brothers are suffering under that cruel dragon of Russia who wants to rob our native language, prohibit us to read and to write in order to keep us in darkness, and when we are ignorant they do with us what they please. We all know the purpose of Russia: to teach us the Russian language, to prohibit our newspapers and then without any difficulty convert us to orthodoxy. Let us look to other nationalities,



Czechs and Poles. They have their newspapers, many Lithuanians read Polish papers. Those who are reading literature and newspapers are more educated. They earn more. It is easier for them to make a better living and to gain wealth.

Therefore, brothers, let us not slumber. Wake up from the sleep of lethargy. We must begin to read newspapers and books. Let us teach each other. Let us live in brotherhood and unity. We must tie ourselves in one brotherly knot. Do not pay attention to the differences of our thoughts and ideas. We must go with one purpose. Let us have one thought among us, unity, education and mother country, then there will be no misunderstandings among us. With our united strength we will obtain a better livelihood.

III. ASSIMILATION

B. Nationalistic

Societies and Influences

1. Effect Upon U. S. Government and State Policies

III B 1

III B 2

III G

IV

LITHUANIAN

Lietuva, May 17, 1912.

LITHUANIAN PROTEST

The Chicago Lithuanian societies, bound in one alliance for the purpose of coping with more important matters, having for such purposes chosen several special committees, reacted quickly to the report on the Dillingham Bill by the chairman of the Immigration Committee. The following resolution against the limitation of immigration was drawn up in the name of the directors of the Alliance!

A Resolution

Decreed by The Chicago Lithuanian
Societies' Alliance

Whereas in the past the inhabitants of the United States often expressed their sympathies for all movements having as their aim the introduction of democratic principles into other lands, and supported such movements financially and morally; and



III B 1

III B 2

III G

IV

- 2 -

LITHUANIAN

Lietuva, May 17, 1912.

Whereas, Senate Bill 3,175, known as the Dillingham Bill, advises the banishment of every immigrant who, while living here, would plot against the government of foreign kingdoms, and would thus force our government to send back to almost certain death, not only the leaders but even the lowliest followers of such a movement; and

Whereas, since this same Bill and its amendment, No. 22,527, called the Burnett Bill, in requiring a reading and writing examination of the immigrants, does not provide this country with any greater defense from defective, criminal, or diseased classes, but, on the other hand, contrary to the tendencies and policies of this country, blocks the path to the majority of the immigrants, who are probably the objects of political persecution; and

Whereas, the Dillingham Bill requires the identification of the individual immigrant, which is nothing else but the beginning of the un-American



III B 1

III B 2

III G

IV

- 3 -

LITHUANIAN

Lietuva, May 17, 1912.

passport system; therefore

Be it resolved that we, the Chicago Lithuanian Societies' Alliance, representing more than 50,000 Chicago Lithuanians, urge Congress not to allow this Bill to become law, and further,

Be it resolved, that copies of this resolution be sent to the President of the United States, to the Secretaries of Commerce and Labor, and to the representatives of the City of Chicago in Congress.

In the name of the Chicago Lithuanian Societies' Alliance,

The Council of Directors, per: J.J. Elias, president; J.J. Hertmanowicz, secretary; Dr. A.L. Graiciunas, chairman of the Immigration Committee.



III B 1
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LITHUANIAN



Lietuva, Vol. I, No. 19, May 20, 1893.

A REPORT OF THE MEETING OF THE LITHUANIAN
INDEPENDENT POLITICAL CLUB

A meeting was held by the Lithuanian Independent Political Club on May 14, 1893, 1 P. M., at the Lithuanian church hall, Bridgeport.

At first the committee reported the speech of President Grover Cleveland delivered at the Columbian Exposition in Chicago. President Cleveland said that he, as President, can do nothing further, because the Senate has passed and signed the agreement between the United States and Russia. The Senate passed a law that when the Russian government wished to get any of her citizens from the United States, the case must go through the courts. If the court decides to deport the fugitive Russian, then he will be transferred to Russia.

The agreement between the United States and Russia was to deport Russia's criminals to Russia. Lithuanian, Polish and Russian political fugitives



Lietuva, Vol. I, No. 19, May 20, 1893.

know that Russia has a net of spies in the United States. When Russian spies find any political leader who is active among his people in this country, then the Russian spies will make a false report to the United States government that such a political leader is a fugitive from Russia as a criminal. Russia will produce false witnesses against such a political fugitive. Therefore, according to this agreement, the United States government must deport such a political fugitive as a criminal, even though he was incriminated falsely by Russia.

At this meeting speakers declared that all people from Russia are political fugitives and that we Lithuanians must unite and fight against the monster dragon of Russia. That the Russian dragon is not satisfied with sucking the blood of the oppressed people in Russia, but is sneaking into this free country seeking for victims to satisfy this dragon's lust for blood.

Lietuva, Vol. I, No. 19, May 20, 1893.



Furthermore, the Russian dragon had its hypocritical war with Turkey to free Roumania and Bulgaria from the Turkish yoke. Who were the best soldiers and officers in the Russian army during the Russo-Turkish war? Why, the Lithuanians! The Lithuanian sons won the war, and the Russian dragon, the oppressor of humanity, gets the credit!

If Russia in reality fought the Turk in order to free the Christians in Roumania and Bulgaria of the Turkish yoke, why then, brother Lithuanians, does not Russia free Lithuania? If the Russian dragon fought the war against the Turk, for the sake of Christianity, why then is the same Russian dragon keeping our mother country under its yoke? The Russian dragon suppressed our language, even the prayer books in the Lithuanian language being prohibited. And for reading prayer books in the Lithuanian language our sons are exiled to Siberia.



Lietuva, Vol. I, No. 19, May 20, 1893.

Now this Russian dragon is not satisfied with the blood of his victims, but this terrible dragon is seeking for more victims in this free country of America.

We Lithuanians must devote ourselves, all our energy and effort, to help the oppressed people to overthrow the great dragon of Russia.

S. Dargewicz, Secretary.

III B 1
III B 2
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LIEITUVA, Vol. 1, No. 18, May 13, 1893

Meeting of the Lithuanian Independent Political Club

The Lithuanian Independent Political club will hold its meeting May 14, 1:00 P.M., at the Lithuanian church hall, Bridgeport.

This meeting is very important. There will be made a protest against Russia. Chicago city judges will speak.

All Lithuanians must come ^{to} ~~on~~ this important meeting.

S. Dargewicz, Sec.



LITUVA, Vol. 1, No. 17, May 6, 1893

Meeting of the Lithuanian Independent Political Club

On May 1st, a meeting was held by the Lithuanian Independent Club at 634 South Canal Street. The Meeting was called to make arrangements to protest against the agreement between United States and Russia. The meeting was called to order by president G. Szimkiewicz. The motion was carried to ask the right Rev. Kolasinski to announce in church on 7th and 14th day of May, of our coming meeting in church hall on the 14th day of May, for making a protest.

A committee of three was elected to prepare in writing the protest. The club secretary must advertise in all Lithuanian papers about this coming meeting. All Chicago Lithuanians must come on this important meeting.

S. Dorgiewicz, Sec.

III. ASSIMILATION

B. Nationalistic

Societies and Influences

2. Activities of Nationalistic Societies

III B 2
II B 2 a
II D 1
V A 2
1 G



LITHUANIAN

Record Books of Lithuanian Farmers' Society, 1937, in possession of Secretary, Lithuanian Farmers' Society, Chicago, Ill.

Lithuanian Farmers' Society meetings are held in the West Side Hall, 2242-44 W. 23rd Place. The first meeting was held on August 17, 1906 in the J. Zilis Hall, 1 W. 24th St.

Record of the First meeting:

The meeting was opened by citizen Michael Duda, who told the people that the purpose of the meeting was to organize a Lithuanian Society in that neighborhood.

Further, they wondered what name to give the society. Michael Duda made a motion that the name should be "Farmer of Lithuania; so it would always remind them of Lithuania, her farmers and our brothers. Also, the name was fitting to them, as they themselves, had been mostly Lithuanian farmers. So they unanimously voted the name: "Society of the Farmers of Lithuania."

Citizen J. Jilis, took upon himself the task of getting a charter, thus doing a service to the newly organized society. The task of making a constitution was given to Michael Duda.



Record Books of Lithuanian Farmers' Society, 1937.

The Society's Aim:

1. Assistance to members in case of sickness, a fitting funeral for deceased members and best possible relief to orphans.
2. Giving the members facilities to acquire more knowledge and strengthening the mutual understanding among Lithuanians in America.
3. The society will try to the best of its ability to uphold and strengthen the love of Lithuania and the Lithuanian language among her members as well as among those who do not belong to the society. Also, if their means permit, to start a library, a reading place and to organize a school with a farmer's course.
4. The society aims to be neutral in all religious and political affairs both in Lithuania and America. The society will participate only in such Lithuanian affairs as bring honor and help to Lithuania. Also, it will undertake to work for all Lithuanians.

What the Society did for Enlightening and Cultural Work:



Record Books of Lithuanian Farmers' Society, 1937.

1907 - The Society's first and hardest work was to organize a reading and writing school. Further, as the society grew stronger it was voted that women should be admitted.

1911 - A family dance was given, of which the proceeds were set aside for a National home in Vilna and after that all the members put together in gifts \$60. Also, they gave another dance to help the "Sun Society," which is in Kaunas. This same year \$46 was sent to the "Sun Society."

A society member, S. Biezis, translated from a Russian book, "Story of the Seven Hanged," and gave it to the society free of charge. The society printed it and sold 2,000 copies.

1912 - The society gave a picnic and dance, sending the profits to a Lithuanian library in Lithuania. Also, another dance was given. The money was to help John Sileikis, who wanted to be an artist, and was a student at the "Art Institute."



Record Books of Lithuanian Farmers' Society, 1937.

This same year, the society loaned its books (121 copies - worth \$123.00) to the West Side Lithuanian Public Library. They also paid 5% out of the society's income for the upkeep of the books. The library was organized by the society in 1911, and was opened in 1912. There were all sorts of books, Lithuanian newspapers and magazines, which could be used free of charge.

1913 - Representatives of the Lithuanian Knowledge Society arrived from Lithuania to get gifts for the building of the national home in Vilna. This society gave \$21.

1914 - When the war began in Europe, the society was worried about its countrymen. They participated in the Lithuanian Conference and it was voted to hold an all Lithuanian Convention. It was fixed that the Convention would be held in New York. The society gave some money and sent its delegates to the Convention. The society gave \$100.00 from her treasury and got more gifts from the meetings. The Lithuanian veterans of the war got \$115.00 from the society.



Record Books of Lithuanian Farmers' Society, 1937.

1915- This year the society sent \$126.00 to Lithuania for the veterans. Also \$300.00 was loaned to S. Biezis, so he could go through his medical course.

1916 - \$150.00 made from dances was sent to the Knowledge Society, Vilna. Also, on Lithuanian Flag Day, November 1, gifts were collected. In the streets \$212.00 was collected.

1917- \$95.00 made from dances was sent to the Lithuanian Antonomy Fund. The society gave \$80.00 to a sick member who had been ill for a long time. A dance was held for his benefit.

Barbara Zilvitaite, a Valparaiso University student was freed from payments.

1918 - The society gave money for the expenses of a national parade, which was held down town on October 12. The Lithuanians participated in the parade with the aim of acquainting the Lithuanian nation with other nations.



Record Books of Lithuanian Farmers' Society, 1937.

At the end of the war a cry arose to gather money for the purpose of freeing Lithuania. The society decided to give \$300.00. The members held meetings and got \$63. The entire gift for the year was \$500.

1919 - The society's gifts were as follows:

Lithuanian Public Library -	- - - - -	\$15.00;
Sick member -	- - - - -	65.00;
Lithuanian Bill fund -	- - - - -	100.00;
Lithuanian Red Cross Society -	- - - - -	25.00.

1920 - The society took part in the impressive Chicago Lithuanian demonstration protesting against Poland. One hundred eighteen dollars were collected from the society members and sent to the Lithuanian Protection Committee.

1921 - The society took part in the greeting of the newly arrived Lithuanian representative, V. Carnecki. Being mindful of the national needs, the society gave for such over \$185.



Record Books of Lithuanian Farmers' Society, 1937.

1922- Decided to give 1% to the Gold-Silver Fund and \$50.00 to the Vilna Orphans.

1923 - It was discovered that the West Side Library was discontinued and all the books were returned to societies from which they had been borrowed.

1925 - It was decided to collect money for the purpose of erecting a statue in Lithuania in honor of the Lithuanian historian, Simon Daukantas.

1934 - Darius' and Girenas' gifts for statue \$10. J. Janusauskas' gifts for flying fund \$10.

There are about 500 members. The society's property at present is worth \$13,279.

J. Zurkauskas, president, 1957 W. 23rd St.

A. Linkus, secretary, 2144 W. 23rd Pl.

Record Books of Lithuanian Alliance of America, 1937, in possession
of Secretary, 307 W. 30th Street, New York, N.Y.

WPA (ILL.) PROJ. 30273

Group 36	J. Balchunas, 3200 S. Lowe Ave.	Group 260	K. J. Macke, 2346 W. 69th St.
" 55	J. Andruska, 12311 Emerald Ave.	" 301	K. Deveikis, 1518 S. 48th Ct.
" 63	P. Pivorunas, 10714 Prarie Ave.		Cicero, Ill.
" 74	J. Jasutis, 9333 E. Yates Ave.	" 313	Min. E. Milikujis, 2121 N.
" 109	J. Stungis, 6917 S. Washtenaw Ave.		Western Ave.
" 122	L. Gelezinis, 3322 W. 64th St.	" 322	Mrs. M. Nares, 2420 W.
" 129	W. Pankauskas, 5235 S. Ellis Ave.		Marquette Rd.
" 134	Mrs. A. Bucinskiene, 2138 W. Coulter St.	" 357	J. Bite, 8129 S. Normal Ave.
" 139	Mrs. M. Klusiene, 10626 Edbroke Ave.		
" 174	Mrs. Karteckas, 207 W. 51st St.		
" 178	Mrs. A. Dobin, 1445 W. 113th Pl.		
" 182	B. Janulis, 8112 Vincenner Ave.		
" 208	Mrs. M. Kenutiene, 5015 Quincy St.	F. J. Bagocius,	president.
" 226	K. Cepulevicius, 1408 N. Latrobe Ave.	Dr. M. J. Vinikas,	secretary.
" 238	J. Povilaitis, 3025 W. 38th St.		
" 251	V. Ubavicius, 10417 S. State St.		

III B 2

LITHUANIAN

WPA (ILL.) PROJ. 30275

Record Books of the Lithuanian National League of America, in possession of Secretary 814 W. 33rd. Street, Chicago, Ill., 1937.

Group 25. Mrs. J. Gulbinienė, 2954 S. Emerald Avenue.

Group 77. Mrs. P. Grybiene, 814 W. 33rd. Street.

Group 101. Mrs. A. Zimsnienė, 6806 S. Cornell Avenue, District

District Council, Mr. Narvid, 2424 W. 69th Street.

III B 2

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Record Books of Lithuanian Roman Catholic Alliance of America, 1937,
in possession of Secretary, P.O. Box 32, Wilkes-Barre, Pa.

Group	15	P. Naujokas, 3337 S. Parnell Ave.
"	16	A. Bacevicius, 1850 Wabansia Ave.
"	39	Mrs. O. Zaveckiene, 5932 LaSalle St.
"	48	Mrs. M. Vaiciunas, 1927 S. 49th Ave. Cicero, Ill.
"	85	M. Sauciuvenas, 5143 S. Paulina St.
"	100	I. Sakalas, 2248 W. Vermak Rd.
"	101	I. Grisius, 2024 S. Ruble St.
"	160	V. Paukstes, 2738 W. 47th St.
"	163	Miss P. Stogis, 6636 S. Talman Ave.
"	181	T. Pocius, 4619 S. Wells St.

III B 2

Jaunimas, Dec.23,1937.

KNIGHTS OF LITHUANIA OPEN CHICAGO CLUB HOUSE.

p.1-2.....Climaxing a long and hard struggle to obtain a meeting house of their own, the Chicago District of the K. of L. opened their first central club house on Sunday, Dec.5th, at 2410 Western Ave. in Chicago. Chicago Consul, Petras Dauzvardis cut the ribbon and formally opened the rooms.

The Rev. Urbonavicius presided as master of ceremonies and after the singing of the Lithuanian national anthem, various guests voiced their approval of the new K. of L. central home. The speakers were Consul Dauzvardis, Editor Leonard Shimutis of Draugas (The Friend), Dr. A. Rakauskas, President of the Lithuanian-Catholic Federation of America, Editor J. Poshka of Jaunimas (The Youth) , Attys. A. Lapinskas, J.J.Grish and J.P.Rakstis - all rendered encouraging words to the occasion.

Since it was a house warming party every one was obliged to drop a piece of coal from the bin into the stove fire. Following this, Mr. Shimutis wrote a short and well-meant proclamation that was signed by guests and members alike.

Jaunimas, Dec.23,1937.

Refreshments concluded the formal proceedings and the general feeling of the group was reflected in the following statement of one of the members:

"Give Father Urbavicius credit. What if the rooms are a little small, it is a beginning, isn't it? That is what counts! "

III B 2

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THE LITHUANIAN ROMAN CATHOLIC ALLIANCE OF AMERICA.

P.O. Box 32, Wilkes Barre, Pa.

(LIETUVIU RYMO KATALIKU SUSIVIENIJIMAS AMERIKUJE)

Aug. 4, 1937.

(Data supplied by Alex Ambrose of F.L.P.)



This Alliance was organized in 1886. It was started in Plymouth, Pa. At the beginning the organization was named, "The Lithuanian Alliance of America", because at that time among Lithuanians, nationalism and religion meant almost the same thing. It was no necessity, they thought, for the Alliance to be of the Lithuanian catholics. As time passed, it was seen that in the Lithuanian Alliance started to appear the free thought idea. Also, it was found that some of the members did not perform their religious duties. From this time they became two parties: the catholics and the free-thinkers, and for this reason disputes started. Then came the necessity of adding the organization's name the word "catholic", because the catholics demanded it. At the beginning, many Lithuanian mutual benefit societies joined and branches of the Alliance were organized in Lithuanian colonies. These branches were named after cities or towns. This was done in order to separate and to take the Lithuanians from the Poles. The Lithuanian Alliance branches have spread enlightenment among Lithuanians; published literature in Lithuanian language; inspired the national spirit, and uplifted the Lithuanian nation's name. The yearly

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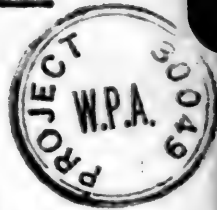
III H

II D 10

THE LITHUANIAN ROMAN CATHOLIC ALLIANCE OF AMERICA.

P.O. Box 32, Wilkes Barre, Pa.

(LIETUVIU RYMO KATALIKU SUSIVIENIJIMAS AMERIKUJE)



dues were fifty cents a year. With this money, the Alliance published books, and covered other expenses. When a member died, every member of the Alliance paid 15 cents to the dead member's beneficiary fund. This was done as stated above up to 1897.

At the tenth convention of the Lithuanian Alliance, the membership dues were changed. It was decided that every member shall pay two dollars a year straight, without any other payment. At the beginning the Alliance had no organ, but from time to time published books. Then after ten years of its existence, established the monthly organ Tevyne, - (The Fatherland).

In the Alliance the dispute between catholics and free-thinkers became stronger and stronger, and at last in the year 1901, at the 16th convention, Wilkes Barre, Pa., went so far, that 28 free-thinkers delegates demonstratively left the convention hall, while 65 delegates remained at the convention. At the time of the split, the Alliance had 1500 members; 600 members of the Alliance went with the free-thinkers, while 900 members remained in the organization. In the Alliance treasury

III B 2
II D 1
III H
II D 10

- 3 -

THE LITHUANIAN ROMAN CATHOLIC ALLIANCE OF AMERICA.
P.O. Box 32, Wilkes Barre, Pa.
(LIETUVIU RYMO KATALIKU SUSIVIENIJIMAS AMERIKUJE)



at that time there was \$2,000. This money was left with the organization.

Then at this convention it was decided to change the Alliance charter, to name the organization as the "Lithuanian Roman Catholic Alliance of America".

At the 17th convention in the year of 1902, it was decided to stop publishing the Alliance organ Tevyne - (The Fatherland) and in its place to hire some other newspaper as an organ of the Alliance. It was decided to have as the organ the Zvaigzde - (The Star), a catholic weekly newspaper. The Tevyne printing shop was sold. The Zvaigzde was the organ of the Alliance for seven years up to the 24th convention in the year 1909. It was then decided not to have the Zvaigzde for an organ. Then the Alliance for one year was without its organ. At the 25th convention in the year 1911 it was decided to have the catholic weekly newspaper Draugas - (The Friend) as an organ of the Alliance.

At the beginning the Alliance's aim was cultural instead of material; in order to make the organization stronger, it started to take care of national and public affairs.



THE LITHUANIAN ROMAN CATHOLIC ALLIANCE OF AMERICA.

P.O. Box 32, Wilkes Barre, Pa.

(LIETUVIU RYMO KATALIKU SUSIVIENIJIMAS AMERIKUJE)

During the Russian revolution in 1905, the Alliance established a fund to help those who have suffered in their fight for freedom; it was decided that every member must pay five cents a year for national affairs. In 1907, the Alliance established the "National Cent Fund", to which every member paid 10 cents a year.

The Lithuanian Roman Catholic Alliance of America National Fund gave support to the following institutions:

- (1) The "Saules - The Sun Society in Kaunas, Lithuania.
- (2) "Ziburelis - The Little Light Society.
- (3) To the St. Casimir sisters convent, which prepares Lithuanian teachers for the Lithuanian parish schools in America.
- (4) To the Lithuanian Information Bureau in Paris, which gives information to the world about the Lithuanian nation.
- (5) The Lithuanian Science and Art Society in Vilnius.
- (6) "Rytas" - The Morning, for the enlightenment of the Lithuanians of Vilnius.
- (7) The Emigration Protective Society in America, etc.

From the year of 1886 to 1907, the organization paid only \$150 in death benefits. The

III B 2

II D 1

III H

II D 10

THE LITHUANIAN ROMAN CATHOLIC ALLIANCE OF AMERICA.

P.O. Box 32, Wilkes Barre, Pa.

(LIETUVIU RYMO KATALIKU SUSIVIENIJIMAS AMERIKUJE)



members were accepted in this organization from 12 to 50 years of age.

In the year of 1907 they added more death beneficiary payments: \$250 and \$500 and the children's death beneficiary fund from \$25 to \$100.

In the year of 1912 was established the "Orphan Fund" to help the orphans whose parents, while members of the Alliance, died.

In 1914, at the 24th convention was formed the sick beneficiary fund. The sick beneficiary was made of 4 degrees:

1st part - \$3.50 per week at the payment of 25 cents.

2nd " - 7.00 " " " " " 50 "

3rd " - 10.00 " " " " " 75 "

4th " - 14.00 " " " " " 1.00 dollar.

They also created two new death beneficiary funds: \$750 and \$1,000. Up to 1912 the Alliance had its branches in 16 states of America.

III B 2
II D 1
III H
II D 10

THE LITHUANIAN ROMAN CATHOLIC ALLIANCE OF AMERICA.
P.O. Box 32, Wilkes Barre, Pa.
(LIETUVIU RYMO KATALIKU SUSIVIENIJIMAS AMERIKUJE)



In 1914, at the 29th convention it was decided to register the Alliance charter in every state of the Union, so the Alliance would have more opportunity to grow.

When this was obtained, the Alliance had an open road to organize its branches in every state.

In the year 1916, on June 6th and 8th, in Philadelphia, Pa., the 30th convention of the Alliance was held. It was decided to establish its own building; to have its own organ; to accept in the Alliance mutual benefit societies if such societies want to join.

In 1917, in Brooklyn, N.Y., it established its own building at a cost of \$29,000; It also established a printing shop, and started to publish its organ, the newspaper, Garsas, (The Sound). The Alliance official organ, Garsas No. 1, was issued May 17, 1917.

In 1918, June 18-20, in Detroit, Michigan, the 32nd convention of the Alliance was held. It was decided to hold a convention every two years, instead every year.



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In the year 1920, June 17-19, in Chicago, Illinois, the 33-34th convention was held. At this convention it was decided to have two more death beneficiary funds: \$2,000 and \$3,000.

In 1920, in Brooklyn, N.Y., the building of the Alliance was sold and it bought a new one for \$40,000, at 222 So. 9th Street, Brooklyn, N.Y.

In 1922, June 20-22, Wilkes Barre, Pa., the 35-36 convention was held. It was decided to establish the gold-silver fund to help to standardize the value of money of Lithuania. It was decided not to make to any individual person a loan of more than \$10,000. The youth beneficiary death fund was not higher than \$150.00. June 10-12, 1924, the 37-38 convention was held in Shenandoah, Pa. The question was brought up about the referendum and moving the central office to Wilkes Barre, Pa.

June 19-21, 1926, the 39-40 convention was held in Pittsburgh, Pa. It was decided: (1) to transfer the central office to Wilkes Barre, Pa., in accordance with the requirements of the original charter. (2) That the Executive Committee and other essential affairs of the Alliance must be decided by referendum.



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(3) That the convention reports ought to be printed in separate brochures.. (4)
To reform the help benefit section; the Alliance constitution to be published in
English and Lithuanian languages.

The forty-first - forty-second convention was held in Cleveland, Ohio, June 11-15, 1928.
The convention - (1) Accepted amendments to the by-laws. (2) To establish their own
building in Wilkes Barre, Pa., and to unite the newspaper organ and printing shop
with the central office.

June 23-26, 1930, the 43-44 convention was held in Niagara Falls, N.Y. At the con-
vention it was decided: to abolish the referendum; (2) to establish a Relief Fund;
(3) The Executive Committee must establish the "Life Insurance" section project; (4)
To reform the by-laws.

The Lithuanian Roman Catholic Alliance of America,
P.O. Box 32,
Wilkes Barre, Pa.

Jaunimas, Feb. 3, 1937.

CHICAGO PREPARING FOR KNIGHTS OF LITHUANIA CONVENTION.

p.1...After an absence of five years, Chicago will again see a national convention of the Knights of Lithuania. The annual meeting, which attracts delegates from all parts of the country, will be held in August and Council 24 of Our Lady of Vilna Parish, will act as host.

The Arrangement Committee, headed by Joseph C. Peters, is already working on plans, and reports that the convention, which incidently, is to be held the 26th, will be one of the greatest. In the meantime, Miss Bernice Peters, the National secretary of the Knights of Lithuania, announced that the membership of the organization reached a new high.

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LITHUANIAN

Jaunimas, Jan. 25, 1937.

LITERARY CONTEST ANNOUNCED BY LITHUANIAN ALLIANCE OF AMERICA CHAPTER 322.

p. 6 - Lithuanian Alliance of America Chapter 322, the only council in Chicago comprised almost entirely of young Lithuanians, has announced a contest for a ten minute dramatic sketch suitable for radio broadcasting. Manuscripts may be in either English or Lithuanian, but must be original and must be entered by persons of Lithuanian extraction only. It may be comedy, history, fiction, etc.

The winner of the first prize will receive \$5.00 and his sketch will be broadcast on the Lithuanian radio hour and published in leading Lithuanian publications.

Entries are being accepted now and must be sent to Lithuanian Alliance of America Chapter 322 in care of Margutis, 6812 So. Western Ave., Chicago, Illinois. Closing date will be announced as soon as the new Marquette

Jaunimas, Jan. 25, 1937.

Ballroom, now in the stage of erection, is completed, as the winners will be announced from the stage at the "Grand Opening Dance" sponsored by Chapter 322. It is not necessary to live in Chicago in order to enter this contest. Judges are to be selected from leading Lithuanians in Chicago.

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Jaunimas, Oct. 20, 1936.

POLITICAL VIEWS

Today the Lithuanian Democratic League of Cook County is officially recognized by the Democratic Central Committee of Cook County as the only representative Lithuanian organization. This has often been demonstrated, too.

Probably the most important recognition given this organization was the placement of our able Lithuanian Attorney, John Zuris, on the regular Democratic judicial ticket. Another is the fact that before this organization was brought about the Lithuanian people had very few precinct captains and received fewer political appointments. Today there are over fifteen precinct captains in various parts of the city and over fifty job holders. There is no doubt that the possibilities of this organization are unlimited, and the Lithuanian people can look forward to having elective positions in the near future.

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Jaunimas, Oct.20,1936.

Our Lithuanian Democratic leaders and organizations are to be complimented on the fine showing they have displayed in getting results in their respective ward organizations on numerous occasions. Individuals such as Dr. J. Poska, John Damkus, C. Kaivis, Joseph Kaminskas, M.Povilionis, Paul Saliner, Jack Juozaitis, Joe Lenkart, Tony Vish, Joseph Pentis, Victor Balanda and Theodore S.Thurston are a credit to our people in their sincere efforts at securing Lithuanian recognition in the political world.

With less than ten days of actual campaigning left, I wish to call your attention to a duty every American citizen owes this country. Your privileges to vote on November 3rd is indeed an important one. First, the Lithuanian people have an opportunity to elect one of their own, John T.Zuris, Democratic candidate for Judge, by voting the small Democratic Judicial ballot straight. Secondly, we must all vote for the greatest President that ever sat in the White House, Franklin D. Roosevelt, and the entire Democratic ticket. This I am sure we will all do, knowing that by the re-election of President Roosevelt our homes

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LITHUANIAN

Jaunimas, Oct.20,1936.

will be safe, our money in the banks secure, the poor will be clothed and fed, this country kept out of war and see the practical projects, of mutual benefit to all of us, now under construction finished.

LITHUANIAN

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Sandara, Oct. 17, 1930.

ATTENTION PLEASE

Have all of you bought your tickets for the program and dance to be given October 29, at the Lithuanian Auditorium, 3133 South Halsted Street, Chicago, by the young people of the Lithuanian Alliance of America?

The program is an excellent one. This is the first time since its origin that the lodge is attempting to furnish an entertainment for the Lithuanians not only of Chicago, but also of other Lithuanian colonies. This is going to show just how much ability the young people have.

Three short and good comedies are to be staged by various members. Songs will be sung and instruments played by outsiders who have



Sandara, Oct. 17, 1930.

graciously given their aid to make the program a big success.
A banjo quartet, "Four Aces," consisting of girls, and just organized by Ted Jones, instructor of banjo, is going to make its first appearance.

Dance music will be furnished by Chicago's best orchestra, "The Sheridan Troubadours."

Does not all this sound too good to be true! Wake up, it is true!
Dont't forget to come!



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LITHUANIAN

Sandara, Sept. 26, 1930.

INTEREST IS LAGGING

Here is a verbatim extract from a letter received recently by Direct Echoes:

"Interest and enthusiasm in the club has been lagging. The club still exists, but who knows whether or not interest in it may be revived at a later date. For the present kindly forget that we exist."

Such statements have been heard from other club leaders too. Why? Learn the reasons at our get-together to be held Friday evening, October 3, at 8 o'clock. Just write to Direct Echoes for further particulars, and we shall be very happy to receive representatives from your club as our guests at this get-together.



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LITHUANIAN

Sandara, Sept. 26, 1930.

It sounds incredible that once active clubs can become "dull" and "lifeless," but it is a reality and a more and more frequent occurrence. We know this will be an interesting and a worthwhile topic for discussion at this get-together. We are confident that some constructive suggestions will be made and important decisions reached because we are expecting representatives from the leading Lithuanian young people's clubs in Chicago, and also some well-known club leaders who have had experience with clubs in a similar situation.

Let us hear from other clubs, composed of young folks, so that the meeting may be of mutual benefit to all.



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LITHUANIAN

Sandara, May 16, 1930.

ANNOUNCEMENT

p.5. Let your thoughts run! Let your minds dream! You may win the prize! Here is how: We have all heard our friends give detailed descriptions; we have seen pictures; we have listened to stories; we have witnessed the sigh and tears that Mother shed when recalling the days she spent in Lithuania.

Now, those of us who have never been in that land of our fathers must have some idea as to what that place is like. Let us vivify the idea and put it into words. You may express yourself in a brief narrative, or you may weave a story into your picture. If so inclined, you may use verse and compose a poem; you have full freedom in the way you "arrange" your words, as long as you convey your idea.

Sandara, Jan. 3, 1930.

[LITHUANIAN CHRISTMAS PARTY]

Last Friday evening, December 27, at Petrokas hall, a Christmas party was held by the Lithuanian National League for the benefit of the members of the Young Lithuanian Choir. More than seventy children came to the party, some with their parents and others alone.

The party started at 8 P.M. sharp with special program arranged for the children. This program consisted of various games, dancing, and singing, with a children's orchestra furnishing the music. There was great interest and enthusiasm. The party opened with the singing of the American national anthem, "The Star Spangled Banner," followed by the Lithuanian national anthem, "Lietuva Tėvyne Music" (Lithuania, Our Fatherland).

Then they started dancing their native Lithuanian dances, and American dances.

While the children were dancing and having a good time, their parents were watching them enjoy their party with great enthusiasm. The parents,

Sandara, Jan. 3, 1930.

seeing their children having a good time, were tempted to join the party and have a good time with them. As a matter of fact, it seemed that nobody could refrain from joining the party. The affair started as a children's entertainment, but it soon became an entertainment for the grown-ups as well. We don't know which was so tempting to the parents, the music or their children.

The evening passed very quickly while the children played and danced. After the dancing, Lithuanian candy and gifts were passed out to the children by the members of the Lithuanian National League. At the end of the evening everybody was well contented, children and grown-ups. They all had a good time and departed for home in a happy mood.

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LITHUANIAN

Vilnis, Feb. 16, 1926.

WESTERN STAR CLUB

The Lithuanian Western Star Benefit Club held a meeting, Feb. 5, at Shattas Hall, 1843 So. Halsted Street. Three new members were admitted at the meeting.

According to a report of the financial secretary, the club is in a sound financial condition despite a steady increase in sickness and a high death rate among the members.

A decision was reached at the meeting to support the present campaign to convert the Vilnis semi-weekly Lithuanian working class newspaper, into a daily. Because a large number of members were at the meeting, it was decided to conduct a Vilnis subscription campaign then and there. Comrade T. Lekas conducted the drive and succeeded in obtaining 30 subscriptions.



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LITHUANIAN

Lietuva, Nov. 26, 1918.

[KNIGHTS OF LITHUANIA PRESENT A PLAY]

by

A. D. Kaulakis

The Dramatic Section of Council 24 of the Knights of Lithuania presented a play, "In Wartime", last Sunday night. The program was varied and well presented. The hall was filled to capacity.

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LITHUANIAN

Lietuva, Nov. 23, 1918.

"THE KAISER, A MURDERER"

(Advertisement)

"The Kaiser, A Murderer," a tragedy in four acts, translated by J. Uktveris, will be presented by the National Club of Young Lithuanians in America, on Sunday, November 24, 1918, at Pulaski Hall, 1709-1715 South Ashland Avenue, at the corner of 18th Street.

Curtain rises at 6:30 P. M. Doors will open at 5 P. M.

This play is based on recent incidents of the war; therefore, it is important that everybody see it.

The play illustrates Germany's failure to respect Belgium's neutrality, Captain Von Nagiel's sinking of the "Lusitania", and America's declaration of

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LITHUANIAN

Lietuva, Nov. 23, 1918.

war against Germany.

The Chicago Lithuanian Men's Chorus will also participate in the program, and a new moving picture will be shown for the first time in Chicago.

The play will be presented in the Lithuanian language for the first time in America. We invite you to see "The Kaiser, a Murderer". We assure you that you will be satisfied. There will be dancing until a late hour following the program. Do not forget the date and the place.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Nov. 23, 1918.

BROTHER LITHUANIANS, PLEASE TAKE NOTICE!

(Advertisement)

The Lithuanian Independence Club will sponsor a ball on Thursday, November 28, at the New Plaza Hall, on Grand Street.



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LITHUANIAN

Lietuva, Oct. 4, 1918.

WPA (ILL.) PROJ. 30275

[FEDERATION OF LITHUANIAN CLUBS TO PURCHASE LIBERTY BONDS]

At its last meeting on October 1, the Federation of Lithuanian Clubs decided to purchase a hundred dollars' worth of Liberty bonds, through the newspaper, Lietuva. [This organization is mainly composed of young people.]

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LITHUANIAN

Lietuva, Sept. 13, 1918.

WE MUST ORGANIZE LITHUANIAN LEGIONS

by

Lithuanian National Council

and

Lithuanian-American Council

The Lithuanian National Council and the Lithuanian-American Council, which represent the **n**ationalist and rightist factions, held a conference at which the following decisions were made:

Whereas, the United States of America is at war against the Imperial Government of Germany which is striving to conquer Lithuania and, finally, all the nations of the world; and,

Whereas, Germany has publicly expressed the desire to dominate Lithuania economically and to rule it politically; and,

Whereas, by its actions the German government is trampling the will of the

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Sept. 13, 1918.

Lithuanian nation; and,

Whereas, complete Lithuanian independence can only be assured by a victory for the Allies; and,

Whereas, the combined effort of all the nations fighting for liberty, including Lithuania, is necessary to **achieve** such a victory; and,

Whereas, by its example in its relations with other nations, the United States gives hope of materially and morally supporting the organization and upkeep of a Lithuanian legion to be used in the fight against Germany for Lithuania's liberty; and,

Whereas, the United States would guarantee the union of Lithuania with the Allies in this struggle and would also guarantee independence and liberty to Lithuania;

WPA (LL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Sept. 13, 1918.

Therefore, the Lithuanian-American Council and the Lithuanian National Council of America, having given much thought to the affairs of Lithuania, find that:

1. The liberty, the life and the foundations of Lithuania are in great danger;
2. There is only one certain manner by which the liberty and life of Lithuania can be protected, and that is by organizing a Lithuanian army to fight Germany.

Therefore, both Councils, fully realizing their responsibility to Lithuania and the world, have decided to appeal to the heirs of the spirits of Vytautas and Gediminas to expend every effort toward organizing a Lithuanian army into which all who are able will enter when the opportunity is presented. They will fight under the flags of America and Lithuania for Lithuania's honor and bright future.

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Lietuva, Feb. 22, 1918.

LITHUANIAN
WPA (ILL.) PROJ. 30275

[LITHUANIAN SOCIETY AGAIN ACTIVE]

After wearing the crown of honor because of its great activity for some time, Chapter 22 of the Lovers of the Fatherland Society, on the West Side, seemed to relax its efforts recently. Now, after a little rest, it is apparent that Chapter 22 is going to become active again, so that the Lithuanians of other colonies will find themselves with some real competition on their hands.

Soon after the new year started the chapter sponsored a beautiful affair which realized a profit. Besides this, forty-five dollars in donations for Lithuania's independence were collected.

At the meeting on February 14, it was decided to do the following: to sponsor an affair with speeches and a program during Lent; to purchase about fifteen dollars worth of books published by the Society. These books will

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LITHUANIAN
WPA (ILL.) PROJ. 30275

Lietuva, Feb. 22, 1918.

be given away to those new members who join the chapter during the proposed affair.

Further, the chapter will celebrate its tenth anniversary in October.

Concerning the matter of publishing the works of J. Sernas, the chapter elected a committee of three members, B. Lenkauskas, M. Juska, and Miss Ona Petkevicius, which will strive to gain the support of other societies in this matter. In the meantime, the chapter has donated twenty-five dollars for this purpose.

The chapter once had a membership of 200, but now has only 166. This indicates that many of our youths have gone off to the war. It is sad, but not discouraging. Enough Lithuanians remain to double the present membership of the chapter. Older people, also, some of whom pay their dues ten years

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- 3 -

LITHUANIAN
WPA (ILL.) PROJ. 30275

Lietuva, Feb. 22, 1918.

in advance, are now joining Chapter 22.

If Chapter 22 fulfills its program for the year it will have made a great step forward.

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LITHUANIAN

Lietuva, Feb. 8, 1918.

MEETING OF CHAPTER 22 OF THE
LOVERS OF THE FATHERLAND SOCIETY

Chapter 22 of the Lovers of the Fatherland Society held a special meeting at Milda Hall on Sunday, January 27. The meeting was opened by A. D. Kaulakis, last year's vice-president, who, after a short speech, invited the newly elected president, Dr. A. L. Graiciunas, to assume his office.

The new president outlined the officers' plans for 1918. It was apparent that the new officers, at their first meeting, have instilled fresh spirit into the organization. A program was held in conjunction with the meeting.

The secretary read the minutes of the last meeting, which were accepted. The program followed. First, Mr. Stankauskas read B. K. Balutis' essay "On Patriotism," which was well received by everyone. Attorney F. P. Bradchulis then made an earnest speech on the present status of Lithuanian independence. He pointed out that Lithuanian independence is being thwarted by the Poles, who are carrying on intrigues among the English, French, Americans, and Russians



III B 2

-2-

LITHUANIAN

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Lietuva, Feb. 8, 1918.

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The Lithuanians, he said, must become active and show the world who they are and what they demand.

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Later a motion was made to support the appeal of the Lithuanian-American Council calling for "a general Lithuanian-American political convention" on March 13-14 of this year. The meeting discussed the advisability of holding the convention in either Pittsburgh, Cleveland or Detroit, so that the convention site would be midway between the Chicago, New York, and Boston Lithuanian colonies. The motion was passed. The members admitted the need for a general convention of Lithuanian-Americans at this moment.

Another matter of equal importance was also discussed. This concerned the voluntary pledges of monthly donations to war sufferers. It was decided that each member pledge five cents or more each month for Lithuanians who are suffering because of the war. It was decided to inform the Supreme Board of the Society of this decision concerning monthly pledges, so that it could instruct all chapters of the Society to take similar action. In this manner we would collect more donations for war relief and for political purposes.



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LITHUANIAN

Lietuva, Feb. 8, 1918.

After the political discussions Mrs. Damijonaitis spoke on child training. She pointed out that children who attend the public schools do not want to speak Lithuanian with their parents at home. She further stated that parents make a big mistake when they permit very young children to attend all kinds of theaters and parties for these very often corrupt the children. Parents believe that they should not go where their children go; they are wrong in believing this. It would be better if parents accompanied their children everywhere. Then they could observe how their children conduct themselves, and should the latter misbehave, the parents could restrain them.

Later, after several less important matters were discussed, the meeting was adjourned. All those attending were favorably impressed by the meeting. More than ten new members joined the chapter.



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LITHUANIAN

Lietuva, Aug. 10, 1917.

SPLIT AMONG LITHUANIAN SOCIALISTS

(Editorial)

In the last issue of Lietuva we wrote about the split that is taking place in the ranks of the Knights of Lithuania youth organization. A similar movement is now manifesting itself among our Socialists. The newly formed Lithuanian Workers' Council is the nucleus of a separatist Lithuanian Socialist organization. That was not clear before but now it appears that there cannot be any doubt about it.

Mr. P. Grigaitis, organizer and head of the Council, did not lay all his cards on the table until now. However, as soon as he noticed that several branches of his Council were organized, and as soon as he felt some kind of a solid foundation under his feet, he immediately sent a stern ultimatum to the Lithuanian Socialist League, threatening to resign from the League if the newspaper

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- 2 -

LITHUANIAN

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Lietuva, Aug. 10, 1917.

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IV Kova (The Struggle), organ of the League, did not cease criticizing him and his Council.

Kova has not stopped criticising, and it may be stated that relations between Mr. Grigaitis and the League are as good as broken. Mr. Grigaitis remains as the leader of a new organization, to which he has given a high-sounding name--"Lithuanian Workers' Council."

Now it becomes very clear why Mr. Grigaitis, who during a speaking tour of the United States in the year 1905 energetically denounced Lithuanianism and nationalism, has now incorporated into his program the defense and promotion of the interests of Lithuania. It appears that he does not expect to receive any support or to gain any members from the Socialist International; all true Lithuanian Socialists belong to the Lithuanian Socialist League and look upon Mr. Grigaitis' organization with disfavor. Likewise, the Council cannot

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- 3 -

LITHUANIAN

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Lietuva, Aug. 10, 1917.

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IV recruit any members from the ranks of the Catholics. Therefore, only one field remains in which Mr. Grigaitis can recruit members for his organization; that field is in the middle, between the Socialists and Catholics--that is, the half-hearted Nationalists.

Mr. Grigaitis does not expect to recruit members from the ranks of full-hearted Nationalists, but even half-hearted Nationalists will not be any too **anxious** to join an organization which discredits the Lithuanian nationality and is not **concerned** with the interests of Lithuania. So in order to attract that element into his organization he added to his program a tail, which deals with the defense and promotion of the interests of Lithuania. Everyone who knows the head and the leaders of the Lithuanian Workers' Council well understands that the insertion of a plank about the interests of Lithuania is only a bait to catch unsuspecting Lithuanians. The general Lithuanian-American public should also be aware of this fact.

Whether or not Mr. Grigaitis will succeed in recruiting some members from

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LITHUANIAN

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Lietuva, Aug. 10, 1917.

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IV the Lithuanian Socialist League and other sources only the future will
 reveal.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Aug. 3, 1917.

PARTISAN STRUGGLES SHOULD CONTINUE

by

Dr. A. L. Graiciunas

Increased efforts are being made among our people to unite all Lithuanian-American factions. In my opinion, partisan struggles are very necessary, and they should be allowed to continue. The effort to unite all factions into one body is an unintelligent step. The success of that effort would do much harm to us; it would put us into a trance, make us passive and inactive.

The different parties must vie with one another, but not in a rude manner, not by calling each other names, engaging in foolish quarrels, and making false accusations. The struggles should be based on sound arguments, convincing facts, and logical conclusions.

The Nationalist party, which is attacked quite often by other factions, is

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LITHUANIAN

Lietuva, Aug. 3, 1917.

one of the most important and powerful parties among Lithuanian-Americans, because thus far it has accomplished the greatest amount of constructive work with results plainly evident to all. Furthermore, this party has the greatest number of intellectuals; it is the most active and was the first to undertake really constructive work among Lithuanian-Americans, blazing the way for all other groups. The Nationalists organized and still maintain the Lithuanian Alliance of America and the Lovers of the Fatherland Society. These two organizations have been imitated by a countless number of other Lithuanian fraternal and idealist societies, but so far none of them have succeeded in surpassing the organizations after which they were patterned.

The Lithuanian Alliance of America and the Lovers of the Fatherland Society have accomplished a great deal of good for our race; no other Lithuanian-American faction can boast of such great achievements.

WPA (ILL.) PROJ. 30275

Lietuva, July 27, 1917.

NATIONALISTS FORM CONSTITUTION COMMITTEE

(Summary)

Mr. Stasys Mockus, supreme secretary of the Lithuanian-American Nationalist League, reports that the central officers of the League have appointed a committee to draft a constitution for the League. This constitution is then to be presented for approval at the national convention of the League on November 29 in New York City. Thus far, all the branches of the League have been enjoying full autonomy. The League has a definite program of ideals and aims, but is without a constitution or bylaws.

The members of the constitution committee are as follows: Attorney F. P. Bradchulis, 3112 South Halsted Street; Attorney B. K. Balutis, 814 West 33rd Street; and Mr. M. J. Damijonaitis, 901 West 33rd Street, all of Chicago, Illinois.

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LITHUANIAN

Lietuva, July 27, 1917.

NATIONALISTS FORM ANOTHER BRANCH IN CHICAGO

A group of West Side Lithuanians held a meeting last Friday in Meldazis Hall, 23rd Place and Oakley Avenue, for the purpose of organizing in that community a branch of the Lithuanian-American Nationalist League. All those who attended the meeting enthusiastically endorsed the proposal to form the new branch. It was argued at the meeting that the present is an opportune time to form such a branch because the current world situation offers an excellent opportunity for Lithuania to regain her independence. All members of the League are strong supporters of the Lithuanian independence movement.

The League is a political party whose chief aim is to assist Lithuania to regain her independence. After hundreds of years of suffering under foreign oppression, there is great hope at present that after the war Lithuania will once more become a free and independent nation.

After the vote for the establishment of the branch was taken, officers of the

WPA (ILL.) PROJ. 30275

III B 2

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LITHUANIAN

Lietuva, July 27, 1917.

new branch were elected. The following members were chosen by open ballot: J. S. Vitkus, president; J. Pauksnis, secretary; A. Zalatorius, treasurer; B. Lenkauskas, correspondent. The branch will meet on the evening of the last Monday of each month at Meldazis Hall.....

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, July 6, 1917.

NATIONALISTS AID LITHUANIAN
INDEPENDENCE MOVEMENT

Last Saturday evening Branch 25 of the Lithuanian-American Nationalist League held a social at Milda Hall, 3140 South Halsted Street. Among the guests were Mr. M. Salcius, Lithuanian writer who is on a visit in Chicago, and Mr. Kazlauskas, of Montello (sic), Massachusetts. A large crowd, mostly young people, attended the social. The program consisted of songs, dancing, orations, and a dinner. One of the speakers announced that the League, in conjunction with the Lithuanian Independence Fund, had decided to maintain a permanent representative in Washington, D. C. Mr. K. Kasputis, Chicagoan, has been selected as the representative, and he will leave for Washington in a few days. His duty will be to do whatever he can to advance the movement for the independence of Lithuania. The announcement was vigorously applauded by those attending.

A collection at the social for the Lithuanian Independence Fund netted a total of \$46. The principal donators were: Dr. K. Drangelis, J. Giraitis, Dr. C. Z. Vezelis, attorney F. B. Bradchulis, and M. J. Kiras, \$5 each;

WPA (ILL.) PROJ. 30275

III B 2

- 2 -

LITHUANIAN

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Lietuva, July 6, 1917.

Dr. A. J. Zimontas, \$2.25; others donated smaller amounts.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, June 22, 1917.

BENEFIT SOCIAL HELD FOR
LITHUANIAN WAR RELIEF

Chapter 28 of the Lovers of the Fatherland Society held a war benefit social last Saturday in Meldazis Hall, 23rd Street and Oakley Avenue. The program consisted of dancing, games, refreshments and orations. Mr. M. Salcius, popular Lithuanian writer who is now in Chicago on a visit, was the guest of honor at the social. The main speakers were Mr. M. Salcius, Dr. A. J. Zimontas, attorney Bruno K. Balutis, and Mr. I. S. Vitkus.

A collection, made at the social for the benefit of the war-stricken people of Lithuania, netted a total of \$21.75. Among those who contributed were: Dr. A. J. Zimontas, \$5; Mr. P. Sarpalius, \$3; Mr. M. Dudas, \$2; others donated smaller amounts. The success of the affair was due largely to the efforts of the following members of the arrangements committee: Misses K. Salukaitis, O. Petrauskas, and J. Pocius.

III B 2
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LITHUANIAN

Lietuva, June 8, 1917.

FEDERATION OF SOCIETIES ELECTS NEW OFFICERS

The Federation of Chicago Lithuanian Societies elected the following officers at a meeting last Monday: Dr. A. J. Zimontas, president; Attorney Bruno K. Balutis, vice-president; Dr. K. Drangelis, second vice-president; John Dyma, third vice-president; Mr. Kvietkauskas, secretary; and Mr. Kareiva, treasurer.

Mr. M. Salcius, popular Lithuanian writer and author who is on a visit in Chicago, attended the meeting as a guest.

It was reported at the meeting that several more Chicago Lithuanian societies had joined the Federation, which was formed last fall for the purpose of raising funds for the war-stricken people of Lithuania. More than fifty Chicago Lithuanian societies belong to the Federation.

WPA (ILL.) PROJ. 30275

Lietuva, Mar. 9, 1917.

NATIONALISTS ELECT NEW OFFICERS

Branch 25 of the Lithuanian-American Nationalist League held a meeting last Friday in Milda Hall, 3140 South Halsted Street, at which the annual election of officers took place. The following were elected: Joseph Giraitis, president; Dr. K. Drangelis, vice-president; B. Lenkauskas, secretary; M. J. Damijonaitis, treasurer.

Several new members joined the Branch, which now has about forty members.

Plans were discussed at the meeting for raising funds for the Lithuanian Independence Fund.

Lietuva, Feb. 16, 1917.

IS THERE A NATIONAL CHURCH AMONG LITHUANIANS?

(Editorial)

During the past few months such phrases as "National-Catholic parish" and "National-Catholic priest" have appeared in our press and have been heard in the speeches of many of our leaders. These terms are usually applied in instances where parishioners have broken away from their parish because of their dissatisfaction with the Roman Catholic priest, and have proceeded to organize a new parish to which they have invited some "independent priest" to act as their pastor.

At this time we do not intend to discuss at length the various reasons for the formation of such parishes among Lithuanian-Americans. We do wish to point out that such parishes are formed by faithful Catholics who, because of resentment toward their pastor, quarrel with him and then declare a strike against him. Finally they form an "independent" parish to which they invite an "apostle"

WPA (ILL.) PROJ. 30275

III B 2
III C

- 2 -

LITHUANIAN

Lietuva, Feb. 16, 1917.

as a form of vindictive expression toward their pastor. As far as we know this is the only reason for the formation of such parishes among Lithuanian-Americans; none of them have been formed on the basis of differences in religious principles or ideals. The Poles, for example, have a more or less idealistic "National church", which developed from a number of independent parishes. Among them, according to reports, there are some groups which believe that their church should actually be "National"; but there is no such thing among Lithuanian-Americans. Therefore, to call such independent Lithuanian parishes "National" or "National-Catholic" is absurd. And it is still more absurd to refer to the pastors of such parishes as either "National" or "National-Catholic" priests.

We do not know of a single independent Lithuanian priest who can honestly be called a "National" priest. Neither do we know even one independent Lithuanian priest who sincerely devotes himself to the principle and ideals which he preaches. Not one of them is a "reformer", but many of them are worthless ignoramuses and contemptible racketeers who have adopted the priesthood as an easy way to make a living.

WPA (ILL) PROJ. 30275

Lietuva, Feb. 16, 1917.

It is the duty of our more conservative newspapers, especially the nationalist press, to publish these facts from time to time. It should be understood that we are not making these assertions to defend our present Roman Catholic priests, their parishes, or their religion. The Nationalists are not interested in such matters as religion. The Nationalists must keep these facts before the public only in order to safeguard the political reputation of the Nationalist party.

If the Nationalists have nothing to do with religion, then how can they permit anyone to hang religious icons on their necks? The Nationalists would wreck their platform if they permitted religious questions to creep into it; if they remain silent they will be providing opportunities for all kinds of racketeers--who have the same amount of Nationalistic ideals as a male goat has milk--to hide under the cloak of Nationalism. We know that Nationalists who are deeply concerned with the ideals of Nationalism are not interested in religious racketeering, and that they do not shelter such charlatans under the cloak of their party. However, the enemies of the Nationalists are making an effort to align religious racketeers with the Nationalist Party.

Lietuva, Feb. 16, 1917.

Roman Catholic priests who more or less willingly engage in a fight against the "independent priests", often connect the "independents" with the Nationalists and their party. This is being done for no other purpose than to degrade and harm the Nationalist party. This propaganda is particularly harmful since the "independents" smear themselves with bad deeds. As a result of this action by the Roman Catholic priests many people, either through blind faith or ignorance, accept this false propaganda and refer to the "independent priests" and the "independent parishes" as "National priests" and "National parishes."

The truth is that those "independents" have nothing in common with Nationalism. On the contrary, they are detrimental to the interests of true Nationalism and to the Nationalist party. We repeat, they have no ideals, no patriotism, nor any other lofty aims. They are not struggling for the attainment of any ideal, because they do not understand such values; in most cases their limited mental resources make it impossible for them to grasp the meaning of idealism.

In nearly all cases the "independent" religious movement is the result of either the quarrels and disputes with local priests or the activities of some professional

III B 2
III C

- 5 -

LITHUANIAN

Lietuva, Feb. 16, 1917.

racketeers. Therefore, the press and the members of the lofty Nationalist Party must not remain silent when the name of Nationalism is being dragged into various quarrels and disputes, or when racketeers attempt to hide under its cloak.

One can be an "independent" or a "dependent" according to choice; one may belong to one religious group or to the other; but it is not proper to connect Nationalism with such religious matters. Only the enemies of the Nationalist party desire to claim such connections.

WPA (ILL.) PROJ. 30275

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IV

LITHUANIAN

Lietuva, Nov. 3, 1916.

FIVE THOUSAND BOOKS FOR
LITHUANIAN WAR PRISONERS

The Lovers of the Fatherland Society has donated five thousand Lithuanian books for use by Lithuanian prisoners of war in various European countries. Mr. M. J. Damijonaitis, librarian of the Society, has already shipped the books from Chicago to New York.

Lithuanian war prisoners, in Germany especially, have been craving Lithuanian books for a long time. The Society had been planning to send books to Lithuanian prisoners for quite some time. However, a final decision was not made until Martynas Ycas, Lithuanian representative in the Russian Duma, came to America on a visit and persuaded the Society to send the books now. Mr. Ycas promised to supervise the shipment on his return trip to Europe this fall.

The value of the books that have been donated is about one thousand dollars. They were published by the Society. All shipping expenses will be paid by the Society. It is believed that the books will reach the Lithuanian prisoners

WPA (ILL.) PROJ. 30275

III B 2

II B 2 d (3)

III H

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- 2 -

LITHUANIAN

Lietuva, Nov. 3, 1916.

shortly before Christmas. Therefore, these unfortunate Lithuanians will receive a very pleasant Christmas present.

WPA (ILL.) PROJ. 30275

III B 2
IV

LITHUANIAN

Lietuva, Aug. 18, 1916.

PRESIDENT OF LITHUANIAN NATIONALIST
LEAGUE VISITS CHICAGO

(Summary)

Mr. Romanas Karuza, of Philadelphia, Pennsylvania, national president of the Lithuanian-American Nationalist League, arrived in Chicago last week on a short visit.

Mr. Karuza was greeted on his arrival at the Union Depot by Attorney F. P. Bradchulis, president of the Chicago district of the League; Attorney B. K. Balutis, editor of the Lietuva; and by Mr. P. Kibartas, president of the Chicago district of the Lithuanian Alliance of America.

Mr. Karuza remained in Chicago only a few days, during which time he was the guest of Dr. A. J. Zimontas, national president of the Lovers of the Fatherland Society.



18
III B 2
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LITHUANIAN

Naujienos, May 17, 1916.

STANDING OF THE LITHUANIAN SOCIALISTS IN CHICAGO

(Summary)

The Chicago Lithuanian Socialist movement in Chicago is not young--it has been in existence for ten or fifteen years.

Chicago Lithuanian Socialists are organized into several branches. At present there are seven Lithuanian Socialist branches in Chicago and surrounding territory. The oldest Lithuanian Socialist branches in Chicago are the Fourth, Twenty-second, Thirty-seventh, and Eighty-first. The total membership of all the Chicago branches is approximately two hundred at the present time. By dividing that figure by seven we find that each branch has an average of twenty-eight members. Therefore, it is evident that our forces in Chicago are very weak. Nevertheless, we expend much energy, time, and wealth in our activities. Each branch holds from twelve to fifteen meetings every year. Therefore,

WPA (LL) FRO1.30275

Naujienos, May 17, 1916.

all the branches in Chicago hold a total of about 105 meetings per year. That is unusual activity. However, since only "technical" matters are discussed at these meetings, very little is accomplished, and as a result our membership list is growing very slowly.

One reason why we are making such slow progress is because we hold our meetings in saloon halls for the most part, and also because our meetings are conducted in a very dull manner. We have many branches in Chicago but no central organization that would make it possible for members of different branches to become acquainted and learn from each other. The lack of such a central organization is also the reason why our influence upon the Chicago Lithuanian public is practically nil.

We Chicago Lithuanian Socialists should have become organized into a central organization a long time ago. If we were so organized then we would not now be hindered by a lack of good trained workers--agitators; we would not have to

Naujienos, May 17, 1916.

hold our meetings in saloon halls as we would have a hall of our own by now;
and we would also be able to establish a Socialist school, etc.

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LITHUANIAN

Naujienos, May 17, 1916.

NEW BRANCH OF LITERARY SOCIETY ORGANIZED IN CHICAGO

A branch of the Lithuanian Workers' Literary Society was organized last Saturday, May 13, in the West Pullman district of Chicago. It is believed that this branch will meet with great success because there are many Lithuanians in that district who are interested in and sympathize with that organization.

It is noteworthy that although no advertisements appeared in the press and no call was issued for a mass meeting, about twenty people joined the branch at the first meeting. They came to the meeting in response to invitations that were personally made by two Lithuanians who recognized the need for such an organization in that district. As soon as the branch receives a charter, a call will be issued for a mass meeting to further the interests of the organization.

The next meeting of the branch will take place next Friday.

WPA (ILL.) PROJ. 30275

III B 2
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- 2 -

LITHUANIAN

Naujienos, May 17, 1916.

Good luck to the new branch.

[Translator's note: The Lithuanian Workers Literature Society is a cultural, not a benefit society. It is similar in all respects to the Lovers of the Fatherland Society. The membership body consists almost entirely of Lithuanian Socialists. It is nation wide].

WPA (ILL) PROJ. 30275

III B 2

II B 2 d (1)

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LITHUANIAN

Lietuva, Dec. 17, 1915.

MORE ABOUT THE LITHUANIAN
NATIONAL COUNCIL OF AMERICA

(Editorial)

Much had been written in our press in the early part of the year concerning the Lithuanian National Council of America, which was formed by the rightist [Catholic] faction mainly for the purpose of aiding Lithuania to regain political freedom. It will be recalled that the other two Lithuanian-American factions, the middle [Nationalist] and leftist [Socialist] factions, refused to support the Council because it was formed and controlled entirely by the rightists.

Now the Lithuanian-American press has begun to devote much space to the suggestion to form a national council of all factions, one that would be primarily devoted to the common interests of Lithuanian-Americans but would also promote the interests of Lithuania as much as possible. It is a good thing that this matter is receiving so much attention. It shows that our newspapers have realized the futility of dividing our people into partisan



III B 2

- 2 -

LITHUANIAN

II B 2 d (1)

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Lietuva, Dec. 17, 1915.

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factions during these historic times. Another thing, it is better to talk of unity and harmony than to fight and quarrel as we have been doing in the past. An old proverb states that "a straw union [weak union] is better than golden quarrels [big quarrels]".

The following quotation is the opening paragraph of an article by Mr. Purenas, published in the Draugas (The Friend), suggesting how the Lithuanian National Council of America should be re-organized:

"It appears that everybody wants the Lithuanian National Council of America to be composed of delegates from all factions, so that the Council would be able to speak in the name of all Lithuanian-Americans and receive the support of Lithuanian-Americans of all factions. In other words, it is desired that the Council should have the confidence of all Lithuanians. That is how it should be, and not any other way. Then, every statement made by the Council would have greater significance and power and would really be an expression of the opinion of all Lithuanian-Americans. On the other hand, if the Council



III B 2

- 3 -

LITHUANIAN

II B 2 d (1)

III H

Lietuva, Dec. 17, 1915.

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is not supported by all Lithuanians, by all factions, then its power and influence will be considerably diminished."

In the above paragraph Mr. Purenas told the real truth. However, he failed to maintain this intelligent attitude to the end of his article. He wishes to unite the various Lithuanian-American factions but states that the Lithuanian National Council of America should be composed only of delegates from organizations and not from factions. He further states that anyone who disagrees with this plan does not deserve to be called a Lithuanian. Mr. Purenas is also against the inclusion of delegates from the Lithuanian-American newspapers.

In our opinion, the quickest and most practical way to form a united front of the Lithuanian factions is to form a national council that would be composed only of delegates from the various Lithuanian-American newspapers.

Who precipitated and who is really responsible for all the quarrels and disputes, from which we all strongly desire to free ourselves but thus far



III B 2

II B 2 d (1)

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- 4 -

LITHUANIAN

Lietuva, Dec. 17, 1915.

have been unable to do? Our organizations? Our factionalism? No, of course not! It is our newspapers that lead and guide our organizations and various factions. They knew how to create antagonism and disunity among our people, now let them try and create harmony among them.

We are convinced that is one of the most practical methods, because nothing can be accomplished among our people without the full support of the newspapers. However, if anyone can think of a better plan, then we would be glad to give it consideration.

In the meantime, while this question is being discussed, it would be a good idea to adopt a more tactful tone of expression. Let us negotiate, talk, and deliberate, but let us not abuse one another unnecessarily; otherwise, instead of achieving harmony, we will be drawn into still greater quarrels and disputes.



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LITHUANIAN

Lietuva, June 25, 1915.

WOMEN'S LODGE TO MEET WITH DAY NURSERY SOCIETY

The Childrens Day Nursery Society and the women's lodge (Branch 208) of the Lithuanian Alliance of America have decided to hold their meetings jointly. This step is being taken because the membership of both groups is more or less the same, and in order to reduce the number of meetings. Thus far, each group has been holding three meetings every month and many members could not find time to attend all of them. Henceforth, meetings will be held jointly twice each month.

The Children's Day Nursery Society was recently organized for the purpose of establishing a day nursery in the Bridgeport district in a home east of the Fellowship House, 831 West 33rd Place.

Mrs. A. J. Zimont [Zimontas] prominent Chicago Lithuanian-American feminine leader, is president of the Children's Day Nursery Society and the women's lodge (Branch 208) of the Lithuanian Alliance of America.



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LITHUANIAN

Lietuva, Feb. 12, 1915.

LECTURES AND LIBRARY PLANNED BY WOMEN'S EDUCATIONAL SOCIETY

The first post-annual meeting of the Lithuanian Women's Educational Society was held on February 7. New officers, who were elected at the annual meeting, took over their posts. The new officers of the Society are as follows: Mrs. R. Slikas, president; Mrs. M. Olsevskis, vice-president; Mrs. M. Katkevicius, recording secretary; Mrs. Z. Pumskis, financial secretary; Mrs. L. Satkauskas, treasurer.

A decision was made at the meeting to conduct four or five lectures during the Lenten season. The subject matter of the lectures are to be related to the question of suffrage for women. One lecture will be given for both men and women; all the other lectures will be for women and girls only.

A decision was also made to establish a library. The library will be open for use not only to members of the Society but also to all other Lithuanian women and girls. Miss M. Radzis was elected as the librarian.



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LITHUANIAN

Lietuva, Feb. 12, 1915.

The Society will soon hold a bazaar for the benefit of the poor members of the Society.





LITHUANIAN

III B 2

II D 10

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IV

Naujienos, Jan. 5, 1915.

MEETING OF LITHUANIAN LIBERTY SOCIETY

p. 4.... Last Sunday one of the oldest Lithuanian societies in Chicago, the Lithuanian Liberty Society, held a meeting. Many important matters were discussed,, such as relief for war refugees, affiliation with the Federation of Chicago Lithuanian Societies, etc.

After long discussion \$5.00 was donated for war refugees in Lithuania. The question of affiliation with the Federation of Chicago Lithuanian Societies aroused heated debate and was opposed by a majority of the members. Mr. S.J. Darguzis was the minority leader. Charges were made at the meeting that the Federation was organized by Mr. Elias to further his own political ambitions, and that now the control of the Federation has passed into the hands of left-wing socialists. The invitation to affiliate with the Federation was finally rejected.

Mr. S.J. Darguzis, who is attending school, was excused from the payment of dues with



Naujienos, Jan.5,1915.

the understanding that he will not "high hat" the society when he becomes a professional man, as many others have done.

III B 2

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

LITHUANIAN ALLIANCE OF AMERICA.

In this article the reader will find the appeal made to the people by the president of the Lithuanian Alliance of America. As we understand, the president of the Lithuanian Alliance of America did not do the right thing by making an appeal to the people without informing all Lithuanian newspapers. The president and his officers are taking upon themselves a little too much in calling the general convention of the Lithuanian Alliance of America.

Not long ago, a question was raised in the Lithuanian press about the convention of the Alliance. A suggestion was made by one of the newspapers that all political factions should be summoned for this general convention, where very vital national problems can be discussed by various political groups of this organization.

At the general convention of the L. A. A. , when all political factions are present, we can discuss our problem of how to help, and what means to use in order to help Lithuania, our fatherland, which is devastated by the armies of Russia and Germany.

III B 2

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-2-

LITHUANIAN

WPA (ILL.) PROJ. 30275

Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

The officers of the National Alliance, for some unknown reason, did not want to wait for a general convention of the Lithuanian Alliance of America. The way they are handling this affair, we may not see the convention. Now, we do not know for sure whether this general convention will be held or not.

Moreover, we do not know what is going on at the present time, and what they are doing about this convention. They got ahead of all of us and, most likely, they already have decided whether or not they will call a general convention. And if there is a convention, it will represent only the national group, being thus just a political convention. Such is the opinion of F. Zivatkauskas.

Their conduct is unethical, and they will never get support from all the Lithuanians in America, if they continue using these unethical methods and keep on discriminating against other political factions in the same organization. We cannot see the reason why they did that, without consulting the people and other branches of the organization.

III B 2

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-3-

LITHUANIAN

WPA (ILL.) PROJ. 50275

Nauiienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

This is a very important moment for us to act together and help our brothers across the sea, who are suffering from the wounds of the war. We know the condition in Lithuania, and we must help our people right now. There is still a chance to help them before the war spreads all over Europe.

The war has just started, and we still have a chance to send contributions to Lithuania and help our brothers and sisters, who are in dire need. If we wait any longer we may not have an other chance to help our people across the sea. In a couple of weeks we may not be able to communicate with our people.

The war in Europe is spreading rapidly, and the communications may be cut off any day this month. Time is too valuable and too short, and we cannot afford to lose the time in holding conventions, while our people across the sea are almost starving. We are confused now, because we have not any definite plan to go by so as to do our work more efficiently.

To work without any plan is bad enough, and to work according to a bad plan, which is

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Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914. WPA (ILL.) PROJ. 30275

not properly prepared, is still worse. The officers of the alliance are the ones, who have bad plans, which in reality is much worse than the absence of any plans. If you cannot have good plans, it is best not to have any at all.

Now, they want all the Lithuanians in America to send their contributions for the relief to Lithuanians to the central office of the National Alliance. They are not asking for contributions, but they are demanding it, and you cannot refuse under any circumstances. Moreover, they do not want to recognize the rights to carry a Lithuanian name, if one dares not fulfill their demands. They are not only demanding contributions from all the Lithuanians, but they are demanding that the contributions should be sent to the Lithuanian Alliance of America.

It is possible that the officers of the Lithuanian Alliance of America did not realize what they were doing when they made an appeal only to a certain group of people and ignored the other group. Perhaps they did not realize the outcome when they made such an insistent demand, and at the same time ignored other people.

As we understand, those who think of helping Lithuania by other means than by fi-

Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

nancial contributions will be scorned and insulted. And those people, who will make their contributions, will be scorned if they will not send them through the Lithuanian Alliance of America. As it seems, this situation will not be a very pleasant one for some of us. This sounds like a threat from the Lithuanian Alliance of America.

Their statements are imperative, and they want the people to do things as they dictate, instead of asking them kindly to co-operate. They say that all Lithuanians should be unanimous and work in unity to help Lithuania, our fatherland. But they are not trying to make them unanimous by creating harmony, first among our people, for only then you can expect unity and unanimous support from them.

Under such circumstances they cannot accomplish anything worthwhile, they only will make things much worse than they were before. Their bad conduct was the reason that caused the altercations and disagreements among our people. We will never have harmony and strong unity among our people if we do not treat them like human beings. Also, we must never demand that people do things, but we must ask them kindly and

III B 2

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-6-

LITHUANIAN

WPA (ILL.) PROJ. 30275

Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

politely to do things or help somebody.

We want to add a few words about Lithuania, our fatherland, where our brothers and sisters are suffering the hardships, poverty, and horrors of war. Who caused this blood shed in Europe? There is no secret about the war and what caused it; we all know that national hatred was nursed for many years in every nation of Europe. This spirit of hatred was inculcated in every young man in every country of Europe, and the result of nursing this spirit of hatred is the war, which is going on now in Europe, the slaughter of innocent people by the thousands.

If Frenchmen and Englishmen had not been trained to look on the Germans as malefactors; if Germans had not looked at the Russians with the same hatred; and if the Russians had not looked at the Germans in the same way, these countries would not have sent their people to war to kill each other. The hatred and fury of various nations creates madness and forces civilized European nations into bloody wars. This hatred caused the war, and as a result of it, our brothers and sisters have to suffer the horrors connected with it.

III B 2

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-7-

LITHUANIAN

WPA (ILL.) PROJ. 30273

Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

The officers of the Lithuanian Alliance of America have not a single word to condemn the cause of our nation's misfortunes. They did not condemn the cause that brought misfortunes upon our nation, but they are spreading the seeds of hatred among our people; the very same seeds of hatred that caused the war in Europe, which makes our brothers shed their blood for no reason at all.

The national group of the Lithuanian Alliance of America has always preached the spirit of brotherhood as something to be applied only to a certain group of people. They quote a certain statement, which originally was meant in a general sense; for example: In order to maintain a good spirit of brotherhood, 'one must love his neighbors as he loves himself'. This statement is correct if it is applied in a general sense, without any discrimination against other nationalities. But they see in all Europe's sea of blood and tears only Lithuanian blood and tears.

We, socialists, cannot reason the same way as the national group does. We know that the oppressors of Lithuania are not the working classes of Russia and Germany.

III B 2

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-8-

LITHUANIAN

WPA (ILL.) PROJ. 30275

Naujienos, Vol. I, No. 40, 2:1, Aug. 20, 1914.

We separate those who are blood suckers, such as the Tsar of Russia and the Kaiser of Germany, from the working classes. These working classes are suffering the horrors of war as much as we do, and they hate the war just as much as we do. The Lithuanian working classes should go hand in hand with the workers of Russia and Germany and form a common front against suffering and misery, which was brought upon them by this terrible war.

As socialists, we are not egoists, as are the nationalists; we are not spreading the spirit of hatred, when we are seeking aid for our unfortunate fatherland, Lithuania. We like to see peace among all nations in Europe, and we say: "Let there be an end to all wars in the future."

III B 2
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IV

LITHUANIAN

Lietuva, July 31, 1914.

PICNIC



Last Sunday, Chapter 28 of the Lovers of the Motherland Society had a family entertainment, or May Festival, in the woods in the vicinity of the Lithuanian National Cemetery in Willow Springs, Illinois. A large crowd, composed only of youth, happily entertained themselves playing various national games. Wherever one turned one saw them playing "Aguonele," "Rutele," "Marute," and "Malunas".....[Translator's note: These are the names of Lithuanian national games.] Tired out, they later sat down to refreshments, which were followed by a program. First of all Mr. B. Lenkauskas read J. O. Sirvydas' lecture entitled "Health through Exercise".....The lecture was instructive and not boresome and was well chosen for the youths, who were apparently pleased with it. Then Mr. J. Biezis.....and Mr. M. Duda.....spoke. Comedian "Stepukas" (V. Brusokas) was also on the program. Then again the drawings, games, and singing continued until darkness fell. At the end everybody formed a circle and sang "Lithuania, Our Motherland." It is noteworthy that there was not a drop of intoxicating liquor and that a Lithuanian spirit dominated everything clearly.

Lietuva, July 17, 1914.

TWO NEW LITHUANIAN ALLIANCE LODGES ORGANIZED

Two more new Lodges of the Lithuanian Alliance of America were organized in Chicago last week. One Lodge, consisting of nineteen members, was formed in Burnside; another of nine members on the North Side. The latter was created on the ruins of an earlier Lodge which fell apart last year and had only two members left. A group of youth went to work and renewed the Lodge. Another new Lodge is planned to come into existence in West Pullman this Saturday.

Last Sunday three new members joined Lodge 129 on the West Side; nine joined Lodge 36 in Bridgeport and three joined Lodge 122 in Town of Lake.



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LITHUANIAN



Naujienos, May 27, 1914.

LITHUANIAN ALLIANCE OF AMERICA LOCAL

A meeting was called on May 23 to organize the new local of the Lithuanian Alliance of America. The speakers at that meeting were Doctor Zimontas and K. Jurgelionis, who explained to the people the importance and the benefit of having a local of the Lithuanian Alliance of America in Chicago, Illinois. They invited all people to join this local, regardless of their religion or political view point. This local does not discriminate against Catholics or Socialists. They are all welcome to join. A large number of people came to this meeting to hear about the new local of the Lithuanian Alliance of America, which is being organized by Dr. Zimontas and K. Jurgelionis. The very same evening the Lithuanian Alliance of America local was organized and signed by ten charter members and the executive committee was elected. Some of the members who were elected are as follows: B. Janulis, chairman; B. Biliunas, secretary; J. Ciapas, financial secretary; and J. Baukus, treasurer. The members elected are hard working men and have sufficient experience in handling the problems of our new local. Moreover, they are progressive people and know their work. We firmly believe that this new local will be a success.

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LITHUANIAN

Lietuva, Apr. 24, 1914.

[NEW EDUCATIONAL SOCIETY]

A new organization, the Enlightenment Society, was formed in Burnside. Its first meeting was held April 15, in the Orient and Macukevicius Hall. The following officers were elected: president, P. Lukosius; recording secretary, A. Kosaitis; treasurer, A. Lazinko; financial secretary, P. Bartulis; trustees, Mrs. Bartulis and Mrs. Macukevicius.

The aim of the Society is contained in its name. It intends to also start a library in the future. Everybody can join the Society: men and women, girls and young men.....



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LITHUANIAN



Naujienos, April 1, 1914.

THE AURORA SOCIETY IS PLANNING TO CONSTRUCT
ITS OWN BUILDING

Notwithstanding the fact that the Chicago Lithuanian Society League is planning to build a hall for holding meetings, the Aurora Society decided to erect its own building which will be used only for educational purposes. The building which is being planned by the Aurora Society will have a large space for the library or reading room, a school room and a meeting place for Lithuanian students to discuss various educational subjects. This plan is highly approved of by P. V. Misheika, supervisor of the Aurora Society's affairs. He also made the statement that the Aurora Society has a better chance of having its own building much sooner and cheaper than the Chicago Lithuanian Society League's building. The committee of the Aurora Society made an estimate and decided to construct the building for \$12,000. The people are in favor of this idea and promise to support it financially as much as possible.

The committee has already been appointed and the plans have been prepared

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LITHUANIAN



naujienos, April 1, 1914.

for this work. We are all set. The only thing we need now is to start building it immediately without delaying our plans. If we have started something worthwhile we must go to the end and finish it. There is a very good reason why we must build the library and the school for adults. We cannot educate our own people without a school and library. Most of our people here are illiterate, and we must help them educate themselves and develop their desire for reading of good books. We must make every effort to inspire and encourage them to go to our school and prepare for a better future. We cannot help our people educationally if we have no school of our own. Our people cannot go to public schools for the reason that they don't understand the English language and the basic principles of English grammar. The public grammar schools are only for those who understand the basic principles of grammar of their own language. One cannot learn and will never know the English language well if he cannot grasp the principles of English grammar. In order to study and understand the English language well, one must study Lithuanian grammar first. Then the English grammar will be much easier to understand and no time will be wasted. For our people it is best to acquire an elementary education

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LITHUANIAN



Naujienos, April 1, 1914.

in our own school before going to the public school. The foregoing statement proves why we need our own school and library. If we had our own school we could prepare our people much better for public school work and that would make it much easier to understand English. At our school we could explain to them the English grammar in the Lithuanian language, if they do not understand English.

The Lithuanian school and the library are indispensable to our people, especially in Chicago. We must have that type of school.

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LITHUANIAN

Lietuva, Dec. 12. 1913.

MEETING OF THE DELEGATES OF THE
CHICAGO LITHUANIAN SOCIETIES ASSOCIATION

The meeting of the delegates of the Chicago Lithuanian Societies Association was held last Friday evening at Aurora Hall, Bridgeport. Fifteen delegates were present at this meeting. The secretary, Mr. M. Duda, did not come, and so Mr. P. Butkus was elected temporary secretary in his place. The chairman of the meeting was Mr. K. Gugis.

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The final report of the recently-resigned general secretary, Mr. J. J. Hertmanavicius, was read. His report gave the reasons why the Association had done nothing during this entire year. He said that there was no "steam" in this organization, that the organization had no leader capable of producing the "steam" that would have given it life. But he believes that the organization will in time elect better leaders, who will place it on the



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LITHUANIAN

Lietuva, Dec. 12, 1913.

right road to success. This was the report of the general secretary, Mr. Hertmanavicius, who has already gone to Lithuania.

All the committees admitted that they had held no meetings, and for this reason had accomplished nothing. The financial secretary reported that the Association had \$72.36 in its treasury. Then for about thirty minutes, the Association's president, Mr. J. J. Elias, made a short talk. His speech was the same thing over and over: that the Association had two presidents, too many committees, the general secretary's wife was sick, the weather was too warm, and for these reasons nothing could be accomplished.

Some of the more important decisions were: Mrs. M. Jurgelionis reported that the Immigrants' Protective League is supporting many Lithuanians who are unemployed and have no means of support; it was decided to donate fifteen dollars from the Association's budget to this League. The Association also decided to write a resolution of protest against the Dillingham-Burnett Bill,



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LITHUANIAN

Lietuva, Dec. 12, 1913.

which is already in Congress, and to mail this protest to every Congressman from Illinois. Finally, it was decided to hold the second convention on January 18, 1914, at Aurora Hall. All other decisions and suggestions were deferred to the coming convention.



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LITHUANIAN

Lietuva, Dec. 5, 1913.

MEETING OF THE CHICAGO LITHUANIAN SOCIETIES
ASSOCIATION BOARD

by
Pranas Butkus

The meeting of the Chicago Lithuanian Societies Association Board was held on November 25 at Elias Hall, Town of Lake. Only five members of the board and two guests came to this meeting, which was the second meeting of the entire year. The first meeting was held right after the convention, and at this meeting various committees were organized including those on finance, emigration, citizenship, an employment bureau, and information bureau, the purchase of a hall, etc. During the entire year, however, neither the board nor these committees have shown any activity, nor have they held any meetings. In general the committees have shown no activity, as if they were elected just for show.

To the second meeting came only those members of the board, who want to go forward with the society's activity, to give a stimulus to action. At once,

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LITHUANIAN

Lietuva, Dec. 5, 1913.

they began to discuss what should be done in order to revive the association's activity. It was decided to call a meeting of the delegates of all the societies to make plans for reviving the Association, and at that meeting, also, to lay before the delegates such plans which from the point of view of the Board would be most beneficial and practical for the Association. It was also decided by all that during the coming year one or two projects must be finished, rather than many projects attempted as has been the case in the past.

At the meeting of the delegates, attempts were made to get explanations from the board why it had shown no activity, and of the way to bring more action. There were various suggestions for activity, and excuses for not acting-- that the bylaws are too broad and contain too many rules, and that for this reason the board was unable to act; that the Association has two presidents, and the people, for that reason, did not know to which one to go for information, and that therefore the Association was unable to grow. Finally, however, they arrived at definitely conclusive reasons as to why this Association

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LITHUANIAN

Lietuva, Dec. 5, 1913.

almost suffocated right at its inception.

The first is that the Chicago Lithuanian intelligentsia, and with them the local Lithuanian newspaper did not join. It is impossible for a person who has no support from the intelligentsia and the newspapers to explain the benefit of such an organization to 60,000 Lithuanians in Chicago. Yet the board of directors of this organization was composed of just such persons, with no proper conception of the business of such an organization. Our intelligentsia did not join the Association and take over the leadership of it, and for this reason it has made no progress during this year.

They discovered the reason why the intelligentsia and the newspapers did not take the leadership in this Association: the Association has a political tinge, for one of the leaders of the board was running for political office. This is the reason why prominent members of the Lithuanian intelligentsia did not join this unclean Association. (If neither the intelligentsia, nor the newspapers nor the public supported it, it seems that this organization

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LITHUANIAN

Lietuva, Dec. 5, 1913.

did not conform to the proposed standards. We cannot condemn them, nor demand that they excuse themselves. Everyone has the right to join whatever society he wants to, without being forced to join any particular one.- Editor.)

These are the two reasons. The third one is that the bylaws are too broad. They have reached for too much, but have grasped very little.

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LITHUANIAN

Lietuva, Nov. 28, 1913.

SOCIAL EVENING OF THE LITHUANIAN LOVERS OF MOTHER-
LAND SOCIETY, BRANCH 22

Last Saturday evening at Aurora Hall, 3149 South Halsted Street, the Lithuanian Lovers of Motherland Society, Branch 22, held its social evening. Those present were almost entirely all young people who danced and played various games. It may be said that this evening had a family atmosphere. The host of the evening was Mr. A. Visbaras. Ten new members joined the society. Now Branch 22 has one hundred and twenty members.



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IV

LITHUANIAN

Lietuva, Oct. 10, 1913.

BUSINESS OF THE CHICAGO LITHUANIAN SOCIETIES ASSOCIATION

"The Lithuanian societies of Chicago have for a long time understood that unity is necessary to accomplish anything on important nationalist problems. Single societies, even though they might have huge memberships or might even be very rich cannot alone solve any great nationalist problem which deals with the Lithuanian public in general. For this reason, there was organized last year the Chicago Lithuanian Societies Association.

"The enthusiasm with which we began this work led us to believe, that we would accomplish a gigantic task, but right after the first convention, which was held November 3, 1912, the enthusiasm cooled off, and all of the beautiful projects were forgotten. No one has tried to bring these projects back to life. The societies have stopped paying their dues, the central board has held no monthly meetings, and the organization has died. All the machinery of this organization was created and set in order but there was no "steam" to give it life. None of the proposed projects have been achieved for there is no one to see that they should be. In such circumstances, the whole year



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LITHUANIAN

Lietuva, Oct. 10, 1913.

has gone by without any accomplishment and the time has come to call the second convention.

"It is a duty of the central board to make arrangements for the second convention. I cannot make preparations for this convention, because circumstances have forced me to leave America to go to Lithuania. Because of the importance of maintaining such a local organization as the central unit of the Lithuanians of Chicago, I mailed on September 15, postal cards to all the representatives of this society, begging them to come to the meeting. It happened to have rained on that evening and very few representatives came to the meeting; and for this reason we were unable to do anything, not even to elect a general secretary to take my place.

"At this meeting, I gave my resignation notice in writing to Mr. K. Gugis, the chairman of the first convention. Later, I mailed this notice to Mr. J. J. Elias, president of the Association, begging him to call a meeting and to continue with the work of the Association. Up to the present, as far as I know,



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LITHUANIAN

Lietuva, Oct. 10, 1913.

very little has been accomplished. Sorry, but this coming Saturday, October 11, 1913, I am leaving Chicago. I cannot continue anymore with the work begun by this organization. All the documents and papers will be left with Mr. Pranas Butkus, the vice-president.

"This is a sad picture of backwardness and inactivity in our nationalist affairs! Nevertheless, I believe that at the next meeting all the Lithuanian societies will take action for the benefit of this association, and will not permit this good organization to disappear. They will elect, I hope, a new central board, which will take care of our important nationalist problems by solving one after the other until the good results of this task will be admitted. Then you will understand that such a central organization among us Lithuanians is essential.

"The Chicago Lithuanian Societies Association must live!

J. J. Hertmanavicius."



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LITHUANIAN

Lietuva, Sept. 26, 1913.

PROTEST!

We, the members of the Lithuanian Theatrical Club, "Lietuva," unanimously protest against our national degenerates who, under cover of the name of socialists, are denouncing our national leaders, Dr. J. Basanavicius and M. Ycas, those tireless workers of the Lithuanian Science Society of Vilnus. These two honorable men are devoting their energy and time for the establishment of the National Museum in Vilnus. We protest against the so-called socialist newspapers and others, who dare to call these honorable men, beasts. We protest against all those who are trying to harm the cultural activity of these two honorable men.

We attest our names under the resolution which our society has adopted:

S. Anucauskis, president,
Miss M. Druktienaite, vice-president,
Juzas J. Polekas, secretary,



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LITHUANIAN

Lietuva, Sept. 26, 1913.

Joe A. Druktenis, librarian,
Petras Zudickis, treasurer,
Tamosius Petrokas, sergeant at arms.

The Lithuanian Alliance of America, branch 36, at its meeting unanimously decided in the name of this the 36th branch, (of 250 members) to join the protest against those newspapers which are attacking and denouncing our national workers. In the name of Branch 36, we attest our names:

Vincas Paplauskas, president,
B. Andresiunas, secretary.



The Farmers of Lithuania Society, in sympathy towards the Lithuanian Science and Art Society of Vilnus, donates twenty-one dollars toward the erection of the National Museum in Vilnus. We also protest against the obstructors, and against the resolution of the Lithuanian Socialists, eighth district, which was directed against our honorable guests, Dr. J. Basanavicius and M. Ycas.

J. Biezis, president,
J. Raugavicia, secretary.

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Lietuva, Sept. 5, 1913.

PROTEST

And the widest sea has its shore, and the deepest waters have their bottom, and the most patient people have a limit to their patience. When the delegates, Dr. Jonas Basanavicius and M. Ycas, from a significant cultural institution, came to America, a certain group of our "socialists" looked askance at them. Even the better class of our people, and also the more earnest Lithuanian press were inclined to look "through the fingers" at them.

Yet when a certain group of those trouble makers, covering themselves with the wrapper of their two newspapers, Laisve (Liberty), and Kova (Struggle), as though they were progressives and protectors of the workers, although they are not even fit to tie the shoestrings of Dr. J. Basanavicius, /when these trouble makers/ began, in their accustomed way to smear these most important men of culture by various insinuations, to slander the delegates who came



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LITHUANIAN

II B 2 d (1)

III H

Lietuva, Sept. 5, 1913.

I E

I C here to accomplish a most worthy cultural act--then the patience of
IV the sober-minded Lithuanian snapped.

In Brooklyn, N. Y., the Lithuanians protested against those good-for-nothing persons, who in their blindness disgraced forever all the Lithuanians of America. The protest (of Brooklyn, N. Y.) was published in the last issue of Lietuva.

As soon as the protest was published, letters began to come in at once, with resolutions protesting the attitude of Laisve and Kova, and against those, who in the name of socialism, cover themselves with a hypocritical mask to exploit the workers. And these idiots now denounce our honorable guests, the disseminators of culture.



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LITHUANIAN

II B 2 d (1)

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Lietuva, Sept. 5, 1913.

I E

I C Let our brothers in Lithuania, and our guests in America see and
IV convince themselves, that the American Lithuanians are not scum,
that they have no solidarity with those who are denouncing our
national culture-bearers, that these slanderers of our honorable guests
are Lithuanians in name only.

Here are the signatures of those, who joined the protest resolution which
was published in the last issue of Lietuva:

"Chicago, Ill. August 31, 1913--The Grand Duke Algirdas of Lithuania Society,
having held its meeting on August 30, upholds and fully agrees with the
resolution published in No. 35 of Lietuva, as a protest against the two news-
papers Laisve and Kova for their contemptible smearing of our honorable
guests. The officials of this society are authorized to sign their names
under the protest:



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LITHUANIAN

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Lietuva, Sept. 5, 1913.

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Rafolas Zaura, president

IV

Kazimieras Mozeikis, secretary

B. Lenkauskas, financial secretary

Adomas Tumas, treasurer."

"Chicago, Ill. August 29, 1913--Please publish our names with the protest which was published in No. 35 of Lietuva against the newspapers Laisve and Kova for their denunciation of our honorable guests.

"Dr. A. K. Rutkauskas, president of the Lithuanian Doctors Association.

Jonas Skinderis

Adomas Zalatorius

M. Palionis

Juozas Molis

Jokubas Rumsas

Benediktas Andresunas"



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LITHUANIAN

II B 2 d (1)

III H

Lietuva, Sept. 5, 1913.

I E

I C "Chicago, Ill. August 30, 1913--We are disgusted with the insinu-

IV ations of Laisve and Kova against our honorable guests, Dr. J.

Basanavicius and M. Ycas; we sign our names under the protest resolution which was published in No. 35 issue of Lietuva:

"Pranas Butkus, president of the Lovers of the Motherland Society, Juozas Hertmanavicius, general secretary of the Chicago Lithuanian Societies Association."

"Chicago, Ill. August 30, 1913--We, present at the farewell banquet at the Sherman Hotel for our honorable guests, Dr. Jonas Basanavicius and M. Ycas, fully agree with the protest resolution which was published in Lietuva against the editors of the newspapers Laisve and Kova; we hereby protest against the said two newspaper editors and those, who scorn our national



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LITHUANIAN

II B 2 d (1)

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Lietuva, Sept. 5, 1913.

I E

I C culture-bearers in order to smear and stop their cultural activity

IV among us:

"Dr. A. J. Zimontas, A. Olszewski, Right Reverend V. P. Karkauskas;" other names were omitted because there were too many.

[Translator's note: The newspaper Laisve was a socialist weekly newspaper, published in South Boston, Mass. At present, this newspaper is a communist daily paper, published in Brooklyn, N. Y. The Kova was a weekly organ of the Lithuanian Socialists Alliance of America, published in Philadelphia, Pa. At present, the Kova does not exist. After the Bolshevik revolution in Russia, the Lithuanian Socialists Alliance of America was destroyed by the hard-boiled followers of the bolsheviks of Russia. The bolshevik-communists took the Kova's machinery, literature, money--total value of \$75,000.



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LITHUANIAN

II B 2 d (1)

III H

Lietuva, Sept. 5, 1913.

I E

I C The publication of Kova was stopped; some of the books and literature

IV were taken by the Laisve editors, and the machinery was brought to

Chicago, and the communists in Chicago are publishing Vilnis, a daily newspaper. The purpose of the communists was to publish their newspaper in Chicago, in order to put out of existence the Lithuanian daily Naujienos.



III B 2
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LITHUANIAN

Lietuva, Aug. 8, 1913.

A BANQUET FOR THE GUESTS



July 31, the board of the Chicago Lithuanian Societies Association, and other members of this organization, held their meeting. They decided to arrange a banquet for our honorable guests, Dr. J. Basanavicius, and M. Ycas before they leave Chicago. The banquet will be held August 30, at the Sherman Hotel, \$2.50 per person. The profit, if any, will be given to the Lithuanian Science Society of Vilnus.

III B 2
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LITHUANIAN

Lietuva, Aug. 1, 1913.

RECEPTION OF THE GUESTS

July 28, the lovers of the Motherland Society, branch 28, West Side, held a meeting regarding the reception of the guests who came from Lithuania. For this purpose, a committee was elected composed of Messrs. M. Duda, and Jankauskas. This committee must come to an understanding with the central Lithuanian Committee of Chicago. It was decided to hold a meeting at the Sacred Heart Parish Hall where the honorable guests will speak on Lithuanian affairs.

It was also decided to hold a family banquet for the reception of these honorable guests.



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LITHUANIAN

Lietuva, June 13, 1913.

BIRUTES CHOIR

[Although] for sometime the Birutes Choir has been quiet, it will now start its singing practice again. Mr. A. Pocius will be the instructor and director of the choir. The first rehearsal will be June 13, at Mark White Square Park, and on June 21, the Birutes Choir will give a program with songs, declamations and dancing in the same park.



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LITHUANIAN

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Lietuva, May 30, 1913.

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CELEBRATION

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Last Sunday, The Glorious Name of Lithuanians Society held its fifth annual celebration, at Slavie Hall, Town of Lake. The celebration was grand and beautiful. The following societies participated in a body: Guards of the Grand Duke Vytautas of Lithuania (1st division of cavalrymen); Grand Duke Vytautas of Lithuania Choir, No. 1; St. Vincent, St. Stanislovas, St. Joseph, and Holy Cross Societies; Daumantas Society, Sons of Lithuania Society, No. 1; the Union of Brother-Lithuanians Society, No. 1, and Dr. V. Kudirka Theatrical and Mutual Benefit Club.

The line of march started from Davis Square Park; then all of the marching **societies** went to the Slavie Hall where speeches, declamations and songs were presented. The speaker was Theodore Kucinskas. The lecture was splendid. He spoke of historical events in Lithuania. Then Miss Lukamskaite read a few good poems; the Grand Duke Vytautas of Lithuania Choir, directed by Mr. A. Sarpalius, sang several songs beautifully, and for such melodious singing,



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LITHUANIAN

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Lietuva, May 30, 1913.

II D 1

I C was presented with an exquisite bouquet of flowers. Everything was
IV fine except the disorderly conduct of the audience, especially during the
lecture, which was a really excellent speech. As a rule, the people of the
Town of Lake are always disorderly at lectures, concerts or theatrical per-
formances. In other Lithuanian communities in this city, Lithuanians do not
act as disorderly as do the Lithuanians of the Town of Lake. It is time that
the Lithuanians of this Community began to behave like cultured people.



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II B 2 a

LITHUANIAN

Lietuva, May 9, 1913.

"THE WORKERS EVENING"

May 1st, at Meldazis Hall, the Grand Duke Keistutis of Lithuania Society gave a program of speeches, songs, declamations, and the "Stepukas Vaudeville". The best part of this program was, the singing of the Ruta Choir. The most impressive part of the program was when two small girls unfolded the American and Lithuanian flags, and sang the national hymns of these two nations. One half of the profit from this evening will be donated to the West Side Lithuanian Public Library.



Lietuva, April 11, 1913.

[MEETING OF BIRUTES SOCIETY]

The Birutes Choir Society held a meeting, April 7, at Aurora Hall, 3149 South Halsted Street. Mr. P. Sarpalius stated that he would resign as instructor and director of the Birutes Choir.

The Birutes board decided to write a letter to Mr. Paul Ciurlianis, in Brooklyn, N. Y., and invite him to come to Chicago, to be the instructor and director of the Birutes Choir.



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LITHUANIAN

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I D 2 a (4)

Lietuva, Jan. 3, 1913.

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THE CHICAGO LITHUANIAN SOCIETIES IN 1912

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We do not know how many Lithuanians there are in Chicago, nor do we know how many Lithuanian societies there are. In order to reveal the role of the Lithuanian societies in Chicago, we have decided to publish every year from now on, the names of the Lithuanian societies, their financial standing, membership and activity.

This year we cannot give the complete statement of the Lithuanian societies in Chicago; some of the societies were afraid to give their statements; others did not care to, and others had no time to prepare their statements. We are publishing the reports of those societies which gave us their statements. Next year we hope we will be able to give a more complete statement.

The following societies exist in Chicago:



Lietuva, Jan. 3, 1913.

Town of Lake



1. The Guards of the Grand Duke Vytautas of Lithuania was organized in 1904. The present membership is 290 members. Last year they paid out four death benefit insurance policies and \$1,000 in sick benefit. The meetings are held on the last Sunday of every month at the Holy Cross Parish Hall, 46th and Wood Streets. Jonas Klimas, president; B. Kepersa and K. Caps, secretaries; V. Jasulaitis, treasurer, were the officers for last year; this year's officials are: president, Jonas Klimas; secretaries, V. Sarka and K. Caps; treasurer, V. Jasulaitis.

2. The St. Vincent Society is eleven years old; the membership is 260. Last year's income was \$1,359.10; death and sick benefit paid out--\$1,223.15. How much of a reserve balance the society has, was not stated. The meetings are held on every first Sunday after the first day of the month, at the Holy Cross Parish Hall, 4559 South Wood Street. President, K. Stulga; secretary, F. Bielskis; treasurer, K. Ancerevicius.

Lietuva, Jan. 3, 1913.

3. The Grand Duke Gedeminas of Lithuania Society No. 1 is six years old. It has 109 members, and a reserve balance of \$500. Last year there were no deaths. Eighty dollars was paid in sick benefit. This society always co-operates and assists in national activity. The meetings are held at Bierzinskis Hall, 4600 South Paulina Street, every third Sunday of the month. President, A. B. Zemaitis; secretary, F. A. Misius; treasurer, A. J. Bierzinskis.

4. The Holy Cross Society was organized in 1904. It has 115 members and \$800 in its treasury. In 1912 the death and sick benefit paid was \$585. The meetings are held the first Sunday after the 15th of every month at the Holy Cross Parish Hall, 46th and Wood Streets. President, Jonas Viskantas; secretary, A. Saldukas; treasurer, M. Abromavicia.

5. The Lithuanian Alliance of America, branch 122, is eight years old. It has forty-eight members. During last year, \$300 was paid out in death benefit policies. The meetings are held every second Sunday of the month,



Lietuva, Jan. 3, 1913.

at Bierzinskis Hall, 4600 South Paulina Street. President, J. Jankauskas; secretary, J. Cepauskis; treasurer, A. J. Bierzinskis.

6. The St. Joseph's Blessed Death Society is five years old. It has 140 members. During last year (1912) it paid \$300 in death benefit policies, and \$650 in sick benefits. It donated \$130 for national affairs. At its fifth anniversary jubilee, it presented a theatrical production. The meetings are held on the last Sunday of the month, at the Holy Cross Parish Hall. President, J. Zalandauskis; secretary, J. J. Polekas; treasurer, S. Anucauskis.

7. The Glorious Name of the Lithuanian Maids is three years old; it has 125 members and \$412.66 in its treasury. Last year it paid \$70 in sick benefit. During its existence it has had no deaths. This society is very active; it has had three concerts. The meetings are held on the first Sunday of the month at the Davis Square Park Hall. President, Mrs. Kazimiera Janutaviciene; secretaries, B. Misevic and K. Janusauska.



Lietuva, Jan. 3, 1913.

8. The Sons of Lithuania Society No. 1 is two and one-half years old. It has 116 members, and \$650 in its treasury. The death benefit policies paid were \$60; the sick benefit, \$400. The meetings are held on the first Saturday of every month at Pilitauskis Hall, 4512 South Hermitage Avenue. President, Jonas Jucius; secretaries, A. Kuizinas and J. J. Polekas; treasurer, A. B. Zemaitis.

9. The theatrical club "Lietuva" (Lithuania) is two years old. It has 73 members and \$200 in its treasury. During last year, it presented eight dramatic productions in Chicago and in the suburbs; it donated \$50 for the establishment of the new church. The meetings are held on the second Friday of the month, at the Holy Cross Parish Hall. President, S. Ancauskis; secretary, J. J. Polekas; treasurer, P. Zudickis.

10. The Union of the Brothers of Lithuania Society, No. 1 is four years old. It has 100 members, and \$400 in its treasury. The meetings are held on every first Sunday of the month at 4512 South Hermitage Avenue. President,



Lietuva, Jan. 3, 1913.

Juozas Klapatauskis; secretary, A. Kuizinas; treasurer, A. Petrosius.

11. The Lithuanian National Society "The Light of the Star" was organized in 1910. It has 150 members, and \$500 in its treasury. Last year it paid \$80 in sick benefit. It assists and supports national affairs. The meetings are held on the second Sunday of the month at 4512 South Wood Street. President, Augustas Barcius; secretaries, Stasys Valskis and D. Zausytis; treasurer, Kazimieras Strzyneckis.

12. The Lithuanian Youth Circle was organized in 1909. It has 84 members, and \$163.84 in its treasury. Last year it presented ten theatrical productions, and gave several banquets. The meetings are held on the second Friday of the month at Bierzinskis Hall, 4600 South Paulina Street. President, V. Pierzinskas; secretary, A. Kuizinas; treasurer, J. Bierzinskis.

13. The Lithuanian National Society "Lovers of Motherland, No. 1" has been in existence since 1906. It has 295 members, and \$2,000 in its treasury.



Lietuva, Jan. 3, 1913.

Last year this society donated \$60 to the poor; \$35 to the Lawrence, Mass., strikers; it donated \$35 and joined the Lithuanian National Cemetery organization. It paid \$395 in sick benefit, and \$450 in death benefit policies. The meetings are held on the first Sunday of the month at the Bierzinskis Hall. President, A. J. Bierzinskis; secretary, K. A. Ciapas; treasurer, K. K. Strzyneckis.

14. The Lithuanian White Rose Club has been in existence for the last five years. It has 73 members and \$875.50 in its treasury. This is an athletic and gymnastic club to sponsor sport activity among the Lithuanians. It also has a death and sick benefit fund. Last year it paid \$25 for a death benefit policy. The meetings are held on the first Friday of the month at the club's hall, 4600 South Marshfield Avenue. President, F. Misius; secretaries, Juozas Baciunas and J. Eicias; treasurer, S. Poskevicia.



Lietuva, Jan. 3, 1913.

The Bridgeport District

1. The Simanas Daukantas Society has existed for the past nineteen years. It has 250 members and \$3,010.91 in its treasury. It is the most active among the Bridgeport Lithuanian societies. Every year it holds celebrations in honor of the memory of Simonas Daukantas. Last year it paid in sick benefit and death benefit policies \$1,285.62. For the monument of Simonas Daukantas, it donated \$50; for the Lithuanian National Cemetery, it donated \$500; for the Lawrence, Mass., strikers, \$30.50; for the textbooks of J. Gabrys, \$5. The meetings are held on every first Sunday of the month at the hall, 3301 South Morgan Street. The society's library is in the same hall. President, J. Aleksandravicia; secretaries, K. Sukevicia and K. Pajauskas; treasurer, K. Zuraitis.

2. The Sons of Lithuania Society has been in existence since 1895. It has 150 members, and \$1,000 in its treasury. Last year it paid \$400 in sick benefit. The meetings are held on the first Sunday after the 15th of the



Lietuva, Jan. 3, 1913.

month, L. Azukas Hall, 3301 South Auburn Avenue. President, V. Vabalas; secretary, A. V. Rudauckas; treasurer, A. Bijanskas.

3. The Knight (Vytis) Society is two years old. It has 200 members, and \$300 in its treasury. Last year it paid \$25 in sick benefit. The meetings are held on the first Saturday evening of the month, at 3301 South Auburn Avenue. President, K. Pajauskas; secretaries, Petras Tumasonis and Beinarauskas; treasurer, Laurynas Azukas.

4. The Lithuanian Women's Enlightenment Society has been in existence for the last six years. It has 63 members. It has another branch in Cicero, Ill. Last year it organized two schools; a cooking school and a manual school teaching various types of knitting and sewing. It has presented several theatrical productions and concerts. At the end of last year, it held an exhibition of Lithuanian cooking; this was a very important event. The meetings are held on the first Sunday of the month at Fellowship Hall, 831 West 33rd Place. President, Kotryna Katkeviciene; secretary, Magdalena



Lietuva, Jan. 3, 1913.

Montviliute; treasurer, Magdalena Keniute.

5. The Alliance of the Lithuanian Clerks is five years old. It has 50 members, and \$500 in its treasury. The sick benefit and the death benefit policies paid, during the last year, were \$180; the Alliance donated \$11 for immigration affairs. The meetings are held at the Aurora Hall, 3149 South Halsted Street. President, Juozas Zakeras; secretary, Pranas Kibartas; treasurer, Antanas Martinkus.

6. The Lithuanian Independent Club is nine years old. It has 85 members. During last year, it paid \$110 in sick benefit and death benefit policies. The meetings are held on the last Saturday of the month. President, Julius Joneliunas; secretary, M. Titiskis; treasurer, Vincas Paplauskas.

7. The Truth Lovers Society has been in existence since 1897. It has 300 members, and \$4,000 in its treasury. It is one of the strongest societies. Last year it paid \$400 in sick benefit and \$150 in death benefit policies.





Lietuva, Jan. 3, 1913.

The meetings are held on the second Sunday of the month at 936 West 33rd Street. President, P. Chaleckas; secretary, S. Danta; treasurer, P. Kenutis.

8. The Lithuanian Music and Drama Society "Guitar" (kind of harp, not exactly guitar--"Kankles" no exact name in English: translator's note.) was organized in 1912. It has 32 members. The meetings are held on the second Friday of the month at St. George's Parish Hall. President, Benediktas Janusauckas; secretaries, Morta Roleviciute and Jonas Pajauskas; treasurer, J. Saunoras.

9. The Drama Society was organized in 1912. It has 18 members, and reserve balance of \$62.69. The best theatrical artists in Chicago have joined this society. Last year it presented several theatrical productions. The meetings are held at the Aurora Hall, 3149 South Halsted Street. Rehearsals are held every Friday evening. President, M. J. Damijonaitis; secretary, Jonas Prusinskas.

Lietuva, Jan. 3, 1913.

10. The Lithuanian National Cemetery Society was organized in 1911 for the purpose of establishing a national cemetery. Income up to January 1, 1913, was \$8,458.40. President, Attorney F. P. Bradchulis; secretary, S. Danta; treasurer, M. J. Damijonaitis. The meetings are held at the Aurora Hall.

The West Side District

1. The Farmers of Lithuania Society has been in existence since 1906. It has 256 members (194 men, and 62 women). Its reserve balance is \$1,224.13. Undoubtedly this is the most active society in Chicago. Last year it paid \$820.50 in sick benefit, and \$60 in death benefit policies. During the year, this society spent more than \$500 for national affairs; it was the largest sum spent among the Lithuanian societies in Chicago. This society supports the Lithuanian library, helped to publish a book, supported students, etc. The meetings are held at the Lithuanian Public Library, 2242 West 23rd Place. President, Jonas Urbikas; secretaries, Steponas Brucas and Pranas



Lietuva, Jan. 3, 1913.

Balciunas; treasurer, Jonas J. Bagdziunas.

3. The Enlightenment of Brothers Society is eleven years old. It has 120 members, and \$1,500 in its treasury; it has 150 books in the library. Last year it paid \$240 for sick benefit and death benefit policies. It donated \$50 for the Lithuanian National Cemetery. The meetings are held on the second Sunday of the month at 2244 West 23rd Place. President, Kazimieras Mazeika; secretaries, J. Jurkiunas and J. Petraitis; treasurer, M. Meldazis.

4. The Saint Stephen Society has been in existence since 1905. It has 95 members. Last year it paid about \$350 for sick benefit and death benefit policies. The meetings are held on the third Sunday of the month at the Aurora Gate Parish Hall. President, Antanas Einikis; secretary, Juozas Duoba; treasurer, S. Simkevicia.

5. The Guards of the Grand Duke Algirdas of Lithuania is four years old. It has 90 members, and \$540 in its treasury. Last year it paid \$125 for





Lietuva, Jan. 3, 1913.

sick benefit and death benefit policies. It participated in the ceremonies consecrating the church in Chicago Heights. The meetings are held on the last Sunday of the month at the Aurora Gate Parish Hall. President, Rafolas Zaura; secretaries, Kazimieras Mazeikis and B. Lenkauskas; treasurer, Adomas Iumas. The soldiers' board; general, K. Mazeikis; colonel, Staislovas Simkevicia; adjutant, Antanas Bartūsis.

6. The Aurora Gate of Our Holy Lady Society (Male) has been in existence since 1906. It has 150 members. The meetings are held on the second Sunday of the month at the Aurora Gate Parish Hall. President, Mikolas Jasnauskas; secretary, Juozapas Duoba; treasurer, S. Simkevicia.

7. The Vincas Kudirka Society is four years old. It has 85 members, and a reserve balance of \$500. Last year it paid \$170 for sick benefit; two students have been released from the monthly dues payment; to one student a loan of \$50 was made. Ten per cent of the yearly income is donated for enlightenment purposes. The meetings are held on the first Sunday of the month at the

Lietuva, Jan. 3, 1913.

McCormick Club House Hall, 2530 Blue Island Avenue. President, K. Janusauskas; secretary, P. B. Zalatorius; treasurer, Jonas Jlgaudas.

8. The Lithuanian Youth Song Lovers Society has been in existence since 1907. It has 87 members. The secretary refused to reveal how much money they have. The secretary said, "We have plenty, but we will not say how much." Last year, besides the payment of sick benefit to its members, it also contributed to the Lithuanian National Cemetery. The meetings are held on the first Sunday of the month at the Meldazis Hall, 2242 West 23rd Place. President, Antanas Mieslauskis; secretaries J. Neverauckas and A. Trakselis; treasurer, Simas Vaisekauckas.

The 18th Street District

1. The Liberty Society has been in existence since 1897. It has over 200 members, and \$1,500 in its treasury. Last year it paid about \$900 for sick benefit and death benefit policies. The meetings are held on the first



Lietuva, Jan. 3, 1913.

Sunday of the month, 1900 South Union Avenue. President, S. Danta; secretary, J. Keturakis; treasurer, Kasper Avicia.

2. The Lithuanian National Unity Society is five years old. It has 201 members, and \$1,249.35 in its treasury. Since its inception it has paid \$2,171 for sick benefit and death benefit policies. The meetings are held on the first Sunday after the 15th of the month, at 1900 South Union Avenue. President, Antanas Dervaitis; secretary, Jonas Lapinskas; treasurer, J. M. Tonanevicia.

3. The Lithuanian Love Society in America has been in existence since 1909. It has 100 members and \$500 in its treasury. Last year it paid \$380 for sick benefit, and donated \$100 for the Lithuanian National Cemetery; it donated \$15 for the bell. (Translator: newspaper does not state what kind of bell.) The meetings are held on the first Sunday of the month at Paliulis Hall, 671 West 14th Place. President, Kazimieras Daujotis; secretary, Frank Sadauskas; treasurer, Petras Paliulis.



Lietuva, Jan. 3, 1913.

4. The Lithuanian Society "Ruta" No. 1 has been in existence since 1912. It has 53 members, and \$150 in its treasury. It has given several concerts. The meetings are held on the first Wednesday after the first of the month, at 1900 South Union Avenue. President, Feliksas Eismontas; secretaries, Antanas Burdulis and Miss J. Lukoseviciute; treasurer, K. Juskelis.

5. The Lithuanian Alliance of America, branch 129 has been in existence since 1906. It has 35 members. Last year it held four lectures and twelve public debates. It has donated to the orphans' [relief fund]. The meetings are held every second Monday of the month at Semaitis Hall, 1750 South Union Avenue. President, V. Grebliunas; secretaries J. S. Vitkus and Miss S. Stasiulyte.

6. The Lovers of the Motherland Society, branch 37 is five years old. It has 24 members. The meetings are held on the second Monday of the month at Semaitis Hall, 1750 South Union Avenue. President, J. S. Vitkus; secretary, F. A. Juozapaitis; treasurer, K. A. Juozapaitis.



Lietuva, Jan. 3, 1913.

7. The Commerce Association "Lietuva" (Lithuania) Society has been in existence since November 22, 1912. It has 56 members, and \$1,886 in its treasury. This is a commercial organization; it owns a food market. President, Antanas Kvederas; secretary, S. Danta; treasurer, T. Rakstis.

8. The Simanas Daukantas Theatrical Club has been in existence since 1909. It has 108 members (85 men and 23 women), and \$603.53 in its treasury. Last year it paid \$68 for sick benefit, and presented two theatrical productions. The meetings are held on the first Thursday of the month at the Providence of God Parish Hall. President, K. Meskauskas; secretary, J. Rangevicia; treasurer, Mikas Tonanevicia.

Suburbs of Chicago

1. The Lithuanian Political and Mutual Benefit Club (Kensington) has been in existence since 1910. It has 95 members. Last year it paid \$175 for



Lietuva, Jan. 3, 1913.

sick benefit. The meetings are held on the first Sunday after the tenth of the month, at 341 Kensington Avenue. President, F. Shedvill; secretary, K. Baltrimas; treasurer, K. Klimavicia.

2. The Lithuanian Scenic Lovers Circle (Kensington) has been in existence since 1911. It has 18 members. Its purpose is to raise the level of the appreciation of scenic art among the Lithuanians. The meetings are held every Tuesday, 205 East 115th Street. President, Z. A. Jucaitis; secretary, B. Liudkevicia; treasurer, F. Skrobutenas.

3. The Building and Loan Unity Society (Roseland) is three years old. It has 60 members. The meetings are held every Tuesday at the All Saints Parish Hall. President, Jonas Grigula; secretary, A. Pocius; treasurer, K. Klimavicia.

4. The Lithuanian Citizens Association, branch 2 (Roseland) is in the second year of its existence. It has 50 members. Last year it established its library. The meetings are held on the first Sunday of the month at the



Lietuva, Jan. 3, 1913.

All Saints Parish Hall. President, A. Pocius; secretary, Juozas Satkauskas; treasurer, Bernardas Simkus.

5. The Lithuanian Alliance of America, branch 194 (Cicero) has been in existence since October, 1912. It has 24 members. The meetings are held every first Sunday after the 15th of the month, Juknius Hall, 1434 South 49th Court, Cicero. President, M. A. Sarka; secretary, Antanas Gurskis; treasurer, F. A. Golubickis.

Lietuva, Jan. 17, 1913.

We have already published in the January third issue of Lietuva a report of the Lithuanian societies; now we have received several more statements from Lithuanian societies about which we had no previous information.



Lietuva, Jan. 17, 1913.

Town of Lake District

15. "Faith, Hope and Charity" Lithuanian National Society. This society is two years old. It has 69 members, \$450 worth of possessions; and \$239.85 in its treasury. Last year there were no deaths, but it paid \$101.30 for sick benefit. The meetings are held on every third Sunday of the month, at the Stanevicius Hall, 4625 South Paulina Street. President, K. P. Grigaitis; vice-president, T. Stelmokas; secretaries, S. K. Vaitekaitis, and J. Simkus; treasurer, A. Stanevicia.

16. Grand Duke Mindaugis of Lithuania Society was organized November 18, 1909. It has 75 members, and \$450 in its treasury. During last year it paid \$60 for sick benefit and also donated to several good causes. The meetings are held on the second Sunday of the month, at 4625 South Paulina Street. President, K. P. Grigaitis; secretaries, F. Pargauskis and K. Zukauskis; treasurer, S. J. Jagminas.



Lietuva, Jan. 17, 1913.

West Side District



9. Grand Duke Keistutis of Lithuania Society is three years old. It has 105 members and \$500 in its treasury. It has paid \$110 for death benefit policies, and donated \$15 to the Lithuanian West Side Library, and promised to support the library in the future. The meetings are held on the last Sunday of the month at Meldazis Hall. President, Jonas Urbikas; secretary, Simonas Pangonis; treasurer, Bonifacas Grigula.

10. Lovers of the Motherland Society, branch 28 has been in existence since 1908. It has 210 members, and \$150 in its treasury. This is a literary society. It contributes to the upkeep of the West Side Lithuanian Library. Fifty dollars' worth of books have been distributed among its members; the books were bought with the Society's money. The meetings are held on the twenty-eighth day of every month at the Lithuanian Public Library, 2242 West 23rd Place. President, Jonas Biezis; secretary, Miss K. Kaupaite; treasurer, Rafolas Zaura.

Lietuva, Jan. 17, 1913.

18th and Halsted Streets District

9. Lithuanian Political and Mutual Benefit Club has been in existence since 1908. It has 120 members and \$404.35 in its treasury. Last year it paid \$260 for sick benefit and death benefit policies. The meetings are held on the first Sunday of the month, at 1750 South Union Avenue. President, Kristupas Miliauskas; secretary, A. Bubinas; treasurer, Frank Blauzdis.

10. The Lithuanian Workers Alliance was organized July 10, 1909. It has 107 members and \$300 in its treasury. Last year it paid \$450.15 for sick benefit, and it has loaned \$50 to the Lithuanian National Cemetery. The meetings are held on the last Sunday of the month, at Cernauskas Hall, 1900 South Union Avenue. President, Karolis Mickevicia; secretary, A. Gurskis; treasurer, T. Rakstis.

Lietuva, Feb. 7, 1913.

The Grand Duke Vytautas of Lithuania Choir No. 1 (Town of Lake), was organ-





Lietuva, Feb. 7, 1913.

ized December 3, 1911. It has 186 members. Its purpose is to study singing; it also has a mutual aid benefit branch. Last year it paid \$40 for sick benefit. The meetings are held on the first Friday of the month, Davis Square Hall, 45th and Paulina Streets. Singing practice is held at the same hall every Tuesday evening. The choir instructor is P. Sarpalius. President, V. V. Gervainis; secretary, M. M. Sacuvenas; treasurer, A. Cesna.

The St. Kazimieras Society (men and women), West Side, was organized March 4, 1912. It has 129 members, 74 men, and 55 women. This society has its own small library of 400 books. The meetings are held on the first Sunday of the month at the Aurora Gate Parish Hall. President, Karolis Glovackis; secretary Petras Vizgaudis; treasurer, Aleksandras Cibulskis.

The Blessed Lithuania Society (18th Street) has 425 members. Even though this society has a large membership, financially it is weak. Because this society is very responsive to the needs of the community, it always takes



Lietuva, Feb. 7, 1913.

part in all national activities. It donated to the defense of Miss Zakonaite. (Translator's note: Miss Zakonaite's deportation trial was held in East St. Louis, Ill. She refused to live with the Roman Catholic priest, Gadeikis. She had been in this country only three years. So the priest reported her to the U. S. government as a common prostitute. The girl was arrested by the U. S. government and ordered to leave. This trial produced a sensation among American Lithuanians. All over the U. S., Lithuanians donated money for the defense of this girl. After five years of struggle in the courts, the deportation was stopped.) This society also donated to the Lithuanian National Cemetery for the construction of an office in the cemetery grounds. It donated \$100 to the Lithuanian students of Valparaiso University, Valparaiso, Ind. The student members of this society were released from payment of monthly dues. For the project to build a Lithuanian Hall at 18th and Halsted Streets, this society promised to donate \$500. The meetings are held every second Sunday of the month at Cernauskas Hall, 1900 South Union Avenue. President, Kazimieras Meskauskis; secretaries, J. Semeta and K. Simanavicia; treasurer, L. Kasparas.

Lietuva, Feb. 7, 1913.

The King Mindaugis of Lithuania Society (18th and Halsted Streets), was organized in 1909. It has 110 members, and \$202.20 in its treasury. Last year it paid \$395 for sick benefit and death benefit policies. The meetings are held on the last Sunday of the month at 1732 South Union Avenue. President, A. Sriebalis; secretary, A. Bubinas; treasurer, Juozapas Shemiot.



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LITHUANIAN

Lietuva, Jan. 3, 1913.

THE BIRUTES SOCIETY

by

P. Butkus

The Birutes Society is the most sympathetic organization among the Lithuanian societies in Chicago. Most of its members are Lithuanian youths, many of them are American-born Lithuanians. The Birutes Choir is one of the best in Chicago, or perhaps in the United States. Many a time this choir has consoled our spirit with beautiful songs, and with its dramatic presentations has brought cultural enlightenment to our public.

When the composer Mr. M. Petrauskas, went to Europe, many said that this choir would be unable to [continue to] exist. But today, our society is stronger than ever.....

During the last year, our society has presented twenty plays and concerts.

The income was \$2,082.80, the expenses--\$2,085.46, a deficit of \$2.66.



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LITHUANIAN

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Lietuva, Jan. 3, 1913.

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I C Hall rentals, \$505--orchestra, \$307--singing lessons, \$284.85--
IV printing and publication, \$246.50, etc.

The above financial statement ought to awaken sorrow and sadness in the heart of every Lithuanian, and pity for the Lithuanian youth for his devotion of time and energy to the cultural enlightenment of their older brothers. Such is the reward we are giving our youth!



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LITHUANIAN

Lietuva, Jan. 3, 1913.

THE AURORA SOCIETY BANQUET

The Aurora Society had its New Year's celebration at the Elias Hall, Town of Lake. The banquet was given for the purpose of establishing the second Aurora library. The profit was \$100.00.



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LITHUANIAN .

Lietuva, Jan. 3, 1913.

THE BANQUET FOR THE BENEFIT
OF THE ART STUDENT SILEIKIS

The Farmers of Lithuania Society gave a banquet for the [benefit of the] art student Sileikis. The profit was \$45.00 which the west side Lithuanians have sent to the former Chicagoan.

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LITHUANIAN

Lietuva, Aug. 23, 1912.

AN AURORA BRANCH



The Aurora Society is opening a branch in the Town of Lake at 1800 West 46th Street, at the intersection of Wood Street. The opening will be on September 2. At this branch, as in Bridgeport, there will be:

1). A public library and reading room where books and newspapers of various tendencies will be available. Permission will be given to take books home. The reading of books and newspapers will be free. The reading room will be open from 9.00 A. M. to 10.00 P. M.

2). An evening school at which the Lithuanian and English languages, arithmetic, history, and geography will be taught five nights a week. The teachers are Lithuanians who know their work well. The tuition fees are reasonable.

3). A bookstore where one will be able to purchase all kinds of books and subscribe to newspapers.

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IV

LITHUANIAN

Lietuva, Mar. 22, 1912.

JUBILEE PROGRAM OF THE LOVERS OF THE MOTHERLAND

The Lovers of The Motherland, Chapter 28, arranged a program last Saturday, on the West Side, at Mieldazis Hall. A double jubilee was commemorated: the twenty-fifth anniversary of the death of Professor John Juskevicius, and the fifteenth anniversary of the founding of The Lovers of the Motherland Society. M. Damijonaitis, B. K. Balutis and Dr. A. Juska were the speakers. The monologues and dialogues by Brusokas were as good as ever. More than thirty persons joined the Chapter.



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LITHUANIAN

IV

Lietuva, Jan. 26, 1912.

AURORA'S TEN-YEAR ANNIVERSARY CELEBRATION

A celebration of the tenth anniversary of the Aurora Society took place January 20.

The most important part of the evening's program was the presentation of Gogolis' two-act comedy "The Matchmaking." The play was so well given that, according to the saying, nothing better is needed. The actors had worked hard to understand their roles and prepare themselves. It was the best acted play that Chicagoans had ever seen. It was even better than "Salaputris". The actors, all talented, have distinguished themselves long before, but this time distinguished themselves even more. They were at their best. The actors were B. Vaitiekunas, J. Prusinskas, J. Ilgaudas, J. Sankunas, P. Moskiene, M. Damijonaitiene, B. Bernotaitiene, M. Montviliute. The director was K. Jurgelionis. Vaitiekunas and Moskiene can be envied their talents! Prusinskas, a new arrival on the Chicago Lithuanian stage, also distinguished himself well; he was very lively, but his movements were graceful and studied. He had the



III B 2

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- 2 -

LITHUANIAN

Lietuva, Jan. 26, 1912.

dapperness and audacity of the best Gypsy-like matchmaker. Ilgaudas was costumed very well and looked, as well as played, the part of a trader magnificently. In a word, the presentation was lively, funny, splendid. If we had numerous presentations like this, Lithuanians would double their love for the Lithuanian stage!

Such praise cannot be given the concert part of the program. It was like a supplement to the play. It was apparent that the arrangers did not bother as much about the musical part of the program. The most notable artists in this part were violinist Peter Sarpalius, who played De Beriot's "Concerto Allegro and Andante", and Kriksciokiute, who sang Schubert's "Serenade" and Verdi's "Flower Song" from "La Traviata". She did not have much success with the latter. The "Serenade" was sung very well. Zigmont, Dobilius and Mockus gave a saxophone trio. Not bad but nothing special. It was gratifying, though, that Lithuanians are learning to play various instruments..... K. Vicas and A. Micevicia sang Grock's "Nocturne" and Vilbois' "Seamen". The voices of



III B 2

- 3 -

LITHUANIAN

II B 1 c (1)

IV

Lietuva, Jan. 26, 1912.

both require much improvement and training.

K. P. Gugis sketched the history of the Aurora Society in a short speech, pointing out the facts of its founding and its accomplishments. During its ten years Aurora has aided twenty-two students; nine of them are still attending higher education schools, two (Grazys and Kuodis) died while pursuing their studies, four did not finish their studies, seven did. Gugis' speech was interesting, though it was short.....



Lietuva, Dec. 8, 1911.

THE AFFAIRS OF THE CHICAGO LITHUANIAN SOCIETIES ASSOCIATION

At the meeting of the Lithuanian societies on November 28, it was reported that the charter for our association had been received from Springfield, Illinois--that this charter permits us to organize the Lithuanian societies not only in Chicago, but the right to organize Lithuanian societies, or to take the existing societies into our association, in every town and city of the State of Illinois. Therefore, we have a legal right to spread enlightenment, culture and morale among our brother Lithuanians, not only for the benefit of our homeland, but for the good of this country as well.

At this meeting, three new societies joined our association, and several other societies gave their pledge to join our organization.....

.....

At the next meeting, December 19, of all the societies that belong to the



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LITHUANIAN

Lietuva, Dec. 8, 1911.

Chicago Lithuanian Societies Association, the board of directors will be elected.

It is very important that every delegate of those societies should attend this meeting.

J. J. Hertmanowicz, Secretary.



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IV

LITHUANIAN

Lietuva, Nov. 3, 1911.

THE CHICAGO LITHUANIAN SOCIETIES ASSOCIATION



At last, the project of uniting the Lithuanian societies in Chicago has been accomplished. On Oct. 31, at St. George's Hall, 32nd Place and Auburn Avenue, a meeting was held by the delegates from ten Lithuanian societies of Chicago. They approved the project and the by-laws with minor changes. The most important decision was that this organization will be called: The Chicago Lithuanian Societies Association, instead of, The Association of the Lithuanian Societies of Chicago. They have decided to get the charter at once, and for that purpose, they appointed new officials of this organization; president, J. J. Elias; vice-president, Pranas Butkus; secretary, J. J. Hertmanavicius; treasurer J. E. Eudeikis; and Attorney F. P. Bradchulis was appointed to help get the charter.

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The dues of The Chicago Lithuanian Societies Association will be as follows: Initiation dues, five cents; monthly dues: one cent from every

III B 2
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LITHUANIAN

Lietuva, Nov. 3, 1911.



member of the society that belongs to the association.

The societies that want to join this organization must call the secretary of this association for information or application blanks.

J. J. Hertmanavicius, Secretary
3252 South Halsted Street, Chicago.

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LITHUANIAN

Lietuva, Sept. 15, 1911.

BY-LAWS OF THE ASSOCIATION OF LITHUANIAN SOCIETIES OF CHICAGO

[Summary.--(By-laws are omitted)]

Name

1. "This organization will be known by the name of the Association of Lithuanian Societies of Chicago, Illinois.
2. "This organization will consist of the Lithuanian Societies of Chicago, Ill., and it will not interfere with their administration or finances.

Purpose

3. "The Association of the Lithuanian Societies of Chicago, Ill., in general, will take care of all the Lithuanian affairs.
4. "[The promotion]among our people of friendship, unity, and brotherly love.



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LITHUANIAN

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Lietuva, Sept. 15, 1911.

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5. "The promotion among our nationals of a higher degree of

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enlightenment and morality; to prevent denationalization and

II D 1

moral degeneration.

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6. "To bring succor to widows and orphans; in general, to every Lithuanian, who is in distress.

7. "To find employment for the unemployed; and to help the immigrants of our nationality.

8. "For a better achievement of all these [purposes] we must devote all our energy in uniting all of the Lithuanian societies of Chicago. Every Lithuanian in Chicago must belong to this organization or any other Lithuanian society, so that he could in some way help our orphans, the poor, and the invalid persons.

9. "The Association of the Lithuanian Societies of Chicago, will establish an employment office which will help in finding jobs for the unemployed;



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LITHUANIAN

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Lietuva, Sept. 15, 1911.

II D 8

II D 7 the legal bureau, is offering assistance in legal affairs and
II D 4 naturalization in the United States; it will establish asylums
II D 1 for the widows, the poor, and other benevolent institutions.

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10. "Lithuanian societies from other cities, will have full rights to join the Association of Lithuanian Societies of Chicago, for the purpose of helping their own members, who are in distress or for the Lithuanian immigrants.

11. "The Association of Lithuanian Societies of Chicago, Ill., will arrange for celebrations to honor the national holidays of their adopted country or for the celebration of our own nation's historical events."

The Committee:

Pranas Butkus
J. J. Hertmanavicius
M. Kadzewskis
J. Biezis
Dr. A. Zymontas



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LITHUANIAN

Lietuva, Sept. 8, 1911.

THE ASSOCIATION OF SOCIETIES



September 5, at the St. George's Hall, a meeting was held of the delegates of the local Lithuanian societies.

The proposed bylaws were read; it was stated that the association of the Chicago Lithuanian societies ought to be organized.

The delegates approved the project. They instructed the committee to publish the proposal in the newspapers and to print leaflets for distribution to those who do not read the newspapers. Let the general public and the members of the societies see and discuss what we aim to accomplish by organizing the association of the Chicago Lithuanian societies.

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LITHUANIAN

Lietuva, Sept. 1, 1911.

APPEAL TO THE LITHUANIAN SOCIETIES
OF CHICAGO

(Summary)



"At this moment there exists a very important problem in our national life. The question is, how to unite all the Lithuanian societies in Chicago--
[how] to establish a central office that would take care of all our problems. That such a central bureau is necessary, every one knows.

"In recent years, the United States Government has passed strict rules regarding immigration. The immigrants now receive horrible treatment in the immigration offices. All other national groups in this country have organized centers to protect their own immigrants. We Lithuanians must have such an organization for the protection of our own immigrants from abuse and bad treatment in the immigration offices.

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LITHUANIAN

Lietuva, Sept. 1, 1911.



"This year is the presidential election year. The factories are closing. Many Lithuanians will be out of work. Many Lithuanian mothers and children are facing starvation. Will we permit them to starve? Such an organized center of the Lithuanian societies in Chicago, would be able to help such unfortunate mothers and children.

.....
"Another thing. Many Lithuanians need legal help in their daily problems. Many of them have been injured...and yet, they do not know where and how to obtain legal aid. By having such a Lithuanian central office, we could give our brothers the legal assistance which would protect them from exploitation by various crooks and swindlers.

.....
"In taking part in the celebration of the 4th of July in Chicago, the Lithuanians have proved to themselves that they could accomplish a great deal

Lietuva, Sept. 1, 1911.

LITHUANIAN

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III G "We also must have our own employment office in order to help our

I C brothers find jobs.

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"On September 7, at the St. George's Hall, a meeting will be held of the Chicago Lithuanian societies who participated in the 4th of July celebration. We appeal to all the Chicago Lithuanian societies to send their delegates to this meeting to discuss and to make plans for the organization of a central bureau for all of the Lithuanian societies in Chicago."

Signed by the temporary committee:

Joseph J. Elias, President
J. J. Hertmanovicia, Secretary
Jonas F. Eudeikis, Treasurer.



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LITHUANIAN

Lietuva, Aug. 18, 1911.

THE WHITE ROSE CLUB

The Lithuanian White Rose Club was organized three years ago. Its purpose is to train its members in wrestling, boxing and lifting of heavy weights. [Its aim is] to draw the Lithuanian youth away from saloons, to teach them sports, instead of their wasting their time gambling and drinking.

.....

As a result, many of the young Lithuanians who joined this club, quit smoking and drinking. They found out that they had to lead a clean life, that drinking and smoking did not make a good wrestler or boxer.

.....

During the recent days, many young Lithuanians joined this club not only to train themselves in sport activity but also to raise [the level] of national sport.



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LITHUANIAN

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Lietuva, Aug. 18, 1911.

Another club, similar to the White Rose Club, was organized in the vicinity of 18th and Halsted Streets. We hope that many more such clubs will be organized in Chicago. When we have many of them we will be able to organize our own Lithuanian battalion. Such battalions already have been organized by the Poles, Czechs and other nationalities who have lost their independence.



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LITHUANIAN

Lietuva, Aug. 11, 1911.

THE BIRUTES SOCIETY BYLAWS

PREAMBLE:

The name [of the society] will be: "The Lithuanian Music and Drama Society, the Birutes Society."

Its purpose: "To unite all the Lithuanians who love their national art; to urge the youth to study music, singing and the scenic arts. The Birutes Society will present musical and dramatic programs to revive the national spirit among our people, to make them acquainted with their national art. This Society, as much as possible, will help the students, who have musical, singing and other artistic ability. In general, the Birutes Society's aim is to improve and elevate the national art. The Society's [specific] aim is to acquire its own property."

[I have omitted all the functions of the bylaws.]



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LITHUANIAN

Lietuva, Aug. 11, 1911.

[A NEW CHOIR DIRECTOR]

We have received the news that Mr. Povilas Ciurlionis is coming to Chicago. To American Lithuanians, he is known as a great musician, pianist and composer of several well-known musical compositions.

The Birutes Society has invited him to be the instructor and director of its choir.



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LITHUANIAN

Lietuva, May 5, 1911.

THE 20th ANNIVERSARY OF THE GRAND DUKE
GEDEMINAS OF LITHUANIA SOCIETY

(Summary)

May 21, the twentieth anniversary celebration of the oldest society in Chicago, the Grand Duke Gedeminas of Lithuania Society will be held. The celebration will be at the Wicker Park Hall, 2040 North Avenue.

The Birutes Choir, under the direction of Mr. M. Petrauskas, will sing. There will be fine speakers. After the program, there will be dancing. All Chicago Lithuanians are invited to attend.



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LITHUANIAN

Lietuva, May 5, 1911.

/CONCERT/

May 10, the Birutes Drama and Music Society under the direction of Mr. M. Petrauskas, will give a concert at the Davis Square Assembly Hall, 45th and Paulina streets. The program starts at 8:30 P.M. Admission free.



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LITHUANIAN

Lietuva, April 28, 1911.

THE TRAGEDY "KEISTUTIS"

(Summary)

April 23, the Birutes Society presented the five-act tragedy, "Keistutis." This play deals with events taken from the history of Lithuania.

The drama is a trying one, and difficult to play. The actors, who are not professionals, have devoted much time and energy to the presentation of this difficult play. This arduous task was accomplished under the direction of our composer, Mr. M. Petrauskas. Thanks to his devotion, the Chicago Lithuanians had a chance to see this beautiful play.

After the performance, the Birutes Choir, under the direction of Mr. M. Petrauskas, sang several songs, including, "I Have Planted the Ruta --(Translator's note: The flower Ruta--Rues, among Lithuanians, is the flower of virginity.) Also, "Oh My Mother", -- "Oh That Old Man", -- and "Oh Thou Eva."



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LITHUANIAN

Lietuva, Apr. 21, 1911.

PROGRAM WITH MUSIC, SONGS, LECTURES

(Summary)



April 22, the Lovers of the Fatherland Society will give a program at the Aurora Hall, 3149 So. Halsted Street. The program will start at 7:30 P.M. Young V. Graiciunas will play the piano; J. Hertmanavicia will read an essay; Young Mr. Sluzinskas will play the piano; Miss Grigaiciute will give a declamation; Miss M. Horodeckiute will sing; Mr. F. Butkus will read extracts from the writings of Dr. V. Kudirka; Miss P. Kriksciokiute will sing; Mr. Vaitekunas will give a monologue; Mr. J. Laukis will read an essay.

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LITHUANIAN

Lietuva, March 17, 1911.

THE AURORA NEEDS HELP

(Summary)

The Aurora [Society] received from Mr. Sernas many books, written by him. Some of them have been sold, and the money given to the student fund. Many of these books have not been sold; they do not benefit the Aurora, nor the Lithuanian public. The Aurora Society has decided therefore to sell these books at lower prices. A geography book, priced at \$3.00, will sell for \$2.00; a book on hygiene, price, \$1.00, will sell for 55 cents, etc. These books must be distributed among Lithuanians that they may read and learn.



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LITHUANIAN

Lietuva, March 10, 1911.

A LITHUANIAN THEATRE

(Summary)

There is very little news being printed about the Lithuanians on the north side of Chicago. They too are active in the cultural field. February 26, the Lithuanian Singers Society, which is under the auspices of the St. Cecilia Society, presented "The People," by B. Vargsas. The play was well performed.

Then the boys' and girls' choir, whose ages run from seven to twelve, sang several songs beautifully. This children's choir was instructed by the organist Preksaitis. No doubt the instructor has devoted much time and energy to the children's choir since they have reached such a high quality of singing. Several boys and girls also presented declamations.



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LITHUANIAN

Lietuva, March 3, 1911.

THEATRICAL SPECTACLE

(Summary)

February 26, the Lovers of the Fatherland Society, local 33, and the Singers Dramatic Society, presented a theatrical play at Arsanski Hall (in the saloon). The play was "The Shrewd Widow," written by Guzutis. This was the first theatrical performance given for the Lithuanians of So. Chicago. Not many Lithuanians attended, because they lack enlightenment.

The G. D. D. Choir sang three songs: "The Red Little Sun," "The Willow on the Hill," and "The Uncle Was in Vilnus," composed by Mr. Petrauskas. There were three speakers. Mr. K. Gugis, in his speech, stated that the Lithuanians lack enlightenment, and for this reason are not active in their national and cultural activities. The speaker also said that because of this lack of enlightenment, the Lithuanians are exploited in the factories; they work the hardest for the lowest wages.



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LITHUANIAN

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Lietuva, March 3, 1911.

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I C Miss Rutkauskaite read an essay on the history of the "Birutes Society--
IV the purpose of this society and its accomplishments among Lithuanians in
the field of cultural activities.

Mr. Butkus spoke on the theatrical activities among Lithuanians, and of the progress that had been made during the last few years.



III B 2
II B 1 a

LITHUANIAN

Lietuva, March 3, 1911.

THEATRICAL PERFORMANCE

(Summary)

February 26, the St. Vincent a Paulo Society gave a banquet and program at Stancik Hall, in Kensington. "The Unbindable Knot," a farce written by Petrulis, was presented.

After the play young boys and girls delivered declamations. The choir, under the direction of Mr. Pocius, sang several national songs. Miss Klimaiciute sang a few songs very beautifully. She was given a lovely bouquet of flowers. The hall was packed. The program was very good.



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LITHUANIAN

Lietuva, Feb. 24, 1911.

THEATRICAL AND MUSICAL PROGRAM

(Summary)

January 19, the Lithuanian Alliance of America, local 36, held its fifth annual banquet with a theatrical and musical program at the south side Turner Hall.

Mr. J. Laukis read an essay entitled "The Lithuanian Alliance of America."

Then a one-act comedy, "It is Politics," was performed under the direction of Mr. Vaitekunas. The comedy discusses the present mayoralty campaign in Chicago. It is a very humorous presentation of the political activity going on during the present city election campaign.

Mr. Vaitekunas read a monologue, "Yawning." This monologue pertained to Lithuanian life in Chicago. It was also very funny.



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LITHUANIAN

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Lietuva, Feb. 24, 1911.

The Lithuanian Quartet, under the direction of Mr. M. Petrauskas, sang an aria from "Rigoletto."

Mr. Sarpalius played a violin solo.

Miss M. Jaskeviciute sang two songs composed by Lr. Petrauskas, "The Moon is Rising Quietly," and "Ballade."

The Birutes Choir, under the direction of Mr. Petrauskas, sang six songs, closing the program.



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LITHUANIAN

Lietuva, Jan. 13, 1911.

DONATION FOR THE BENEFIT OF THE GARMENT STRIKERS

by

K. Sitavicius

(Summary)

Kensington. On New Year's Day, the Lithuanian Socialists Association of America, branch 137, presented a theatrical spectacle. During the performance four dollars and twenty cents was collected for the benefit of the Chicago garment strikers.



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LITHUANIAN

Lietuva, Jan. 13, 1911.

[A THEATRICAL PERFORMANCE]

by

Vinciunas

On January 8, at Klacel Hall, between 19th and Leavitt Streets, the Lovers of the Fatherland Society, branch 28, presented a one-act comedy, "The Bridegroom," translated by Dr. Grinius.

The players were: Mr. J. Ragevice, Mr. R. Zaura, Mr. J. Stasiunas, Mr. Brusokas and Miss Kaupyte.

Mr. Brusokas delivered a monologue, "The Yawn." It was very humorous and the audience laughed. After the performance of the comedy, there was dancing. Also drinks were sold. It would be a very good idea if the Lithuanians would stop selling drinks at their entertainments.



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LITHUANIAN

Lietuva, Jan. 6, 1911.

EDUCATIONAL LECTURES

The Lithuanian Alliance of America, local 129, in the vicinity of 18th and Halsted streets, has arranged several lectures.

On Dec. 4, 1910, Mr. J. Jlgaudas delivered a lecture on the subject of fire and its uses. The lecture explained how the ancient people made fire, and contrasted that method with the modern one, and with the present uses of fire.

On Dec. 11, Dr. Graiciunas delivered a lecture on the subject of the prevention of contagious disease. The doctor spoke of the bacteria of the disease and how to prevent their spread.

On Dec. 18, Dr. A.K. Rutkauskas delivered a lecture on the subject of intoxicating drinks. The doctor said that people drank in ancient times as well as now. But he said further that alcoholic indulgence leads to unspeakable misery.



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LITHUANIAN

Lietuva, Jan. 6, 1911.

THE VAICAITIS ANNIVERSARY

(Summary)

(Translator's note: Mr. Vaicaitis was a great Lithuanian poet. His parents wanted him to be a priest but he refused. He became tubercular and died at the age of 25. Born Feb. 10, 1876; died Aug. 21, 1901, in Lithuania. The Lithuanian intellectuals of Chicago are holding an anniversary in memory of this great poet.)

On January 1, Tevynes Myletoju Draugija (The Lovers of the Fatherland) held its third annual celebration at McCormick Hall in memory of the tenth anniversary of the death of the poet, Vaicaitis.

The Birutes Choir sang the Lithuanian national anthem. Mr. J. Laukis read



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LITHUANIAN

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Lietuva, Jan. 6, 1911.

an essay on the life of the poet. Dr. Graiciunas stated that the poet was a genius--that his work was comparable to that of any of the world's great poets. Dr. Graiciunas said, "In reading his poetry, I am inspired to dare anything--even so far as to jump into a fire....." Further the doctor stated, "We are guilty ourselves when we do not help the poor student poet."

Miss M. Horodockaite sang Schubert's "Serenade." Mr. V. Bigelis played "Traumerei" and "Kujawiak." Miss B. Bernotaviciute read "The Wolf and the Tom Cat." Mr. V. Vitkevicia sang "The Day is Darkening."

The second speaker was Mr. B. K. Balutis. He spoke of what a man could achieve when he used his energy towards the right goal. He mentioned for example such geniuses as Archimedes, Michelangelo, Beethoven and others, who accomplished great deeds by their own effort despite the laughter and derision of the Philistines. The speaker said, "Such was the genius and



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LITHUANIAN

Lietuva, Jan. 6, 1911.



art of Vaicaitis, V. Kudirka, Jaunis, Schiller, Shakespeare, Beethoven."

Miss M. Jaskeviciute sang "Warm Us, Thou Bright Sun," composed by Mikas Petrauskas. V. Brusokas delivered a monologue entitled, "The Corpse." Then stereopticon pictures of the great battle between the Lithuanians and the Crusaders at Grunwald in 1415 were shown. The Birutes Choir under the direction of M. Petrauskas then sang five songs.

The picture of Vaicaitis was placed on the stage. It was a beautiful portrait painted by the artist Sileikis. Around the picture were placed beautiful flowers.

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LITHUANIAN

Lietuva, Jan. 3, 1911.

"THE TWO ROADS"--DRAMA

The Chicago branches of the Lithuanian Socialists Alliance of America presented a three-act drama, "The Two Roads."

This drama portrays the life of a Holland seacoast village.

The play was presented at Hull House Hall.



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LITHUANIAN

Lietuva, Oct. 14, 1910.

[LOVERS OF THE MOTHERLAND SOCIETY RULES ARMY IS UNNECESSARY]

by
A. Silas

Chapter 37 of the Lovers of the Motherland Society sponsored a debate September 28. The question was: "Is the Army Necessary to Humanity?" The necessity of the Army was defended by V. Valiukas, J. Vitkus, and V. Pukas; its worthlessness and uselessness was put forth by A. Sileika, E. Capulis, and V. Rimkus. The judges were Dasita, K. Juozapaitis, and J. Keturakis. They resolved that the army was not necessary.

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The meetings of the Lovers of the Motherland are held at the Dom Senaitis Hall, 1750 So. Union Avenue.



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LITHUANIAN

Lietuva, Oct. 1, 1909.

CELEBRATE TWELFTH ANNIVERSARY
OF TRUTH LOVERS SOCIETY

(Summary)

Members of the Truth Lovers Society celebrated the twelfth anniversary of their organization on Sunday afternoon, September 26, at Freiheit Turner hall, 3417 South Halsted Street. The program consisted of orations, music, and dancing.

The main speakers were: Attorney F. P. Bradchulis, K. B. Balutis, J. Chmielauskas, and Attorney L. S. Haigler.

Mr. Balutis explained in detail about the great value and importance of truth. Mr. Chmielauskas related the complete history of the organization. Attorney Bradchulis described the demoralizing effect upon the Lithuanian people which results from holding our organization meetings in saloon halls. He urged our people to hold their organization meetings in the hall of the Lithuanian



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LITHUANIAN

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Lietuva, Oct. 1, 1909.

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Community Center, which will be opened to the Lithuanian public on October 2, at 3149 South Halsted Street. Attorney Haigler, who is not a Lithuanian, spoke in English. Among other things, he advised

Lithuanian parents to converse with their children in Lithuanian, and to preserve Lithuanian traditions in America.

An interesting musical program entertained the audience during intermission. The Vytautas Orchestra played several numbers. The two church choirs of St. George's parish, led by B. Janusauskas, sang beautiful Lithuanian songs, including the Lithuanian national anthem. The most popular song numbers were: "Pasakyk, Lietuva" (Speak, Lithuania); "Sudiev Kvietkeli" (Farewell Little Flower); "Sveiki Broliai Dainininkai" (Hail Brother Singers); and "Tu Esi Kaip Kvietkele" (You are like a Flower).

A mixed chorus, composed of the two above mentioned choirs, ended the program of the day with the following songs: "Lietuva, Tu Brangi Zeme" (The Dear Land of Lithuania); "Saulele Raudona, Vakaras Netoli" (The Sun is Crimson, Evening



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LITHUANIAN

Lietuva, Oct. 1, 1909.

is Approaching); and "Noriu Miego" (I Want to Sleep). The program ended at 7 P. M.



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LITHUANIAN

Lietuva, Sept. 17, 1909.

CELEBRATE FIFTEENTH ANNIVERSARY
OF VYTAUTAS GUARDSMEN

(Summary)

The first cavalry division of the Guardsmen of Grand Duke Vytautas of Lithuania commemorated the fifteenth anniversary of their organization with a parade, concert, and some orations. The celebration took place on Sunday afternoon, September 12, in the Bridgeport Chicago Lithuanian colony, home of the organization.

The parade started from St. George's parish hall, 32nd Place and Auburn Avenue. It proceeded north to 31st Street, then west to Morgan Street, south to 34th Place, and then east to Halsted Street into the Freiheit Turner hall, 3417-21 South Halsted Street, where the concert and orations took place.

Six Lithuanian organizations participated in the parade and celebration.



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LITHUANIAN

Lietuva, Sept. 17, 1909.



About five hundred fifty people marched in the parade, including sixteen uniformed and mounted Vytautas cavalry guardsmen, five policemen, and three bands.

The main speakers at the hall were: S. Pocevicia, P. Mazeika, Reverend Krusas, Dr. Graiciunas, G. Haight, S. Marcinkevicius, and Mr. Stulga.

The musical program was furnished by the following: Two choirs of St. George's parish, under the direction of B. Janusauskas--one choir consisted of eighteen men and thirteen ladies, the other had sixteen ladies and two men. The Lithuanian orchestra of Casimir Globis played a few American dance numbers. Recitations by three Lithuanian girls completed the program.

The most noteworthy orators were Reverend Krusas, assistant to the pastor of St. George's Lithuanian Roman Catholic church, and Dr. Graiciunas. The former

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LITHUANIAN

Lietuva, Sept. 17, 1909.



urged Lithuanian organizations to fight against drunkenness, which "disgraces the Lithuanian people more than anything else". He said "it would be a good idea if all Lithuanian organizations would add the word 'temperance' to their names." Dr. Graiciunas spoke only about the poisonous effects of intoxicating liquors.

The addresses of most of the speakers were rather lengthy, which caused some discontent among the listeners. It was sad to note that while the talks against intemperance were being delivered, a number of Lithuanians, who were at the bar in the rear of the hall and some among the audience, were consuming intoxicating liquors. They did not heed the warnings of the speakers.

The first church choir sang a religious hymn, and the following popular numbers: "Kur Bega Sesupe" (Where the River Sesupe Flows); "Tai Grazios Dienos Pavasarelio" (The Days of Spring are Beautiful); and "Lietuva Tevyne Musu"

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LITHUANIAN

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Lietuva, Sept. 17, 1909.



(Lithuania Our Fatherland), the Lithuanian national anthem.

The second church choir, which is composed almost entirely of ladies, sang "Kur Banguoja Nemunelis" (Where the River Nemunas Flows), which carries a Czech melody instead of Lithuanian, and "Sveiki Broliai Dainininkai" (Hail Brother Singers).

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LITHUANIAN

Lietuva, Mar. 12, 1909.

KUDIRKA THEATRICAL CLUB

The Dr. V. Kudirka Theatrical Club organized two months ago by Lithuanians in the Town of Lake colony of Chicago. The club does not have any by-laws yet, but it is known that it will be a progressive organization and will work for the uplift of our brothers in America. The activities of the club will be in the field of art; it will organize and present theatrical and musical programs.

Although the club was just recently organized, preparations are already being made to stage "Amerika Pirtyj" (America in the Bath), a comedy-drama. The club is growing unusually fast; it already has about thirty members. It is to be regretted, however, that so far not even one girl has joined



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LITHUANIAN

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Lietuva, Mar. 12, 1909.

the club; but we believe that in time our girls will also learn to understand the important role of art in life.

In order to raise more funds for the operating expenses of the club a dance was given on February 20, at St. V. Radzevicius Hall, on the corner of 46th Street and Marshfield Avenue. Although on that day there were dance entertainments in every saloon in the community, nevertheless, a fairly large crowd attended the dance of the club. The club is very grateful for the wonderful support it received.

Regular meetings of the club, during which new members are accepted, are



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LITHUANIAN

Lietuva, Mar. 12, 1909.

held on the first Sunday of every month at the St. V. Radzevicius Hall.
The initiation fee is now only fifty cents; later it will be increased.
Any moral Lithuanian is eligible for membership.



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LITHUANIAN

Lietuva, Jan. 8, 1909.

CHICAGO LITHUANIANS HONOR KUDIRKA

(Summary)

The Lithuanians of Chicago commemorated the fiftieth anniversary of the birth of Dr. V. Kudirka (1858-1899), Lithuanian patriot and author of the Lithuanian national anthem, on January 1, at the hall of the McCormick Worker's Club, on Blue Island Avenue, between Leavitt Street and Oakley Avenue. It was the largest and most impressive celebration ever held by the Lithuanians of Chicago. Preparations for the event were being made for several months by the Lovers of the Fatherland Society, the Farmers of Lithuania Society, and other Chicago Lithuanian societies.

B. K. Balutis (famous Chicago Lithuanian attorney who became editor of the Lietuva in 1918. After the World War he moved to Lithuania and



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LITHUANIAN

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Lietuva, Jan. 8, 1909.

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III C became the Lithuanian ambassador to the United States), who acted
III H as master of ceremonies, called the meeting to order and ex-
IV plained the purpose of the gathering - to honor Kudirka. After
his talk he called upon the choral group of the Birute Music
and Dramatic Society to open the program by singing the American and
Lithuanian national anthems.

The hall was packed to capacity with Lithuanians of all religions and political beliefs. A large artistic photograph of Kudirka, decorated with a green wreath, stood on the stage. Smaller copies of this photograph were distributed to all those who attended the commemoration.

P. L. Sernas (editor of the Lietuva), who was a close friend and associate of Kudirka, delivered the first oration of the evening. He spoke on the importance of Kudirka's literary contributions to the Lithuanian nation.



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LITHUANIAN

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Lietuva, Jan. 8, 1909.

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His address was very interesting and well-received by the audience. However, he precipitated some ill feeling among the audience, which contained many Catholics, by stating that the years which Kudirka had spent in a Catholic seminary in preparation for the priesthood were a waste of time.

After Mr. Sernas' address, Anthony Pocius, youthful but talented and very promising Lithuanian musician, entertained the audience with a few numbers of the piano. His best numbers were "Varpelis" (Little Bell) and "Sudiev" (Adieu). Mr. Pocius is a former pupil of Mikas Petrauskas, famous Lithuanian musician and composer.

Dr. A. K. Rutkauskas was the second speaker. He explained the social and economic conditions under which Kudirka conducted his literary activities. Like the first speaker, he also introduced a religious note



III B 2

- 4 -

LITHUANIAN

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Lietuva, Jan. 8, 1909.

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in his talk. He stated that the cultural uplift of the

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Lithuanian nation is impossible without the aid of our

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Catholics; anyone who attempts to carry on any cultural activities outside the sphere of our Catholics can only

do harm to our nation.

The next speaker was A. Zmuidinavicius (Zemaitis), famous Lithuanian sculptor and artist who is in Chicago on a visit from Lithuania. He spoke on Kudirka's place in the history of Lithuanian art. Mr. Zmuidinavicius (Zemaitis), who is president of the Art Society of Lithuania, was honored by being the conductor of the first Lithuanian art exhibit, which took place in Vilna, Lithuania.

The last speaker was B. K. Balutis, who lauded Kudirka in a long and impressive talk. He asked the Lithuanians to support the efforts of



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- 5 -

LITHUANIAN

Lietuva, Jan. 8, 1909.

the Lovers of the Fatherland Society to publish the literary works of Kudirka. Mr. Balutis displayed exceptional ability as an orator. He is one of the few really great orators among Lithuanian-Americans.



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LITHUANIAN



Lietuva, Dec. 25, 1908.

LET US RECORD OURSELVES AS LITHUANIANS IN THE UNITED STATES CENSUS

The United States government takes a census of the population of the United States every ten years. The last census was taken in 1900. Therefore, the next census is scheduled to be made in 1910. It is the duty of all Lithuanian newspapers and organizations to launch a campaign in advance to urge all Lithuanians to record themselves in the 1910 census as Lithuanians, and not as Poles or Russians.

This question is not new. It was raised and discussed several times prior to the 1900 census. However, merely because the government census blanks of 1900 did not have a form for Lithuanians the census enumerators classified

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LITHUANIAN

Lietuva, Dec. 25, 1908.

most Lithuanians as Poles or Russians, even in cases where our people insisted that they were Lithuanians and not Poles or Russians.

We are pleased to announce that, through the efforts of the Lithuanian Alliance of America, the United States census board has agreed to have a form for Lithuanians on the 1910 government census blanks.

Therefore, brother Lithuanians, let us not forget to register ourselves as Lithuanians during the next census; otherwise we will defraud and make fools out of ourselves. The census is made for educational reasons. A grave injustice will be done to our nationality if one-half of the 500,000 Lithuanian-Americans are recorded as Lithuanians and the other half as Poles and Russians.

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LITHUANIAN

Lietuva, Dec. 25, 1908.

Apparently this campaign through the newspapers will reach only a small fraction of our people in this country, because less than one-tenth of our people read newspapers. Therefore, it is the sacred duty of every reader to acquaint all non-readers with this important matter. It should be mentioned by our public speakers in all their addresses, and it should be discussed in the meetings of all Lithuanian organizations. Lithuanians, be Lithuanians!

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LITHUANIAN

Lietuva, Nov. 20, 1908.

SOCIETY OF KING DAVID

The Chicago Lithuanian Society of King David will hold a grand ball on Sunday evening, November 22, at the Freiheit Turner Hall, 3417 So. Halsted Street. Everybody is invited to attend and spend a very pleasant evening.



Lietuva, Nov. 20, 1908.

GRAND DUKE GEDIMINAS SOCIETY TO HOLD FOURTEENTH GRAND BALL

The Grand Duke Gediminas of Lithuania Society will hold its fourteenth grand ball on Saturday evening, November 28, at Walsh Hall, Noble and Emma Streets, near Milwaukee Avenue. Admission is twenty-five cents per couple. Everybody is invited to attend.



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LITHUANIAN

Lietuva, Nov. 13, 1908.

"ABEJOTINA YPATA" SUCCESSFULLY STAGED BY BIRUTE SOCIETY

The Birute Music and Dramatic Society successfully presented "Abejotina Ypata" (The Mysterious Person), a two - act comedy, last Sunday evening, at School Hall, 48th and Honore Streets, in the Town of Lake colony. More than 300 Lithuanians witnessed the performance.

This was the first time the comedy was presented before a Chicago audience. The plot of the play revolves around an illicit love affair; an ardent admirer makes an unsuccessful and embarrassing attempt to win the love of a married woman. It is a very exhilarating comedy and made the audience roar with laughter.



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LITHUANIAN

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Lietuva, Nov. 13, 1908.

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Besides the play the program consisted of a number of Lithuanian songs, executed by the Birute Chorus, under the direction of E. Strumskis, worthy successor of Mikas Petrauskas, who recently left Chicago for Lithuania. The most successful song numbers were: "Oi Motule Maho" (Mother O' Mine); "Sejau Ruta" (I Sowed a Rue); "Motus, Motuse" (Mother, Dear Mother); "Zilvitis" (Little Willow Tree); "Saulele Raudona" (The Precious Red Sun); and "Oi Tu Jieva" (Oh You Eve!). It is very gratifying to note that these songs, which Petrauskas taught the chorus, are still being enthusiastically received by our people. Many encores were requested by the audience.

It is evident that the gracious personality of Mikas Petrauskas, the founder of the Birute Music and Dramatic Society, is missed by his former pupils and Lithuanian audiences at our music and dramatic functions.



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LITHUANIAN

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Lietuva, Nov. 13, 1908.

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We hope that he will return to Chicago in the near future. Although he is in Lithuania he has not forgotten the Birute Society; he sent two new songs to the society and expressed the hope that the society will continue to flourish under the leadership of Mr. E. Strumskis.

At the conclusion of the dramatic and musical program the floor was cleared for dancing, which was enjoyed for several hours. Lithuanian national dances, such as the "Suktinis" (A twirling dance) and "Klumpakojis" (wooden shoe dance) predominated.

After Christmas the Birute Society plans to arrange several more dramatic presentations, music, and dance programs.



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LITHUANIAN

Lietuva, Nov. 6, 1908.

LOVERS OF THE FATHERLAND SOCIETY

The summer months are gone, and now colder weather and shorter days are here; picnics and other summer recreational activities have ceased.

The beautiful and happy months of summer always diminish indoor social and cultural activities; only a very small percentage of the members of our various societies and clubs attend meetings. Now that the summer season has passed our societies are manifesting greater activity. We all should take full advantage of the colder weather and longer evenings by reading newspapers and educational books, which are available in the libraries of a number of Lithuanian societies that are interested in the educational uplift of our people.

Therefore, brother Lithuanians, let us become interested in our intellectual development; join a Lithuanian educational society and after a number of months we shall be greatly pleased with the fruit of our efforts.

One of the outstanding Lithuanian societies in Chicago is the Lovers of the



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LITHUANIAN

Lietuva, Nov. 6, 1908.

Fatherland Society. The sole purpose of this society is to promote the intellectual development of our people. Membership dues are only sixty cents per year. The society does not assist the members in sickness or at death; instead, it provides mental nourishment to the healthy, living body. That is, it publishes the literary works of our greatest writers and distributes them without charge to all members, and to Lithuanians who cannot afford to pay for them.

The society is growing very fast in Chicago. It has three lodges here with about one hundred members each. The 22nd lodge of the society holds regular monthly meetings on the second Sunday of each month at the Ruigis hall, 3301 So. Morgan St. The next meeting will be held on Sunday, **November 8**. It is very important for all members to be present at this meeting, because the latest publication of the society, a Lithuanian text book on the subject of mathematics, will be distributed to all members in good standing. Any Lithuanian can learn mathematics from this book without the aid of a teacher.

By Peter Zemaitis.



Lietuva, Nov. 6, 1908.

TO COMMEMORATE THE FIFTIETH BIRTHDAY OF KUDIRKA

L. of F. Society Will Publish His Works

J. Gabrys, world famous Lithuanian writer, suggested in a recent issue of the Lietuva that we commemorate the fiftieth anniversary of the birth of Vincas Kudirka (1858-1899), by publishing all his literary works. This suggestion has been enthusiastically accepted by the Lovers of the Fatherland Society, which has three chapters in Chicago. The society has decided not only to publish all the literary works of Kudirka, but also to hold Kudirka Birthday Parties all over the United States on the day of his birth, December 31. All branches of the society are urged to organize and hold such parties. Although the day is still two months away, nevertheless, decisions have already been made in the principal Lithuanian colonies in the United States to commemorate Kudirka's birthday with appropriate ceremonies and exercises.





Lietuva, Nov. 6, 1908.

In Chicago, where there are three large lodges of the Lovers of the Fatherland Society, efforts are being made to unite all or **at least a** majority of the Lithuanian societies to celebrate the event in unity on New Year's Day. Several other Lithuanian societies in Chicago, such as the Farmers of Lithuania Society and the Simonas Daukantas Society, are already working energetically toward that end. At the annual observance of the birthday of Daukantas by the latter society, held on October 25, Mr. A. Bijanskas, president, urged Lithuanians to unite in the celebration of the fiftieth birthday of Kudirka. At his suggestion \$7.40 was collected at that gathering and sent to the Lovers of the Fatherland Society to assist in the publication of the works of Kudirka.

In Boston, all the Lithuanian societies have already united to celebrate the jubilee of Kudirka in a united fashion. According to our newspapers similar plans are also being made in other Lithuanian-American colonies, such as in New York, Philadelphia, Waterbury (Conn.), Cleveland,



Lietuva, Nov. 6, 1908.

Makanoy City (Pa.), Lawrence (Mass.), and Scranton (Pa.). Such united enthusiasm in regard to a hero of our race is very praiseworthy. This is probably the first time that Lithuanian-Americans, who are scattered all over the United States, have united in the observance of an important event of our nationality.

In an article about the fiftieth jubilee of Kudirka in the Tevyne (The Fatherland, a Lithuanian weekly published in New York), Mr. Artojas suggests that December 31, 1908, the fiftieth anniversary of the birth of Kudirka, be declared a national Lithuanian holiday in order that Lithuanians all over the world might remind themselves of the great deeds of Kudirka and his unbounded love for, and attachment to our Fatherland. That is a very fine suggestion and should be materialized. It would serve to demonstrate, better than anything else, the advancement

Lietuva, Nov. 6, 1908.



of our people in the intellectual and patriotic fields.

Dr. Vincas Kudirka was born in Lithuania on December 31, 1858 and died on November 16, 1899. He is the author of the words and music of the Lithuanian national anthem "Lietuva Tevyne Musu" (Lithuania Our Fatherland). He spent his entire life in unceasing activities for the intellectual uplift and racial consciousness of our people. Unquestionably, he is very worthy of all the honor that is being bestowed upon him.

The Lovers of the Fatherland Society (Tevynes Myletoju Draugija), which has assumed the responsibility of publishing the literary works of Kudirka and of organizing his Birthday Parties all over the United States, is a fast growing society. Six months ago this society had only \$344 in its treasury; today it has over \$700. The society has

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LITHUANIAN



Lietuva, Nov. 6, 1908.

twenty-six branches all over the United States, and a total membership of 411 patriotic Lithuanians. It is playing a very important role in the cultural uplift of our nation.

The Lovers of the Fatherland Society has appointed Joseph Gabrys, world famous Lithuanian writer and patriot, to collect the literary works of Kudirka. Mr. Gabrys has moved from his home in Paris, France, to Tilsit, Germany, the scene of Kudirka's literary activities, and is already collecting his writings. Judging by the wonderful support which the society is receiving from the Lithuanian public, it appears that we will not have to wait very long for the published works of Kudirka.

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LITHUANIAN

Lietuva, Oct. 30, 1908.

AUSRA SOCIETY TO GIVE FOUR LECTURES

The Ausra Society has completed plans and arrangements to give four lectures this fall for the Lithuanians of Chicago. The purpose of these lectures, as we all know, is to promote the intellectual development of our people.

The Ausra Society, a student's aid and general educational society, has been giving lectures to the Lithuanians of Chicago during the past two years. An effort is always being made to secure the most educated Lithuanians to deliver the lectures. There can be no doubt that our people have received much benefit from these lectures, because they have dealt with the most important matters pertaining to the daily life of Lithuanians.

It is not true that the Ausra Society is interested in promoting partisan ideals, as had been stated by a member in an article published in the Katalikas (The Catholic, a weekly Lithuanian newspaper published in Chicago). The society is interested only in the welfare and intellectual development of our people and is working only in that direction. All Lithuanians, regardless of political or religious affili-

Lietuva, Oct. 30, 1908.

ations, are accepted into the membership of the society. A priest, a lawyer, a socialist, or even an anarchist can become a member of the society providing he or she pledge to adhere to the principles of the society: to promote the welfare and intellectual uplift of our people, and to refrain from all efforts to divide our people into partisan and religious factions.

In accordance with the aims of the Ausra Society, arrangements have been made to give the following four lectures this fall:

- 1) "The Value of Education," to be delivered by J. J. Gertmanavicius, Nov. 15, at the University Settlement Hall, 4630 Gross Ave. He will review in a general manner all the branches of learning.
- 2) "Is Society Necessary to Mankind?", to be delivered by A. Zagaras, Nov. 29, at the University Settlement Hall, 4630 Gross Ave.
- 3) "The Moral Code of Anarchism," according to the writings of Kropotkin, to



Lietuva, Oct. 30, 1908.

be delivered by J. Laukis, Dec. 13, at the Ridikas Hall, on Illinois St., in the rear of the Lietuva building (3252 So. Halsted St.)

4) "Ethical Culture," to be delivered by J. Sernas (Joseph Adomaitis), Dec. 27, also at the Ridikas Hall, on Illinois St.



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LITHUANIAN

Lietuva, Oct. 23, 1908.

WPA (III) PROI 30275

LITHUANIAN YOUNG MEN'S FELLOWSHIP CLUB

The Lithuanian Young Men's Fellowship Club will hold its thirteenth grand ball on Sunday evening, Nov. 1, at Freiheit Turner Hall, 3417 S. Halsted St. Dancing will commence at 5:00 P.M. Admission is twenty five cents per person. Everybody is invited to attend. As on all other similar occasions of the young men's club, everybody is assured of a very happy time.

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LITHUANIAN

Lietuva, Oct. 23, 1908.

WOMEN'S EDUCATIONAL SOCIETY TO RESUME EVENING
SCHOOL

Men have been marching forward in the field of intellectual development for a long time and so successfully that they left the women very far behind. In the past, women looked upon the intellectual advancement of men with indifference. However, the women of today have become very enthusiastic over the desire for intellectual development and equality. Lithuanian women are also marching forward. The Lithuanian Women's Educational Society of Chicago has been organized to promote the intellectual development and advancement of Lithuanian womanhood.

At the first organizational meeting of the society one of the organizers said: "Let the intellectual development of our women always remain the



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LITHUANIAN

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Lietuva, Oct. 23, 1908.

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main and real purpose of **the** society."

We have been following the inspired words of the organizer. The society conducts an evening school every winter for Lithuanian girls and women. This year the society is making plans to resume the classes and continue them during the cold months. One of our most distinguished members, Miss T. Andrius, has agreed to conduct the evening classes of instruction this year. The most important elementary subjects, such as reading, writing and arithmetic, will be taught. Classes in cooking and handiwork, such as sewing, knitting, and bead stringing, will also be held. Miss Andrius is a master of the art of cooking; she will teach our young Lithuanian



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LITHUANIAN

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Lietuva, Oct. 23, 1908.

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girls and women how to prepare appetizing and healthy meals. Other subjects of instruction will be added upon request.

This evening school will be opened only to members of the society. Mothers who have daughters, ranging in ages from thirteen to sixteen, may enroll them in the school without charge. It is not necessary for their children to be members in order for them to attend classes. As a means of encouragement, all valuable pieces of handiwork that are turned out by advanced students of the school, will be raffled off by the society for the benefit of the student.



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LITHUANIAN

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Lietuva, Oct. 23, 1908.

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Therefore, Lithuanian women **and girls** of Chicago, do not allow this great opportunity to slip by, join the Women's Educational Society and become active members. The initiation fee is fifty cents for women and girls between the ages of sixteen and thirty; for women from thirty to forty the initiation fee is one dollar. The dues for all members are twenty-five cents per month.

The evening school is open to all members without charge. Furthermore, this is a mutual aid society. Sick members receive three dollars per week; the death benefit is twenty-five dollars.

All Lithuanian girls, women and their young daughters are invited to attend the next meeting of the society, which will be held on Sunday afternoon, Nov. 1, at 869 W. 35rd Place.

By Mrs. M. Saskas, sec.



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LITHUANIAN

Lietuva, Oct. 23, 1908

LITHUANIAN EVANGELICAL LUTHERAN SOCIETY

The Lithuanian Evangelical Lutheran Society of Chicago will hold its fifth annual grand ball on Saturday evening, Oct. 31, at the Vladimir Klacel Hall, 19th and Leavitt Sts. The doors will be opened at 7:30 P. M.; dancing will begin at 8:00 P. M. and continue until 4:00 A. M. the following morning. Admission is twenty-five cents per couple.

Besides dancing, there will be interesting talks by prominent Chicago Lithuanians, and singing by the vocal artists of the fourth branch of the Lithuanian Socialist League. Everybody is invited by the committee.



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LITHUANIAN

Lietuva, Sept. 11, 1908.

WPA (ILL) PROJ 30274

SOUTH SIDE SINGING SOCIETY

The South Side Singing Society, which is composed of Lithuanian vocal artists of the South side in Chicago, will hold their first annual picnic on Sunday, September 13, at Paul's Grove, West Pullman, Illinois. Those who wish to have a good time in a typically Lithuanian fashion, are invited to attend this picnic. Guests will be entertained with a long program of Lithuanian "Dainos" (peasant songs), dances and games. A Lithuanian orchestra will furnish the dance music. Admission is free to all.

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LITHUANIAN

Lietuva, Aug. 21, 1908.

LITHUANIAN FARM COLONY



After three years of careful and extensive investigation of the farm lands in all sections of the United States and Canada, the Lithuanian colonization society "Zinycia," (Fountain of Knowledge) has selected the state of Michigan as the most ideal site for the establishment of a Lithuanian agricultural colony in America. The society is now engaged in a campaign to form a Lithuanian farm colony in Clark county, near Thorp, Michigan. It is planned to name the colony Zinycia, Michigan, after the name of the colonization society.

The farm land in that section of Michigan is very fertile, and lies between two railroads. A beautiful river, the Black River, runs through the territory. The climate is healthy and suitable for people of the Lithuanian race. There is an abundant supply of pure and healthy water. Many Lithuanians, including the officers and members of the society, already have purchased farms in that vicinity. Many have already settled down, and are working their farms with very good results.

The land is now being sold by the society at fifteen dollars an acre and up.

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LITHUANIAN

Lietuva, Aug. 21, 1908.



In order to afford an opportunity for a larger number of Lithuanians to free themselves from slavery as city workers, the society has decided to sell the land on a partial payment basis: twenty percent down, and balance within five years. The society will also erect farm buildings, and sink wells on a partial payment plan. This work can be done at a much lower cost by the society than by **individual farmers**.

It is advisable for those who are interested to visit and inspect the colony as soon as possible before harvest time. It is easier to ascertain the nature and value of the land by inspecting the crops. The railroad fare from Chicago to Thorp is only six dollars and twenty-five cents one way, and twelve dollars and fifty cents for a round trip. This fare is eventually refunded by the society to those who purchase land. Trips to the colony are being made in groups from Chicago; each group is accompanied by a guide from the society. Those who are interested, should write or call at the Chicago office of the society, which is located at 3252 South Halsted Street. When writing, address Zinycia, A. Olszewski, Manager.

The following are the names and addresses of the society: J. J. Gertmanavicius,

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LITHUANIAN



Lietuva, Aug. 21, 1908.

president, 3252 South Halsted Street; Justinas Jakavicius, vice-president, 1512 West 19th Street; M. M. Juska, 581 West 22nd Street; Aleksandra Olszewski (Olis), secretary; 1418 West 21st Place; Niceforas Zilius, treasurer; A. Olszewskis (Olis), general manager, 3252 South Halsted Street. All are of Chicago.

Many choice farm lands in the colony are still available at the original low rates. It is advisable for those who are interested to act quickly before the prices go up.

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LITHUANIAN

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Lietuva, Aug. 14, 1908.

BIRUTE SOCIETY TO PUBLISH NEW PLAY

The Birute Singing and Dramatic Society will hold a picnic on August 23, at Stickney Grove, Stickney, Illinois. This will be the first picnic to be held by the Society.

SEP 11 1909 30275

The purpose of this picnic is to raise funds for the publication of a new theatrical play entitled "Kaminkretis Ir Malunininkas" (The Chimney Sweep and the Miller). This is a two-act musical comedy written by Mikas Petrauskas. The main plot of the play deals with a romantic love affair between the son of a chimney sweeper and the daughter of a windmill proprietor. This highly entertaining play will help to fill the need for comical creations among our people.

This picnic deserves the support of every Lithuanian. The Birute Chorus will sing a few beautiful Lithuanian songs, and a good orchestra will furnish music for Lithuanian dances. It promises to be a very joyous picnic. Admission is only 25 cents.

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Lietuva, Aug. 14, 1908.

FOR EMANCIPATION OF WOMEN

It is very gratifying to note that at last Lithuanian women in America have started to unite their forces, and plan to work collectively for their uplift, advancement, and emancipation.

The first national convention of Lithuanian-American women, which took place in June at Brooklyn, N. Y., was a forward step in the right direction. It is hoped that this movement to form a nation-wide organization of Lithuanian-American women will succeed.

Like all new movements, the effort to organize the Lithuanian women in America is receiving some opposition and harsh criticism. For some mysterious reasons, opponents of the movement are saying that it is merely a disguised attempt to form a Lithuanian Women's Socialist League. Some say the movement is not loyal to Lithuanianism, because a majority of the delegates at the convention voted against the establishment of relations with the Lithuanian Women's League in Lithuania. However,

LITHUANIAN



Lietuva, Aug. 14, 1908.

in spite of this unfair opposition and unwarranted criticism, the movement must, and shall go forward. There are enough Lithuanian-American women who are interested in the movement to make it a success.

Miss S. Aldona Rutkauskas, in the issue of July 24 of the Lietuva, censured the delegates of the convention for voting against an alliance with the Lithuanian Women's League in Lithuania. The latter move is interpreted as an effort to Americanize the Lithuanian women in America. However, the above decision was made only on the ground that the interests of Lithuanian women in America differ from the Lithuanian women in Lithuania. In my opinion, that difference is very plain, not in educational aims, but in the social and economic order. Our women in both lands are badly in need of the same kind of education, an education which promotes a higher standard of morality, ethics, lofty ideals, and more intelligent mothers and wives.

From the standpoint of political economy, there is a vast difference between



Lietuva, Aug. 14, 1908.

Lithuania and America. In Lithuania, practically all people lead independent lives on farms. In America, our people are mostly factory workers and city dwellers. Therefore, the interests and needs of the people in Lithuania are necessarily far different from those of our people in this country.

Miss S. Aldona Rutkauskas also censured the delegates of the convention for making a decision to establish relations with the progressive women's organizations in America. This move is being interpreted as an effort to Americanize the Lithuanian women. I would like to ask Miss Rutkauskas how can it be a bad thing for working Lithuanian women to accept the program of working American women? In my opinion, if a Lithuanian woman works side by side in the same factory with an American woman at equal wages (in most cases at lower wages), then it is to her advantage to seek to better her position together with the American woman. Surely every woman would enjoy a higher standard of living.

Miss Rutkauskas laments the fact that an economical and political education is being offered to mothers with children, to housekeepers, and to moral women.





Lietuva, Aug. 14, 1908.

Apparently, she believes that politics can demoralize a moral woman. However, would a close examination of the subject substantiate such a theory? So far, women did not participate in politics, and what kind of morality do we see in society? We note a large number of murders, robberies, and an increasing number of girls being forced into prostitution in order to live. These conditions are existing in a period in which women do not participate in politics. In my opinion, when a moral woman will participate in politics, then she will use her influence to improve the moral standard of politics; she will, likewise, attempt to improve the present low, moral standard of society.

It is amazing to see how some of our women are afraid of an economical and political education, especially in view of the self-evident fact that these matters are a part of our daily lives; even the fate of our future generations is dependent upon political economy. Why should we be afraid to become acquainted with the social order which governs our daily lives? In my opinion, without a good knowledge concerning the existing social order, it is even impossible to make intelligent plans for the future. A better future depends to a large

Lietuva, Aug. 14, 1908.

extent upon those women who are mothers, and raise children. It is a very sad state of affairs when we are unwilling to learn anything about the bad side of life, about the social order under which we live.

Lithuanian women! Let us make, at least, one effort to become acquainted with the plight of our friends and industrial slaves. It is not enough to look through the glasses of race consciousness. When our women, who have been drinking factory smoke all day long, come home cold and hungry, do not ask them to sing the Lithuanian national anthem, nor songs about the hills and beautiful rivers which we left behind across the sea. Instead, let us tear off the mask of pretense and strive to learn the causes of our tears and misery. Let us show our women the light which can lead them out from the mountain of tears. Our reward will be happiness, liberty, and full rights. However, we cannot achieve victory without a knowledge of economics and without participating in politics.

Kare Alyta

Lietuva, July 3, 1908.

WPA (ILL APPA) 1071

RAISING FUND TO BUILD A LITHUANIAN AUDITORIUM

The Federation of Chicago Lithuanian Societies will hold its annual picnic on Sunday, July 12th, at Schutz Grove, which is located on 22nd Street, Riverside, Ill. All the features of a very pleasant picnic will be available. The admission price is 25 cents per couple.

The entire proceeds from this picnic will go towards a fund to build a Lithuanian auditorium in Chicago. We all know how badly we are in need of a hall for our ever increasing activities. For that reason every Lithuanian in Chicago should support this picnic.

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LITHUANIAN

Lietuva, July 3, 1908.

HOLD PICNIC TO RAISE FUNDS FOR LITHUANIAN LIBRARY

The Chicago Lithuanian Independent Club will hold a picnic on Sunday, July 5th, at Bergman's Grove, Riverside, Ill. This will be the first picnic under the auspices of the club. All the profits will be used to maintain, improve, and enlarge the Lithuanian-American library which was recently established by the club.

The picnic will start at 9A.M. There will be good music, under the direction of E. Baksis. All kinds of refreshing drinks, aromatic cigars, and delicious sandwiches will be on sale. Various contests for both men and women, with prizes to the winners, will also be held. Everybody is cordially invited to come.



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LITHUANIAN

Lietuva, June 5, 1908.

WOMEN'S EDUCATIONAL SOCIETY

During the past year many articles have appeared in our newspapers about the Lithuanian Women's Educational Society of Chicago. The main purpose of that publicity campaign was to urge our women and girls to join the society and work together with united forces for the benefit of our nationality and individual welfare. However, we are sorry to say that all these efforts have apparently produced very little results, if any at all. In spite of the fact that there is a very large population of Lithuanian women and girls in Chicago, the membership of the society is growing very slowly. When will we, Lithuanian women and girls, get interested in our affairs and welfare?

We are unable to boast of any outstanding feminine leaders among our national group in Chicago. No one can deny the unpleasant fact that we are backward intellectually and depressed by a low morale. However, the

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LITHUANIAN

Lietuva, June 5, 1908.

situation is by no means hopeless! We can very easily overcome this sad predicament of our womanhood, if we will only make up our minds to take a greater interest in the collective efforts of our national group for our advancement. It is easy to understand that if we will continue to stay in our homes with folded arms, then we cannot even hope for a better and brighter future, either for ourselves as individuals or for our national group as a whole. In other words, if we do not try we cannot hope to succeed.

It is a self-evident fact that our nationality and modern society demand a higher state of intellectual development among women. It is, therefore, our sacred duty to make an effort to achieve that end. We would then be in a far better position to endow our children with greater minds and rear

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Lietuva, June 5, 1908.

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them to be more useful members of mankind. Everything is in our hands; the welfare of mankind is largely dependent upon us.

If we will continue to sit in our homes with folded arms, as we have been doing in the past, then of what value will be the achievements of our men in the national and intellectual fields? Can mankind derive any lasting benefits from orations, labor strikes, and the attempts to eliminate all kinds of exploiters of the masses, if we women will raise idiots?

Therefore, Lithuanian women and girls, it is very easy to understand that it is necessary for us, also, to seek an education by reading good literature and by attending educational meetings. Let us all strive to be more active,

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Lietuva, June 5, 1908.

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because we too have obligations to fulfill. It is the sacred duty of each and every woman and girl to lead our lives in such a manner as to be of real assistance to our men in their efforts to fill this world with peace, honesty, and contentment; and not like most women are now living.

There are very many women who, by their indifference or bad behavior, are casting shame upon all of us and degrading our name. It is true that each and every individual must answer for his or her own acts. However, it is the practice of the men to judge all women by the faults of a few. A situation of this kind is painful and difficult to endure by a moral and thinking woman.

Therefore, dear women comrades, let us make a strong effort to get rid of our

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LITHUANIAN

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Lietuva, June 5, 1908.

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bad habit of indifference; let us strive to become educated! Let us read good books, newspapers, attend educational meetings, and urge our friends and acquaintances to do likewise. Let us learn to read and write both the Lithuanian and English languages. By following these steps, we will be engaged in useful and pleasant hobbies and, before long, we ourselves will be surprised at the progress we will have made.

All Lithuanian women and girls of Chicago are urged to take full advantage of the various educational opportunities which are offered by the Lithuanian Women's Educational Society. This society is engaged in a varied number of activities to promote the cultural advancement of women and girls. One of the main features of the society is the sponsoring of lectures, one of which is delivered at every meeting on an important subject by an advanced member

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Lietuva, June 5, 1908.

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of the society. We can learn a great deal from these lectures.

During the last meeting of the society, which was held on May 3rd, a very interesting lecture, "The Cultural Achievements of Women," was delivered by Miss M. Odiekis. At the next meeting, which will be held on June 7th, at 869 West 33rd Place, Mrs. M. Seskis is scheduled to give a lecture, "The Future of Womanhood." All Lithuanian women and girls are invited to attend.

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LITHUANIAN

Lietuva, Vol. XVII, No. 23, June 5, 1908.

TO THE "AURORA" SOCIETY MEMBERS.

(Synopsis)

Up to the present time the leaders of the "Aurora" have been denounced and defamed. I am the newly-elected president of this organization, and as yet I have not been denounced and defamed by those people, who have never accomplished anything good for the "Aurora" society or the nation.

All the attacks on the former administration were mythological, being based only on imagination. This attack emanated from uncultured people. We always will have misunderstandings among the members as long as they do not find the causes of these misunderstandings in their own minds.

The first cause is that the members always think of benefit to themselves.
The second cause of the misunderstanding is psychological.
The third cause is the lack of friendship among the members.



Lietuva, Vol. XVII, No. 23, June 5, 1908.

The fourth cause is the the lack of enlightenment among the members and lack of national feeling.

Previously, it was remarked that the leaders, the administration of the "Aurora" society, are no good, not active enough, etc. Now, the "Aurora" society of Chicago has elected a new administration. We ask the public to join us, to come to the meetings, bring your suggestions and criticism, and let us exchange opinion; thus we can solve our problems and find out what is wrong with the "Aurora" society and its administration.

The new members of the "Aurora" first branch of Chicago:
Dr. A. Rumkauskas, President; J. Sutkus, Secretary; F. Juozapaitis, Financial Secretary; and Mrs. Damijonaitiene, Treasurer.

By Dr. A. Rutkauskas.

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LITHUANIAN



Lietuva, Vol. XVII, No. 20, May 15, 1908.

THE LITHUANIANS OF WEST PULLMAN

For a long time the Lithuanians have slumbered here; there are forty families and about two hundred single persons, but up to the present time they have shown nothing good. There is a society, the Holy Cross, but it hardly exists.

Through the efforts of Mr. Steve Marcunas, the lectures were arranged. There were two speakers, Mr. V. Pukas spoke on how the ancient Lithuanians united for their own protection; Mr. John Jankauskas spoke about the Lithuanian Alliance of America. He spoke of the benefit of such a large organization and what can be accomplished by having a large and strong organization. After the speeches, the local branch of the Lithuanian Alliance of America was organized, nine new members joining it.

It is our duty as Lithuanians to belong to such an organization and educate ourselves by reading scientific books and newspapers.

S. Mork.

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LITHUANIAN

Lietuva, Vol. XVII, No. 14, Apr. 3, 1908.

STATEMENT OF THE AURORA SOCIETY
FROM JULY 1st TO DEC. 31, 1907.



During the year of 1907, the amount of money received was \$438.54. For the students' stipendia we have paid the sum of \$461.90, which was more than we received.

Everyone can see from the statement that the Lithuanian public disregards the poor Lithuanian students; and by such conduct, we Lithuanians are stopping the progress of our nation. It is obvious that without educated leaders, the Lithuanian public will not make progress. We know from history that even one educated person can do much for the human progress.

Many times we have appealed to the public to help the poor Lithuanian students, but the Lithuanian public has turned a deaf ear to our appeals.

K. P. Gugis.

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LITHUANIAN

Lietuva, Vol. XVII, No. 8, Feb. 21, 1908.



THIRD LECTURE OF THE AURORA SOCIETY

The subject of this lecture was, "Woman and her Place in Society." This lecture was delivered by Joseph Laukis. The lecturer devoted much time to preparing the lecture. It was very interesting, constructive and educational.

We are very glad that the Aurora Society chooses such lecturers. It is the duty of every Lithuanian to attend these lectures. Those who have attended have learned much.

There are many enlightened Lithuanians who could deliver lectures. We have many books, especially in English that they could read and use to prepare lectures. Young Lithuanians do not waste your time! Educate yourselves and give education to others! Those who feel that they cannot deliver lectures but have some education, come to the lectures of the Aurora Society. You will learn how to deliver lectures.

A. K. Rutkauskas, M. D.



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LITHUANIAN

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THE CHICAGO NORTH SIDE LITHUANIANS

It is said that the first Lithuanians have begun to live in this district of Chicago. Even though the Lithuanians have lived here for a long time, on the national field they have accomplished nothing. Three years ago there was built a Lithuanian Roman-Catholic church. The national Lithuanian organizations started to organize only two years ago. There was organized the Gedeminas Theatrical Society, but when the priest found out that this society had no confession clause in its by-laws, he re-wrote the by-laws without the knowledge and consent of the society members, put in the confession clause (that every member must perform the confession). A majority of the members left the society. Later the society died.

On February 2nd there was organized the branch of the Lithuanian Alliance of America. It has arranged lectures in order to get more members for the local branch of the Lithuanian Alliance of America. When the leaflets were distributed at the church, the priest told

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LITHUANIAN



Lietuva, Vol. XVII, No. 7, Feb. 14, 1908.

a few of his blind followers to destroy the leaflets. They beat up the man who distributed the leaflets. Now even the blind fanatics of the priest know that the greatest aim of the priest is to keep the people ignorant.

One of Those Not Faithful.

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LIETUVA, Vol. XVI, No. 51, 12-20, 1907.

LITHUANIAN



THE 122nd BRANCH OF THE LITHUANIAN ALLIANCE OF AMERICA MEETING.

December 8th, the above stated 122nd Branch held its meeting at Berizinski Hall,- 4600 South Paulina Street. At this meeting, voted on the establishment of a building by the Lithuanian Alliance of America for the benefit of old people. The vote was taken: 29 votes for, and one vote was against the proposition. Then Mr. J. Jankauskas suggested that contribution be made for the old people's home. There was collected \$7.65.

In the south side of this city, there are many people out of employment. The stock yards are laying off a hundred workers every day. Many of the workers are very sad, others are going to other cities to seek for jobs.

T. Bu....kis.

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Lietuva, Vol. XVI, No. 41, Oct. 11, 1907.

THE AURORA SOCIETY'S LECTURES

LITHUANIAN



The Lithuanians of Chicago remember the lectures of last year that were arranged by the Aurora Society. Last winter's lectures were simply a test, but the test showed that the people appreciated them very much by attending. Those who have attended these lectures received much information on scientific problems, and with their paid admissions have helped the poor Lithuanian students.

Seeing that the Lithuanian public is interested in the lecture forum, the Aurora Society has decided to give more lectures this coming winter. I will give the program which will be presented: before new year there will be given five scientific lectures. The first two lectures will be delivered by Dr. A. Rutkauskas. The subject of these two lectures is Physiology. The first lecture will be on October 27th, the second, November 10th. The third

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LITHUANIAN



Lietuva, Vol. XVI, No. 41, Oct. 11, 1907.

lecture will be delivered by a student of Valparaiso University, S. Safranauskas. The subject will be, "The Air and its Complex Activity." It will be on November 24th. The fourth lecture, on December 15th, will be given by Dr. Butkevicius, the subject, "What we need." The fifth lecture, on December 29th, will be given by Mr. L. Radziukynas, the subject, "History of the Earth." All these lectures will be held at the Fellowship House, 869 33rd Place. Admission 10 cents. By buying in advance five lecture tickets, you can get them for 45 cents.

As you see from this lecture program, such lectures are necessary to every man, educated or not educated. Therefore, the Chicago Lithuanians ought to come to these lectures. It will be of great benefit to all of us. By attending and paying the admission, you will help with your small admission the poor Lithuanian students fund.

J. Ilgandas
3212 S. Halsted St.

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LITHUANIAN

Lietuva, Vol. XVI, No. 40, Oct. 4, 1907.

FROM THE WOMEN'S ENLIGHTENMENT SOCIETY



During last winter there was organized a women's society, Enlightenment, by a few energetic and active women. The society has held several meetings with lectures. This coming winter we must lay for our society a stronger foundation. Up to the present time we have no by-laws for our organization. We must have liberal by-laws, that every member of this society can be free to express her views without fear.

Women! We are the foundation of the present society, we bring up the children; therefore, it is our duty to look that our children be brought up in culture, not in slavery and obedience. As it is today, the human race is enslaved by superstition. Our meeting will be held on October 6th, at 4 P. M., 325 S. Halsted St. All Lithuanian women are welcome.

The Enlightenment Society Committee.

LIETUVA, Vol. XVI, No. 36, 9-6, 1907.

WPA (ILL.) PROJ. 30275

NEW LITHUANIAN SOCIETY.

Hereby we announce to all the Lithuanians of the west side district, that we have organized a new Lithuanian Society under the name - The Lithuania's Brothers in America. Now is a good opportunity to join this new society; the initiative fee is only \$1.00. The meetings are held every Saturday, 8:00 P.M.,- L.H. Getz Hall,- 147 Canalport Avenue.

Committee.

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LITHUANIAN

Lietuva, Vol. XVI, No. 18, 5-3, 1907.

WPA (ILL.) PROJ. 30275

FROM THE "AURORA" SOCIETY.

Several times articles have been written about the "Aurora" Society's lectures which were given last winter. To all these lectures the admission was ten cents. The net profit was \$29.70 for the "Aurora" students' fund. The first lecture was given by Dr. J. Kulis. To make the lecture clearer, Dr. Kulis showed illustrated pictures. These pictures cost \$8.00, but Dr. Kulis paid for them from his own pocket. The financial condition of the "Aurora" Society is still weak; it will be too bad for the Lithuanian students if the "Aurora" Society does not get help from the Lithuanian public.

American Lithuanians! Do we have enough educated men? We see that we do not have them. It is known that where we see more educated men the workers there have better living conditions. We have neglected to help our poor students because our attention was turned to the revolution in Russia. At present the revolution has slowed down; the revolutionary intelligensia have a little freedom to go to the people; and step by step, the people in Russia will gain complete freedom.

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Lietuva, Vol. XVI, No. 18, 5-3, 1907.

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I E Therefore, our attention again must be brought to the poor Lithuanian students cause. We must help them in order to have the Lithuanian intelligensia strong. These students after their graduation, will deliver lectures, write articles and books for our benefit.

A. Zimontas, Sec.

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LITHUANIAN

LIETUVA, Vol. XVI, No. 15, 4-12, 1907.

WPA (ILL.) PROJ 30274

THE PUBLIC AND THE LOVERS OF THE FATHERLAND SOCIETY.

The Lovers of the Fatherland Society have accomplished a gigantic task, spreading enlightenment, by publishing scientific books. This was accomplished by Lithuanians, who have joined the Lovers of the Fatherland Society.

The purpose of this society is to distribute its published books free among the poor people in Lithuania; to collect money for the poor Lithuanian students who cannot complete their education without help. Now, when the press in Lithuania has been restored, many and various educational and literary societies have been organized in Lithuania. There is a great demand for scientific books in Lithuania. The Lovers of the Fatherland Society has sent many books to Lithuania, but the demand for such books in Lithuania is great. Therefore, it is the duty of every Lithuanian to join this literary society, the Lovers of the Fatherland Society, to help the society publish more scientific books and to distribute them among poor Lithuanians in America and Lithuania.

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LITHUANIAN

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LIETUVA, VOL. XVI, No. 15, 4-12, 1907.

WPA FILE PROJ. 30275

The Chicago Lithuanians can join the 19th branch of the Lovers of the Fatherland Society. This same 19th branch will hold its meeting on the 14th of April, at 3:00 P.M., Rugis Hall, corner 33rd and Morgan St. All the Lithuanians, men and women, come to the meeting, join this society, help us to bring up the Lithuanians from the sleep of lethargy. Let us spread enlightenment and education among our ignorant brothers.

The 19th branch, Secretary,
P. Galskis.

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LITHUANIAN



Lietuva, Vol. XVI, No. 7, Feb. 15, 1907.

THE 36TH BRANCH BANQUET

The Lithuanian Alliance of America, branch 36, had its banquet in the same hall where the twenty-four Lithuanian Alliance convention was held. The crowd was large. It seems that the Lithuanians begin to realize that it is their duty to support the national activity. The banquet was a success and gave a fair profit. The money will be used for sending delegates to the twenty-second convention of the Lithuanian Alliance of America, which will be held in Cleveland.

I must mention that the 36th branch is the most active and has organized several branches of the Lithuanian Alliance of America in Chicago.

On February 10th the 122nd branch of the Lithuanian Alliance of America held lectures and a banquet in the district of the Town of Lake. At this banquet Mr. F. Eismontas spoke on the affairs of the Lithuanian Alliance of America. The second speaker was Mr. F. Golubickas.



Lietuva, Vol. XVI, No. 7, Feb. 15, 1907.

The people are saying that when the Lithuanian priest of Town of Lake heard that the Lithuanian Alliance was going to have a banquet, he warned the people from (the neighborhood) not to go. Yet, there are some persons who say that the clergy are not against the enlightenment of the people. The Lithuanians of Town of Lake are more under the control of the priest than any other Lithuanians of Chicago, and these Lithuanians in Town of Lake district are the most ignorant people. In Chicago there are over 40,000 Lithuanians, a majority of them are oppressed by the priest. The Lithuanians are so ignorant that if Christ could see them he would cry.

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LITHUANIAN



Lietuva, Vol. XXI, No. 1, Jan. 4, 1907.

THE LITHUANIANS OF CHICAGO

We are living in the twentieth century; we have seen the hard life of our ancestors. History shows that our ancestors ate very crude food, which they had been able to find on the surface of the earth. When they made a little progress they began to cultivate the land, to raise better crops and this brought better food. Today the people are having better food and the other necessities of life. This has been an improvement which we owe to the men of science.

We have many societies, but no society has such an ideal aim as the Aurora society. This society was organized three years ago. During that time it has helped fourteen Lithuanian students, donating to them \$2,500 and at present is helping ten students.

American Lithuanians! Do not forget that without men of science we would



Lietuva, Jan. 4, 1907.

be spiritual beggars. For this reason we must help the Lithuanian students who are eager to obtain an education.

Therefore, join the Aurora society. Help to increase its fund in order to help more Lithuanian students.

A. Zimontas, Secretary
Aurora Society.

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LITHUANIAN



Lietuva, Vol. XV, No. 47, Nov. 23, 1906.

THE AURORA SOCIETY'S LECTURES

Science has brought man higher than all other animals. With his trained mind, man can be called "the king of all the creatures." Science has cultivated man's brain and this cultivated mind has made many inventions. If there were no science, there would be no railroads, electricity, telegraph, automobiles, airplanes, and many other inventions which serve man and help him to accomplish the hardest tasks. Therefore, science is power. The more man knows the higher he stands. The more scientists a nation has, the stronger she is. With science, the nation goes forward; without it, down. The Aurora Society is helping the poor Lithuanian students who ought to be helped by the nation. Therefore, support the Aurora Society, join it, help to increase its budget. By this you will help make the nation strong! Without education man is a slave, with education he is a king!



Lietuva, Nov. 23, 1906.

The lectures:

The Aurora Society is arranging three lectures during this winter.

The lectures program:

The first lecture will be read by Dr. J. Kulis, "The Development of Animal Species," on Sunday, December 9, 1906, at 3:30 P. M.

The second lecture will be read by Mr. Sernas, about Geography, on Sunday, January 13, 1906, at 3:30 P. M.

The third lecture will be on Sunday, February 17, 1907.

The lectures will be given at T. Radavicius Hall, 945-33rd St. Admission is 10 cents. For all three lectures, 25 cents.

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LITHUANIAN



Lietuva, Vol. XV, No. 40, Oct. 5, 1906.

TO THE LITHUANIAN PUBLIC

Compatriots! Whoever wants to uplift our nation should bring help to the nation's children, who are exhausted materially and cannot complete their education. Let us extend our hands to the poor students, because without our help they cannot go any further with their studies. We are lacking educated leaders. We know it is the educated man who leads us forward. Therefore, we should not neglect our poor students. At every opportunity, at meetings, banquets, festivals, celebrations, we should make collections for the students' fund. If we want to go with other progressive nations of the world, we must help our students.

The meetings of the Aurora Society are held on every first Monday of the month at 869 33rd Place, at 1 P. M. All Lithuanians are invited to join this society.

Committee.

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Lietuva, Vol. XV, No. 37, Sept. 14, 1906.

THE OLD QUESTION

When Russia received her death blow from Japan the revolutionary movement which had been going on many years started in full swing. The Russian government began to watch closely the students, because they are the first bearers of the light of freedom. As young students, they studied secretly the causes and effects of revolutions. The young students grew up into young giants, into leaders of the struggle for liberty and for human rights. When the opportunity came, they set to work with all their intellectual and material energy to fight the oppressors. I do not say that only the students were oppressed in Russia. All the inhabitants suffered material and intellectual oppression. The uneducated, the ignorant did not know who their enemy was or why they were suffering. Such people were unable to understand how they could organize themselves. The help came from the educated, the students who went and delivered speeches to the ignorant masses. They explained to them why they were suffering and told them the way out. Many such students were shot to death,



Lietuva, Sept. 14, 1906.

hanged, tortured, imprisoned, or exiled because they demanded equal rights for the people. This is known to all of us; there is no need of explaining this any further. I want the people to pay attention to one of our most important problems. It is known that during the revolutionary movement the Russian government closed academies, universities and high schools. Thousands of students were thrown into prisons and hundreds of students escaped to foreign countries. Among them are many Lithuanian students. Many of these were in the last year of their studies. They were thinking that after graduation they could go back to their native village to spread the spark of light among ignorant friends and neighbors. Now they are living in strange countries far from their parents, brothers and friends. These students are unable to complete their education; they are in dire need of help. Many such students came to America. Instead of attending schools they went to factories to work at hard labor, because they do not know any trade. If we do not take care of them they will contract various diseases, and the Lithuanian educated youth will be lost. The duty of the



Lietuva, Sept. 14, 1906.

American-Lithuanians is to extend their friendly hand to the students, help them materially so they will be able to complete their education.

For this purpose since 1901 the Aurora Society has helped many of the Lithuanian students. For the last two years, on account of the Russian revolution, help to the students was rather small, because all energy was turned toward helping the revolution in Russia. Now I am appealing to the Lithuanian public again to help the students. Donate as much money as you can to the Aurora Students' Fund. Only through education can we uplift the Lithuanians culturally and materially.

Dr. A. L. Graiciunas
President Central Committee Aurora
Society.

Lietuva, Vol. XV, No. 37, Sept. 14, 1906.

WPA (ILL) PROJ. 30275

THE NEW LITHUANIAN SOCIETY

We hereby announce that on the West side was organized the first Lithuanian national society under the name of "The Lithuanian Society of Blessed Lithuania." The meetings are held every Saturday evening at J. Puga Hall, 875 S. Union Avenue. We invite the Lithuanians to join this society. The initiation is very small.

Zivatkauskas, Secretary
619 S. Union Avenue.

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LITHUANIAN



Lietuva, Vol. XV, No. 36, Sept. 7, 1906.

TO THE MEMBERS OF THE NEWLY ORGANIZED SOCIETIES

Very often we see in the newspapers that there was organized a new society under the name of some Lithuanian hero. We are sorry that such societies do not belong to the Lithuanian Alliance of America. It would be very practical if these societies would belong to this Lithuanian organization.

Brothers and sisters who are organizing or thinking of organizing a mutual benefit society, or a theatrical or dramatic society, it would be a good thing to read first the constitution of the Lithuanian Alliance of America. It will cost nothing to inquire. By applying to the secretary you will get by-laws and all information on how to organize societies. Such societies are getting their charter from the Lithuanian Alliance. The death benefit is \$150, while the yearly dues are only \$2.25. By joining the Lithuanian Alliance, you become a member of one of the largest Lithuanian organizations in America. All other nations have their alliances in America. The Englishmen have lived for generations in this country. They have various



Lietuva, Sept. 7, 1906.

political and industrial organizations and they are reaping the benefits from such organizations. Why are we Lithuanians neglecting ourselves and why do we not care about our future? We cannot depend on some one else, we must look out for ourselves as long as we are alive in the world. There are many places in America that have too few Lithuanians to organize a local society. Such people very easily can join the Lithuanian Alliance organization. This organization has nothing to do with political or religious views. Public meetings, banquets, theatrical performances, etc., are not restricted in this organization. The meetings of our local branches are like school. You can bring any question for discussion. Everybody has the right to express his opinion. The Lithuanian Alliance of America took the middle road. Its aim is to help its members in distress and help them culturally.

The Chicago Lithuanians can join this organization's branch No. 36.

M. J. Damijonaitis.

Lietuva, Vol. XV, No. 35, Aug. 31, 1906.

THE LITHUANIAN ALLIANCE OF AMERICA, BRANCH 36, IN CHICAGO

The growth of the Lithuanian Alliance of America is not as good as it is supposed to be. We must be more active in order to increase its membership.

In order to get more members we must have speeches at every meeting; we must invite the people, let them hear why they must belong to this national organization in America.

At the meetings of the church societies the people have no right to open their mouths. They must obey orders from above. But at our meetings we can raise our voice and discuss problems freely. Only by such conduct can the organization grow and make progress. Branch 36 decided to hold meetings with lectures during the winter months. The meetings will be held every month; therefore, Lithuanians, take this opportunity to attend these meetings. Learn about your affairs and duties as Lithuanians. Know why you should belong to this national Lithuanian organization.

Frank Eismontas, Sec. of the 36th Branch.



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IV

LITHUANIAN



Lietuva, Vol. XV, No. 30, July 27, 1906.

THE AFFAIRS OF THE LITHUANIAN ALLIANCE OF AMERICA

When we say we have 6,000 members in the Lithuanian Alliance of America, we think that we have a great multitude in it. In America we have over 300,000 Lithuanians. That means we have a very small percentage in the alliance. To the Lithuanian Alliance can belong men, women, and children. If ten per cent of the Lithuanians in America would belong to this organization, we would have 30,000 members. No doubt we could have them if there were more agitation among Lithuanians. It is easy to pay \$2.25 a year and become a member of one of the largest Lithuanian organizations in America. When we have such a small number in our organization, it is our fault. Without agitation we can accomplish nothing. Therefore, we must not slumber. I ask all compatriots to join in action to get more members. We can easily increase our membership to 10,000 members. Then we can be proud of having such a number and bravely step forward and accomplish better results in the future.

The alliance cannot grow by itself, but it can grow by the devoted action

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LITHUANIAN



Lietuva, July 27, 1906.

of its members. It is not enough to wear the button of the alliance; we must be active for the benefit of our organization.

Let us make it an honor to have people become members of this organization. At every opportunity we must urge Lithuanians to join the alliance. It would be best for the local branches to hold meetings every month, instead of the usual quarterly meetings. With monthly meetings we can show more activity among the members and inspire enthusiasm for broader activity. Let us cultivate the field, then we will reap an abundant crop.

M. J. Damijonaitis
Chicago, Ill.

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LITHUANIAN



Lietuva, Vol. XV, No. 21, May 25, 1906.

DO NOT TELEGRAPH TO THE LITHUANIAN ALLIANCE CONVENTION

The compatriots in the last two conventions accepted the suggestion that instead of helping the telegraph monopolists, they should help their own patriots with \$29.77 at the 19th convention of the Lithuanian Alliance of America. At the 21st convention no one should send a telegram; they should write letters instead. For every word enclose a two-cent stamp in the letter. In this manner money will be raised for national affairs instead of serving to enrich the telegraph monopolists. It would be very good if with letters of congratulation money would be sent for the help of the revolutionary movement in Lithuania. Many of the revolutionists are in jail, fed with food that even pigs would not eat. The despotic Russian government wants to starve political prisoners so that after their term of imprisonment they become good for nothing. Helping our imprisoned revolutionists is our most essential duty.

Letters of congratulation to the convention should be mailed to: Lithuanian Convention, South Side Turner Hall, 3143 S. State St., Chicago, Ill.

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LITHUANIAN

Lietuva, Vol. XV, No. 21, May 5, 1906.

THE YEARLY ACCOUNT OF THE AURORA SOCIETY



After the examination of the budget of the Aurora society for the year 1905, we found the following results:

From the last part of the year of 1904 and of the year 1905, the receipts were \$1,634.22. Out of this amount \$1,121.74 was paid out.

In the budget from 1904 there was \$962.48. For the year 1905 the receipts were \$1,461.04. Paid stipends and various sums for the assistance of the students amounted to the sum of \$746.37. Balance in the treasury was \$714.67.

All the statements as to where and to whom the money was sent, as well as the receipts, are with the treasurer of the Aurora society.

THE REVISION COMMITTEE

J. Girijotas

J. Varkala, B. Laucevicia.



Lietuva, Vol. XV, No. 16, Apr. 20, 1906.

ACTIVITY OF THE 36TH BRANCH OF THE LITHUANIAN ALLIANCE OF AMERICA.

The Chicago Lithuanians are joining the Lithuanian Alliance of America in numbers. That proves that the people are not afraid and do not obey the priests' lies concerning this organization. The people are joining in order to take part in the parade of the coming convention of the Lithuanian Alliance of America.

On April 8, the 36th branch held a meeting to elect delegates to the convention.

On April 8, another Lithuanian public meeting was held. At this meeting spoke a man who recently came from Lithuania. He told about the revolution in Lithuania and the struggle of our brothers for freedom. The speaker left a great impression on the public. Declamations given by small children also brought a vivid impression to the people.

Members of the Lithuanian Alliance of America.

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LITHUANIAN

Lietuva, Vol. XV, No. 10, Mar. 9, 1906.



THE AURORA SOCIETY ACCOUNT FOR THE YEAR OF 1905

The treasurer of the central committee of the Aurora Society gives the account every month, so there is no necessity of repeating the accounting details. I will give in a general way the yearly standing of the budget.

The income for the year of 1905 is \$898.56; paid out, \$746.37; balance \$152.19; balance from previous year, \$562.48. Total in the treasury as of Feb. 1, 1906, \$714.67.

The Aurora Society consists of four branches with 57 members. During the last year the Aurora Society, with the support of the public, helped the following students (omitting their names, giving initials):

To Grazis	\$50.40 stipend
V. D.	125.12
V. M.	60.00
A. V.	97 .25
A. L.	150.00
F. M.	40.00

Lietuva, Mar. 9, 1906.



J. K.	\$150.00
P. R.	50.25

These items amount to a total of \$723.02.

Printing of by-laws	11.00	
Miscellaneous	10.00	
Stamps, etc.	2.35	\$746.37

In last year's statement was given all the details of the three years income and expense of the Aurora Society and explanation about Grazis, V. D., V. M., F. M., A. V., and now we are introducing to the public the new students A. L., J. K., and P. R.

A. L. is well known to the American Lithuanian public on account of his work in the national field. One of his last publications is the Lithuanian-English and English-Lithuanian Dictionary. At present he



Lietuva, Mar. 9, 1906.

is attending university in Switzerland and is studying economical and philosophical subjects. He is receiving \$150, a yearly stipend.

J. K. is a graduate of the Chicago Art Institute. He has great ability in art. He wants to go further with his studies; so he appealed to the Aurora Society for more help. He gave to the Aurora Society his reproduction of the picture "Return from the Market." At present he wants \$150 to go on with his studies. The picture, given for raffle, would bring the money back to the Aurora Society. The Aurora Society has accepted this proposition.

P. R. is a student of art at the Cracow Art Institute. He has great ability as an art student, and the future is bright. His painting will be a benefit not only to the Aurora Society, but to the Lithuanian nation as well. The majority of the Aurora Society members voted to give \$50.25 to that student.



Lietuva, Mar. 9, 1906.

If the statement of this society is not clear to anyone, for further explanation write to K. Gugis, secretary of Aurora Society, 3157 S. Halsted St., Chicago, Ill.

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LITHUANIAN



Lietuva, Vol. XV, No. 2, Jan. 12, 1906.

DO NOT DESTROY THE WORK STARTED

The Lithuanian Alliance of America, branch 36, at its last meeting, unanimously decided to reply to the sponsors of the Zinycia (Temple) committee, which is trying to establish a Lithuanian colony.

We see clearly that the committee of Zinycia does not know and does not understand the Lithuanian Alliance of America organization, which has existed for the last 21 years and already has decided to establish a Lithuanian colony and asylum for the orphans and for the old people; this project will finally be decided upon at the coming convention of the Lithuanian Alliance of America.

Why does the Zinycia committee not know this and does not support this project? Why split into two opposed parties? First we must support the project sponsored by the Lithuanian Alliance. It will obtain the desired results much sooner. Why organize new anthills when we have enough of

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LITHUANIAN



Lietuva, Jan. 12, 1908.

various societies and alliances? Let us join these societies and promote their aims.

Perhaps the Zinycia committee does not understand the Lithuanian Alliance, the societies, and in general Lithuanian affairs; therefore the Zinycia came out like Philip from the hemp field. (This Lithuanian expression refers to one who sticks his nose into the affairs of others, but does not know anything about it.)

Even though we have no Lithuanian colonies in America, we will be able to establish the same without interference from such little masters as the Zinycia committee, which consists of Lithuanians whom we have never met in Lithuanian public activity, and who never worked for the national affairs of Lithuanians. Therefore, we cannot recognize them as nationalists. They are better known to us as servants of the Poles for their past activities. We require nothing from the Poles; we have enough of their benefaction and leadership.

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LITHUANIAN



Lietuva, Jan. 12, 1908.

From the Zinycia committee we can expect nothing more than American business, because on several occasions there were present at the Zinycia meetings agents of railroads and real estate firms, offering for sale land for colonies, even though the Zinycia advertised that it will buy a tract of land only when its membership will have increased to one thousand.

Now then, it is our duty to announce to the public that the Lithuanians should not permit themselves to be misled by the servants of the Poles, who, with their shrewd schemes, are trying to trap us. Let us support the project started by the Lithuanian Alliance of America, which has set aside \$1,000. Those who support this project should join the Lithuanian Alliance, and we have no doubt that in a short time the Lithuanian public will join this project, and the Lithuanians will be proud of their accomplishment.

The Lithuanian Alliance of America, Branch 36.
Committee.

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LITHUANIAN



Lietuva, Vol. XIII, No. 49, Dec. 8, 1905.

IN THE MATTER OF HELPING THE STUDENTS

The newspaper Saule (The Sun) scolds the Aurora Society and the public for their inconstancy and carelessness. This is true. Would the revolution have occurred in Russia if there had been no educated people who devoted their lives to the welfare of humanity and freedom? Who will take the places of the dead revolutionary leaders?

We must take into consideration the increasing of our power, how to develop the present and the future leaders of the revolution. We must support the revolution, the political prisoners, but do not forget the most important organization, the Aurora. At present the Aurora Students Fund is getting very few donations. Has the Aurora Society outlived its age? In such an event, I appeal to the public that it should not stop helping the Aurora Society, because without the support of the public this organization cannot fulfill its aim.

Dr. A. L. Graiciunas
President of the Aurora Society.

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LITHUANIAN

Lietuva, Sept. 15, 1905.

MEETING OF THE LITHUANIAN OF AMERICA

p.2.... The Lithuanian Alliance of America held its semi-annual meeting Saturday evening Sept. 9, at Mildazis Hall on the West Side. The speakers of the evening were as follows: Mr. M.J. Damijonaitis, F. Eismontas, A. Kuera, and J. Girijotas, who explained the aims and purpose of this organization, stating that the Lithuanian Alliance of America, as a beneficiary society, is the most important organization of Lithuanian people in America. Mr. Eismontas explained the subject further and went on to say that the Lithuanian Alliance of America is a national organization and is organized for the purpose of helping and uniting all the Lithuanians in the United States. One can derive many benefits by belonging to the national organization.

L.L.A. is an organization from which we benefit in many ways from a material and cultural point. If this organization has not yet accomplished its original aims, it will in the future, as it grows stronger and larger. Then we can expect



Lietuva, Sept.5,1905.

something from this organization because its membership will have increased.

The second speaker, Mr. M.J.Damijonaitis urged those who agreed with the aims of the organization to join the organization as soon as possible. One man from the audience stood up and made the motion that a separate chapter of the Lithuanian Alliance of America be organized on the West Side for those people who live too far and cannot attend the meetings regularly. That motion was carried and so it was then and there decided to organize a new chapter on the West Side.

The decision was unanimous; not a single person in the audience was opposed to the idea. Soon after discussion, twenty-one new members signed up, and the new chapter was organized.

The executive board was elected the very same evening as follows: President, Peter Yakstas; secretary, Vincas Makaveckas; cashier, M. Mildazia. There is hope



Lietuva, Sept.5,1905.

that the new chapter of the Lithuanian Alliance of America will grow bigger and stronger in the future. The Chicago Lithuanians will begin to realize the value of the Lithuanian Alliance of America and will join in greater number, if we launch a lively campaign.

Fellow-countrymen, let us work together in unity, so that we can be proud of our work and show at the next convention that we are doing our part well as can be expected. Let us talk to the people and persuade them to join the Lithuanian Alliance of America society which is the largest beneficiary organization in the United States, organized for the sole purpose of helping the people who are sick and unable to work any more. It is much better to belong to one large beneficiary society such as the Lithuanian Alliance of America than to many small beneficiary societies which are not even interested in our national affairs or working for the benefit of our people.

Now is the time to get busy before the 21st convention of the L.A.A. next May in Chicago.



LITHUANIAN

Lietuva, Sept. 5, 1905.

Members of the alliance in Pennsylvania are protesting against holding the convention in Chicago. They state that Chicagoans do not deserve that honor, because they have attracted very few members to the Alliance. Therefore, let us strive to obtain a few hundred members before the 21st convention. In that way we will demonstrate that the 20th convention did not err in deciding to hold the first convention in twenty years in Chicago. Therefore, every one of us who are Lithuanians join the SUSIVIENYIMAS LIETUVIA AMERIKOJE (Lithuanian Alliance of America).

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LITHUANIAN

Lietuva, Vol. XIII, No. 32, August 11, 1905

THE ACCOUNT OF THE AURORA SOCIETY FOR THE
MONTH OF JULY 1905.



This month we received	575.49
Previously on hand	608.29
	<hr/>
	\$1183.78
Minor expenses	.45
Previous expenses	50.73
	<hr/>
Total expenses	51.18
Remaining in the budget	\$1132.60

We have a large increase in our budget, because we have received \$485.14 from the Lithuanian Alliance of America through its treasurer, Mr. J. Skritulskas.

Dr. J. Sliupas, Treasurer,
Philadelphia, Pa.

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LITHUANIAN



Lietuva, Vol. XIII, No. 28, July 14, 1905.

ACCOUNT OF THE AURORA SOCIETY FOR THE MONTH OF JUNE, 1905.

10/6/05 -- Received from J. Naujokas, of the Lovers of the Fatherland Society's Fund	\$26.39
19/6/05 -- From John Smilg, of Warsaw, Poland	18.01
19/6/05 -- American Lithuanian Citizens' Club of New Haven, Conn., by S. Jokavicius	2.25
22/6/05 -- The Lovers of the Fatherland Society, Branch of South Chicago, Illinois, by B. Jasulis	2.20
30/6/05 -- At the wedding of J. Gudaitis, South Manchester, N. H., by J. Janceskevicia	4.78
Previous balance	554.66
Total Income	<u>\$608.29</u>

Lietuva, May 12, 1905.



WOULDN'T IT BE BETTER TO UNITE.

p.2-3.... Looking at our accomplishments as well as our societies and organizations, other people who do not know the situation may think, that we are more industrious than other nationalities. However, the opposite is true. We are not as industrious as we appear. We are wasting our energies by attempting to do too many things at a time and so end up by not accomplishing anything worth while; and thus all our efforts are wasted. Wherever we look, we see many new societies being organized with various names by various groups but none of them exist very long. The old and the new societies alike are disappearing rapidly. Some small societies are still in existence, but their days are numbered; they may disappear any day.

We have one large society known as the Lithuanian Alliance of America, and although its aim is narrow; we all must support by joining it. This society is the oldest Lithuanian organization in the United States of America.

Lietuva, May 12, 1905.



In addition, the society is the most important national organization in America today. Its membership may not be very large, but in comparison to other societies, it is the largest one in America. The society is a benefit organization and its aim is to help all widows, orphans and unfortunate ones who are in dire need. It appears, however, that it is concerned only with the material needs of the Lithuanian people.

Would it not be much better if Lithuanians belonged to one large beneficiary organization such as the Lithuanian Alliance of America, instead of many small ones that do not exist very long. We can benefit much more by supporting a large organization. Small benefit organizations are not permanent, while a large set-up is much more so. Moreover, larger beneficiary organizations, such as Lithuanian Alliance of America pay a larger death benefit to its members.

If you pay one dollar a month to the Lithuanian Alliance of America, you will receive help while you are sick and unable to work and also a death benefit. Therefore, it would be much cheaper to belong to a large beneficiary organization than to many small ones, where you pay 50 cents dues per month and in addition



Lietuva, May 12, 1905.

each member has to give one dollar more for a death benefit every time a member dies within the organization. People do not realize that it is less expensive to belong to a large organization. If the people paid the same amount to the Lithuanian Alliance of America as to many small organizations; they could receive bigger benefits, and at the same time have more money for national needs.

If we all would belong to the Lithuanian Alliance of American our forces would be united, and our organization would be much stronger. Then we would be able to accomplish more for the future generation. We would also be able to publish a newspaper for our organization, or else support other national newspapers that uphold our point of view as a group. This plan, however, cannot be effected without unity.

First we must unite before we proceed with plans. Then we will be more successful in enlightening our people. Therefore, let us all unite by joining only one organization, the Lithuanian Alliance of America, not only individually



Lietuva, May 12, 1905.

but as organizations. Let us all work in unity. We will all receive more by joining the large national organization, such as the Lithuanian Alliance of America. The organization helps its members by paying \$75.00 to the members who are very badly injured; and \$150 death benefit. In addition it aids unfortunate members such as widows and the orphans.

People cannot exist very long upon small benefits. We can increase these benefits only by following the same example as the capitalists who discharges and forgets about those workers no longer profitable to the firm; by expelling those who are about to receive benefits. But the Lithuanian Alliance of America can easily avoid such difficulties, if all people who now belong to the many small benefit societies will join this Alliance. Then the Lithuanian Alliance of America would be in much better position to buy a large tract of land and build homes to shelter those members who are old or injured, widows and orphans.

This plan is very important to Lithuanians in America, hence members of the Lithuanian Alliance of America and the members of other small beneficiary societies should



Lietuva, May 12, 1905.

weigh very carefully this plan. We should know that united we stand and divided we fall.

- At the next Convention of the Lithuanian Alliance of America, we must make every effort to discuss the question of unity, which is an important problem to Lithuanians living in the United States.

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LITHUANIAN



Lietuva, Vol. XIII, No. 10, March 10, 1905.

AFFAIRS OF THE LOVERS OF THE FATHERLAND SOCIETY

Ten years ago the Lithuanians were against the spreading of their own literature; now they are demanding the spreading of scientific literature among Lithuanians.

From every corner voices are coming, stressing the need of literature and more literature that may enlighten and educate them, teach them how to live and how to emerge from darkness and misery. From Chicago, the Enlightenment of Brothers Society has sent \$5 to the treasury of the Lovers of the Fatherland Society, as a donation for publishing more books. The Lovers of the Fatherland Society is very grateful for this donation.

J. Naujokas, Treasurer.

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LITHUANIAN



Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

ACCOUNT OF THE AURORA SOCIETY

The account is given of good results since the inception of this society, from December, 1901, up to January 1, 1905.

(The details are omitted. Translator).

The income was	\$1,684.22
Paid out	<u>1,121.74</u>
Balance in Treasury, as of 1905..	562.48

The Aurora Society at present consists of four branches with 59 members. Forty-four members joined the Chicago branch; six are from other cities, and seven quit the society. There now remain 37 members. The branch of Scranton, Pa., had six members and now has 3. The Brooklyn branch has thirteen members; the Plymouth, 6.



Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

During the three years of its existence, the Aurora Society, with the help of the public, has aided seven students. The society has had many enemies who in various ways have tried to obstruct its work. In Baltimore, an Aurora Society's member, Miss M. Aukstakalniute, collected money for poor Lithuanian students, and the ignorant Lithuanians in that city tried to have her arrested.

The society has gone forward with its aim of helping poor Lithuanian students. The public must know what they have donated and what we are doing with their money. We will give a short statement as to whom we have given help. The names of the students will not be disclosed for political reasons.

Miss V-te is attending a university in Switzerland, taking courses in literature and history. She is a good writer. She contributes to Varpas (The Bell), Ukininkas (The Farmer), and other publications. She has



Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

written to Lietuva, too, on various subjects. The Aurora Society pays her stipend of \$120 a year.

Mr. V. M. has attended a polytechnical institution in Riga. He was imprisoned twice for organizing politically the Lithuanian students and workers, and for Socialist activities. Because of persecution by the Russian police, he was forced to go to other countries to complete his education. The Aurora Society gave him a stipend of \$120 per year. But after one year this allowance was stopped. When he was imprisoned his health was ruined. Since he was unable to attend the university, the stipend was stopped.

Mr. V. D. is attending school in America and contributes literature to Apsvieta (Light), Naujoji Gadyne (The New Age), and other publications. The Aurora Society pays him a \$100 yearly stipend.

WPA (ILL) PROJ. 30276

Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

Mr. A. V. is studying at the Cracow Art Academy. Last year, at the art exhibition of the academy, he received a bronze medal as an honorary token for his artistic work. The Aurora is paying him a yearly stipend of \$100.

Mr. Grazys is attending a university in Switzerland, taking a course in literature and philosophy. While in Russia he studied medicine, but he had trouble with the Russian police on account of his political views and was forced to go to other countries. He has contributed literary work to Varpas (The Bell), Ukininkas, (The Farmer), Naujienos (The News); later he contributed to Darbininku Balsas (Workers' Voice), and Draugas (The Friend). He wrote under various pseudonyms, such as Barzdyla (The Bearded), Bezenies (The Landless), etc. In America two of his brochures were published: Aukos Kares Dievini (Victims of the God of War), and The Assassination of Alexander II. The Workers' Voice also published



Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

several of his brochures, as From the Past of Ours, etc. At first his stipend was \$60 a year, but after one year, it was increased to 100 dollars yearly.

Mr. J. K. is studying medicine in America. This is the last year of his course. In Lithuania he was very active in spreading literature among the people. He has been receiving a stipend of \$175.

Mr. P. M. is studying medicine in America. At the University of Moscow he studied jurisprudence for two years. He was arrested for Lithuanianism and exiled to the province of Viatka. Now in America, while he is studying, he contributes much of his literature to the Lithuanian newspapers, especially to Vienybe. He received help from the Aurora Society in the amount of \$50.

Besides these, another Lithuanian youth appealed for help. He is taking



Lietuva, Vol. XIII, No. 6, Feb. 10, 1905.

up sculpture. There are other students asking for help. We will help them if the Lithuanian public will come with their contributions.

After graduation the students will repay a hundredfold by contributing to literature and to other fields of learning, thus adding to the glory of Lithuanians. By helping the students we are doing good not only to them but to ourselves. These students will write articles in the newspapers and books on various scientific subjects. This will uplift our nation.

The Aurora Society Officials
February 1, 1905.

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LITHUANIAN

Lietuva, Vol. XII, No. 16, April 15, 1904.



THE ACCOUNT OF THE AURORA SOCIETY

Income for first quarter of 1904:

According to the last account the income of the Aurora Society's Students' Fund was as follows:

Balance	\$808.82
From Jan. 1st to April 9th of this year, income	240.15
Total income	<u>\$1048.97</u>

The following donations have been made to the Students' Fund:

Sernas donated 650 copies of various books
valued at

547.50

Dr. Bacevicia donated 50 copies of History
of Nature, valued at

25.00

Total \$572.50



Lietuva, Vol. XII, No. 16, April 15, 1904.

Expense:

According to the last (statement) of accounts the expense was \$441.24

From Jan. 1st to April 9th of this year there was paid for the support and the stipends for students 270.04

Total expense 712.18

Cash on hand (without the donated books) \$336.79

Up to the present time the Aurora Society gave help to six students. To two of them temporary support was given, while to four students the (regular) stipends were given.

Branches, Members: Up to the first part of this year the Aurora Society consisted of two branches: One in Chicago with 26 members and another in Scranton, Pa., with 6 members. During the last quarter



Lietuva, Vol. XII, No. 16, April 15, 1904.

of this year five members joined the Aurora of Chicago: Miss Mary Aukstakalniute, of Baltimore, Md.; Mr. A. Viltrakis, of Shelton; J. S. Pruselaitis, of Bluefield; J. Viskozkas and J. Palionis, of Chicago. In the later part of the month of January there was organized a third branch of eight members in Brooklyn, N. Y. Therefore, the Aurora Society at present consists of three branches with 45 members.

The Aurora Society.

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LITHUANIAN

Lietuva, Vol. XII, No. 15, April 8, 1904

IS IT WORTH WHILE TO HELP THE LITHUANIAN
STUDENTS WHO ARE ATTENDING THE FOREIGN
UNIVERSITIES?



At the meeting of the Aurora Society's branch in the month of March we read the article which was published in No. 8 of Lietuva, about "Help for Young Lithuanian Students," who are attending the universities of other countries. The problem discussed was, "Is it beneficial for the Lithuanians to help such students?"

Of such Lithuanian students as are attending the universities in other countries, very few after graduation, are coming back to Lithuania. Some of them cannot return, while others who have returned, were forced to flee the country never to return.

We, at the meetings, have discussed very broadly, whether it is best for students to come to America to study in the universities. On some scientific subjects the American universities stand on the same level as European universities. In the Lithuanian colonies of America we are lacking certain professional classes, especially those of doctors and lawyers. As the

Lietuva, Vol. XII, No. 15, April 8, 1904



Lithuanians can speak readily the Russian, Slavonic, Ruthenian and Polish languages, it would be very easy for them to practice their profession among those nationalities. This is not all. We should have more speakers and writers of articles in newspapers and books.

Then if freedom were obtained in Lithuania, many such professional persons could return to Lithuania if they cared to do so. The Lithuanians in America stand very high, even though we have no intelligentsia. Graduates in American universities would find a large field for their activities among Lithuanians because the Lithuanians are increasing by birth and by immigration.

Another thing we have considered, is that many Lithuanian students, after graduation, are marrying girls of other nationalities. Those students who are seeking our help, or even those who are receiving help, should agree not to marry girls of other nationalities after their graduation. When such **graduates** marry foreign girls they then work for the cause of the girl's nationality, and neglect the Lithuanian.

P. Mikolaines.

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Lietuva, Apr. 1, 1904.



[CONTRIBUTIONS MADE FOR STUDENTS' FUND AND FOR MARTYRS]

At the baptism festival, March 21st, of Anna Matilda, daughter of Mr. Kuraitis, a few Lithuanians got together on that occasion. While discussing various national affairs, Mr. Frank Zemaitis mentioned our martyrs who are exiled in the depths of Russia, for national activity. In order to enlighten their ignorance and to aid their oppressed brothers, he showed the necessity of helping Lithuanian students.

There is great need of an intelligent class. Without an intelligent class of people we cannot make progress. We will uplift ourselves and our nation when we have a strong intelligent group of people in the various branches of science. Intelligent people must have some knowledge of science. To get executive training requires money. We must give money, as much as we can, to help our students. Everybody agreed on this point and contributed \$6.00 for this cause. The money was distributed as follows: Two dollars for the martyrs in the prisons of Russia, and four dollars to the Aurora Society students fund.

In the names of those in need of help, to all the donors, I extend my hearty thanks.

Juozukes.

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LITHUANIAN



LIETUVA, Vol. XII, No. 9, 2-26-1904.

THE NEW SOCIETY.

February 6, 1904, there was organized a New Lithuanian society named Keistutis. (Keistutis was the Grand Duke of Lithuania in the latter part of the 13th century-translator's note.) The purpose of this society is to help the sick to perform theatrical plays, and to carry out national activities. The next meeting will be held at Mr. J. Kovarkis hell, 1193 South Oakley Avenue.

Committee.

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LITHUANIAN



Lietuva, Vol. XII, No. 3, Jan. 15, 1904.

THE ACCOUNT OF THE AURORA SOCIETY

A few years ago the question of national affairs was brought up by the Lithuanian newspapers. The most important of these was helping poor Lithuanian students. At that time the problem of helping students was entirely neglected. In Europe societies were organized to help students, but such societies were persecuted by the governments. Therefore, they could not become strong. They are still weak. The European people were the first to make plans to help students. American Lithuanians, though they were not persecuted by government, have begun only lately to understand and to take action in helping poor students. For this purpose, in the month of December, 1901, a meeting was called at the office of Dr. A. L. Graiciunas in Chicago. These men succeeded in organizing such a society under the name of Aurora. The new society secured more members and named a committee to make by-laws. At the second meeting the by-laws finally were adopted.

Lietuva, Vol. XII, No. 3, Jan. 15, 1904.

Later on the membership and the capital of the society both increased. They were able to give to one girl student a stipend. When the news of the Aurora Society's purpose spread throughout the Lithuanian colonies of America, the Lithuanians sensed the need of the students and began to contribute to the Aurora Society's student fund. So the assets of the society increased. They were able to give stipends to another student. Today the Aurora Society is financially strong and gives help to four students. In recent years the amount of help has been increased to some of the students.

Last year the Aurora Society called on all the national Lithuanian societies of Chicago to join in helping students. Some of the societies sent their delegates to our meeting, while others gave no answer. At the meeting the majority were in favor of helping students while a few were against it. The delegates said that they would present our purpose at the meetings of their societies, but so far we have received no reply.



Lietuva, Vol. XII, No. 3, Jan. 15, 1904.

There are some people who are against this great cause. We are going forward in our membership and the budget also is increasing. The Aurora Society, during the past two years, has accomplished a gigantic task.

Since the organization of the Aurora Society we have contributed to students this amount: \$808.82

Paid in stipends and help to students	\$421.24
For the by-laws	13.00
Miscellaneous	7.00
	<hr/>
Total expense	441.24
Balance on hand	367.58

The Aurora Society at present is giving stipends to four students and to two students other help.

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LITHUANIAN



Lietuva, Vol. XI, No. 44, Nov. 30, 1903.

THE AURORA SOCIETY MEETING

On October 24th, in the evening, the Aurora Society called a meeting at Azukas Hall, 3301 Auburn Avenue, of the eighteen Chicago Lithuanian societies. The delegates came from a few of the Chicago Lithuanian societies to talk over how to make better arrangements for the help of the young Lithuanian students who are striving for a higher education.

The invitations were sent to eighteen societies, but delegates came from only eight, namely, from the Simonas Daukantas Society, the delegates K. Jokubaitis and Bijanskas; The Enlightenment of Brothers Society, Jonas Globis, K. Lamasauskas and A. Braliauskas; The Sons of Lithuania, J. Sterbis and Vabalinskas; The Young American Lithuanian Pleasure Club, J. Bagdziunas and A. Zachareviczia; The Liberty Society, Norvaisa; The Lithuanian Alliance Branch, M. Damijonaitis and J. Jonaitis; The Zigmontas Society, A. Zemaitis and A. Petravicia; The Truth Lovers Society, K. Jarnauskas.



Lietuva, Vol. XI, No. 44, Nov. 30, 1903.

At this meeting nothing concrete was decided, because the delegates had no instructions from their societies. It was discussed in what way to help the Aurora Society. All the delegates acknowledged the benefit of the Aurora Society, whose purpose is to help the young Lithuanian students complete their education in order to have the Lithuanian intelligentsia to work for the national cause.

It was proposed either to charge the society members 25 cents per year or to have collections at every meeting of the societies, and to give the money to the Aurora society. These propositions will be submitted by the delegates to their societies. They will announce their decision.

At this meeting for the benefit of the Aurora Society, \$2.75 was collected.

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LITHUANIAN



Lietuva, Vol. XI, No. 48, Nov. 27, 1903.

FROM THE AURORA SOCIETY

Mr. J. Naujokas of Brooklyn, N. Y., has donated a box of one thousand cigars to the Aurora Society. The one thousand cigars are given in a raffle for the benefit of the Aurora Society's Students' Fund.

Those who want to help the Lithuanian students should get raffle tickets to sell. Call or write to the financial secretary, Mr. A. Lalis, 724 33rd St., Chicago. The tickets will be sent at once.

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LITHUANIAN

Lietuva, Vol. XI, No. 46, November 13, 1903

DONATION TO THE AURORA FUND.



On the first day of November, several Lithuanians got together at Mr. Joseph Valenta's house, decided to make collections for national affairs, and collected \$1.32. The money was divided as follows: seventy cents to the Martyr's Fund, and sixty-two cents to the Aurora Fund, which is to help the young Lithuanian students. We believe that the Lithuanian students, after graduation, will work in the national field, and will repay for this help. In Chicago there are many Lithuanian girls who have no organization among themselves. There are a few Lithuanian girls who are thinking about their education. For this purpose they are attending the churches on Sundays, expecting to find education there, but they cannot find it, because the teachers of the church are themselves without education. They cannot, therefore, aid in the education of the masses. The uneducated masses are exploited by those who should help them.

As was mentioned in Lietuva, in the Freiheit Turner Hall, there was presented a Lithuanian theatre performance. The public was satisfied with the spectacle,

Lietuva, Vol. XI, No. 46, November 13, 1903



but the local priest denounced the people, telling them that if they went to this Lithuanian theatre he would give them no absolution. Now, when the people heard of this theatre performance - that there was nothing in it against religion, God or priest, they were sorry they listened to the priest's lie. The priest likes it better when the people go to saloons, get drunk, then fight, instead of going to the theatre where they learn something.

Barzdinelis.

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LITHUANIAN



Lietuva, Vol. XI, No. 41, Oct. 9, 1903.

STIPEND TO STUDENTS

Last Sunday at the drug store of Dr. Graiciunas a meeting was held by the Aurora Society. It was decided to give financial help to two students: one is attending the University of Illinois, the other is studying painting. We are sorry that the Aurora cannot help some more students. We have appeals from several students from Europe and America, but the Aurora has not much money in its budget.

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LITHUANIAN



Lietuva, Vol. XI, No. 37, Sept. 11, 1903.

THE YOUNG STUDENTS AFFAIRS

(Appeal of the Aurora Society)

To have the Lithuanian intelligentsia educated in various branches of science and to uplift the Lithuanian nation, two years ago in Chicago there was organized the Society Aurora, which took as its purpose the helping of poor Lithuanian students who are seeking higher education. The Aurora gets the money from the monthly dues of its members and from the donations of the people of good will. By organizing this society the sponsors have hopes that this organization will bring great benefit to our fatherland; that our nation which has been oppressed in the past, belongs to the enlightened and cultured generations of the future; that the younger generation will go forward with our aims already begun, and that it will accomplish more than we have done.

Our youth is the hope of the future. Bravely and energetically it will



Lietuva, Vol. XI, No. 37, Sept. 11, 1903.

seek for higher ideals. With our help and instruction the younger generation will strive not only to improve living conditions but they will strive to uplift culturally their fatherland.

The resurrection of the fatherland is not based on grabbing large territories, neither is it the material condition of one person, but the mental uplifting of all the nation, to bring into light the development of talents and of genius which today are dying in the hard struggle for existence.

We want to live, to stand in the rolls of the existing nations, we are anxious to be equal with them in education and culture. Only then will come from our midst the poets, the artists, the scientists, and the men of literature, who will strive for the betterment of our fatherland and for the good of all humanity. Therefore, the Aurora



Lietuva, Vol. XI, No. 37, Sept. 11, 1903.

Society appeals to the public for support of this great cause - to help the poor Lithuanian students. You can make collections, or you can organize branches of this society in every Lithuanian colony. You can raise money through monthly dues, the donations, profits from concerts, banquets, etc. At present we have two branches of the Aurora Society: one in Chicago, the other in Scranton, Pa. The organizing of such branches of this society all depends on the degree of intelligence of the local Lithuanians.

It is the duty of our compatriots to join us in this organization, to help us prepare the younger Lithuanian generation for the cultural road. The donations you can send to Lietuva, 924 33rd St., Chicago, Ill., and to Vienybe, 224 E. Main St., Plymouth, Pa. The names of the donators will be published in the Lithuanian newspapers. You can also send the money to Dr. A. L. Graiciunas, 167 W. 18th St., Chicago, Ill.

The Aurora Society.

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Lietuva, Vol. XI, No. 24, June 24, 1903.

LITHUANIAN



THE AURORA SOCIETY

Last Sunday at Dr. Graiciunas' drug store the Aurora Society held its monthly meeting. It was announced at the meeting that this society has given a stipend to three students in Europe and one in America who are studying medicine. From such a young society we cannot expect much more. It is a disgrace to the Lithuanian public, of course with the exception of the Aurora branch in Scranton, Pa., that there never were organized more branches of this Aurora Society! We are disapproving of the clergy, although we are not following them in their activity. The clerical organization Motinele (The Little Mother) collected more money than the Aurora Society collected. We are not jealous of the Motinele Society. We are willing to advertise in the Lietuva the accounts of Motinele, but the clerical newspapers are not taking a friendly attitude toward the Aurora Society. For instance, the newspaper Zvaigzde (The Star) not even advertised the account of the Aurora Society. The newspaper Zvaigzde prints more instigations against the Aurora Society than favorable news. Although the Aurora Society does not in any way



Lietuva, Vol. XI, No. 24, June 24, 1903.

trespass on the rights of the Motinele Society. It would be proof that the clergy who are boasting of their morale, cannot separate the good from the bad. The clergy are upholding themselves as moral in the eyes of their followers!

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LITHUANIAN



Lietuva, Vol. XI, No. 19, May 8, 1903.

FROM THE AURORA SOCIETY

Last Sunday a meeting was held by the Aurora Society, whose purpose is to help the Lithuanian young students who are seeking to obtain the higher education. The Aurora is giving a stipend to one Lithuanian girl student who is attending a university in Europe. The society is paying \$20 per month to that girl student. The amount is small. We were unable to give more help because at that time the society had no money. At present the society has \$300 in its budget, now we can give a stipend to another good student. Of course, if Lithuanian society will support us as they did in the past, we can afford to give the second stipend.

The Aurora Society decided to give stipends as follows: One stipend to whomever is seeking to get a higher education in natural science; the other to anyone studying sculpture, architecture, painting, music



Lietuva, Vol. XI, No. 19, May 8, 1903.

and singing, for such a student from whom in the future the Lithuanians may get benefit.

The Aurora Society announces that only those who help the stipend will be given, because we are obtaining appeals from students who write letters of a Polanized nature. Such degenerates will get no help from this society, because they will bring no benefit to the fatherland! Those who appeal to us must show their recommendation that they are not degenerates, but good Lithuanians, who are active in the Lithuanian field, and may be good workers in the future for the benefit and honor of our nation.

As we have stated above, Aurora's budget at present has money, and we are able to give a second stipend. Therefore we have decided to give help to art students. At present we have no such candidate student and we know no one. Now then if anyone has ability in music or the

Lietuva, Vol. XI, No. 19, May 8, 1903.

arts and wants to go to the conservatory of music or to the academy of arts, let him appeal to the Aurora Society with a recommendation from the national workers for Lithuanianism, and he will get the stipend.

The Aurora Society.

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LITHUANIAN



Lietuva, April 10, 1903.

/OFFERS SCHOLARSHIP IN MUSIC OR ART/

The Aurora Society held its monthly meeting last Sunday at the drug store of Dr. Graicziunas. The most important decision of the society was to give a stipend to a student who is willing to study music or the arts. In reality, at present we have no Lithuanian student who is attending a conservatory of music or an academy of arts. As the Aurora Society has received no reply from such a student, therefore the society will advertise in the Lithuanian newspapers for Lithuanian boys or girls who would like to study music or arts. But such students must prove their ability in that line.

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LITHUANIAN



Lietuva, Vol. XI, No. 4, Jan. 23, 1903.

THE MOST IMPORTANT NATIONAL AFFAIRS

How many times came to your mind, brothers, (the idea) of what is the strongest pillar of the nation? Everyone of us has a different idea of it. I think that the strongest pillar is science, because with the help of science nations stand higher in civilization and increase their wealth. Science brings fortune and power both to the individual and the nation. A nation which is able to understand the value of science can use it as a fundamental stone. A nation that holds science as the foundation of its existence will never be exterminated. We see that the high peak of civilization was won by men who took science as their foundation. The Jews understand the value of science, they go to school, they build scientific institutions, they organize charitable societies, they give assistance to poor students seeking higher education.

What do we Lithuanians have? We have many churches and for every 100 people one priest for the extermination of sin.



Lietuva, Vol. XI, No. 4, Jan. 23, 1903.

Among our people we have many with great abilities who are anxious to obtain higher education and work for the nation and the good of society. We need more educated people, as only through them we can go forward and become equal to other highly civilized nations. Our misunderstanding and inertness is the cause that much of the flower of the Lithuanian youth withers away.

With the intention of helping the poor Lithuanian students, the Aurora Society took the matter into its hands. It was organized by a few intelligent Lithuanians. The purpose of the Aurora Society is to help the poor Lithuanian students who are studying civil science. Can you, dear brothers, join with your donation or help get more members into the society? You should organize branches of the Aurora Society and ask your friends to join them. This worthy society was organized by secularists. Are you not glad when you read a book written by a secularist on natural science? After reading such a book you find who you are, and where you are. Brothers, join our ranks!

R. Plunksna.

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LITHUANIAN



Lietuva, Vol. X, No. 29, Sept. 18, 1902.

IN THE AFFAIRS OF THE AURORA SOCIETY

At the last meeting of the Aurora Society certain changes were made in its by-laws. Since it was difficult for many people to understand why the Aurora Society should have two sections, they refused to join the society. At the last meeting it was decided to annul the two sections and make the society a single body. From now on payments to the fund will be \$1 initiation and 25 cents monthly dues. The fund is for the benefit of students who are seeking to study natural and civil science.

In the office of Lietuva there was \$20.17 of the Aurora's assets. For this purpose Mr. Sabonis, Lawrence, Mass., has collected \$7.20; Mr. Rutkauskas donated 40 cents; at the Rev. Dilionis' speech in Philadelphia there was collected \$1; Mr. Single donated 25 cents; the Lelewel Society of Scranton, Pa., \$5 (Mr. Lelewel was a Prussian-Lithuanian and a well known historian. The Poles considered him to be a Pole, but he was not of Polish descent, but Lithuanian); Mr. J. Kazakevicze, \$1; Rev. Deniski, \$1.82; Mr. Vakrina, 50 cents; Mr. Mack, \$2.



Lietuva, Vol. X, No. 25, Sept. 18, 1902.

In replying to the donators we are asking to whom we should turn over the donated money. To donate to some other cause there is no money.

It looks as though the money should be given to the Aurora Society, whose purpose is to help poor Lithuanian students. We are waiting for consent. Do you donate the money for the students?

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Lietuva, Sept. 12, 1902.

LITHUANIAN

[LIETUVA READERS CONTRIBUTE TO STUDENT FUND]



The Aurora Society which was organized to help the Lithuanian students held its meeting last Sunday evening. There were donations (and the) money sent to the Lietuva's office for the Lithuanian students was turned over to the Aurora Society. At present the society has \$105.42.

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LITHUANIAN



Lietuva, Vol. X, No. 23, June 6, 1902.

FROM THE AURORA SOCIETY

Last Sunday the Aurora Society held a meeting at the drugstore of Dr. Graiczunas, at which the following officers were elected:

Dr. Graiczunas, President
A. Lalis, Financial Secretary
Szernas, Secretary
Olszewski, Treasurer

At this meeting it was decided to get in touch with the Ziburelis Society, which has the same aim in Europe as the Aurora Society, and with the Lovers of Fatherland Society in America, discuss various plans to make one strong organization instead of three small ones. Such small organizations cannot accomplish the desired results. At the same time all three



Lietuva, Vol. X, No. 23, June 6, 1902.

societies, without knowing it, could be helping the same student, while other students in dire need and worthy of help get nothing.

The Aurora Society received several applicants for help in their studies. They are worthy of help, but for lack of money we cannot help them. During the coming year we will be able to help only one Lithuanian daughter, to whom \$10 a month will be donated.

Money is very essential to this society. Therefore, it appeals to the Lithuanian public, asking them to donate to this great educational cause of our youth, who are seeking a higher education. You can help by donating or joining the society. It is desirable that a cluster be organized in every Lithuanian colony. The society has established a fund to help Lithuanian students, and it invites all to donate for this cause.



Lietuva, Vol. X, No. 23, June 6, 1902.

The names of the donators will be published in the newspapers. At present the society has \$53. It is too small an amount for such a great cause.

The Aurora Society.

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LITHUANIAN



Lietuva, Vol. X, No. 21, May 23, 1902.

WHY WE WRONG EACH OTHER

Our weakness comes from our unwillingness to organize all the Lithuanian energy for one national cause. Partisan views and lack of confidence do not permit us to work all together, and for this reason we are separated into various small groups working against each other's interests. When one organization is organized for a certain cause, others are immediately organized for a different cause in order to harm the existing organization, even though its purpose is similar to theirs. Such separate organizations cannot accomplish much. Why cannot we organize one organization of the various small clusters? Organized we could accomplish larger deeds than separated as we are at present.

The Lovers of the Fatherland Society, in its by-laws, states that its purpose is to help the Lithuanian young students who are attending



Lietuva, Vol. X, No. 21, May 23, 1902.

school, but up to the present time the society has accomplished nothing in that matter. There is a society, Motinele (Little Mother), but its leaders made this society one for clericals only. They do not want to make it one for the general public.

In Chicago there was organized the Aurora Society, having as its purpose to help the Lithuanian students who are studying secular courses. The Svaigzde (Star) announced without any reason that the Aurora Society is against the Catholic faith. Since theology does not teach civil science, theology students are excluded from (receiving aid) from the society. The organizer of the Aurora Society did not have in mind to go against religion. The Aurora Society was organized because there was no organization to help students of secular subjects. At present the Lovers of the Fatherland Society says that it will also help secular students. Therefore, there will be two secular organizations having the same purpose. Both



Lietuva, Vol. X, No. 21, May 23, 1902.

organizations are weak and cannot accomplish much. Is there not a way to make arrangements between these two societies so that they will not act against each other? There is a way if the Aurora Society would join the Lovers of the Fatherland Society, or vice versa. We are asking the Lithuanian public to decide this problem.

The Aurora Society has \$40 in its budget, and its membership is not increasing as it was expected. By having two societies with the same purpose, each will have too small a budget, and for this reason it will not be able to accomplish the desired results. There will be no results unless the Lithuanians understand the benefit of secular science to the public.

It must be remembered that in Europe there exists a similar society, Ziburelis(Little Light). It would be much better if these three societies organize into one society. They could accomplish much more in America



Lietuva, Vol. X, No. 21, May 23, 1902.

and in Europe for the benefit of the Lithuanian students taking civil
and natural science.

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LITHUANIAN



Lietuva, Vol. X, No. 13, March 28, 1902.

BY-LAWS OF THE AURORA SOCIETY

Purpose. The Aurora Society's purpose is to help Lithuanian students seeking higher education, so as to have Lithuanian intellectuals in every branch of science.

Assistance. (1) Support will be given in the first place to those who after graduation cannot make a profitable living, as is the case with painters, musicians, students of natural science, philologists, etc. In the absence of such students, other students seeking higher education in other fields shall have the preference. Women will have the preference over men. Those exiled from the Fatherland for the cause of Lithuanianism, and who attend schools in foreign countries, shall be preferred to those attending schools in the Fatherland. (2) Only those students who are studying secular science will obtain support; ecclesiastical seminary students are excluded from this society. (3) Those with ability for certain



Lietuva, Vol. X, No. 13, March 28, 1902.

trades and who are striving to learn them, as well as boys and girls studying in foreign countries, shall get help from the Aurora Society. (4) Of the candidates, the society will give preference to those who are known for their activities in behalf of Lithuanianism. (5) The stipend and other help given by the society to students shall not be considered as a donation, but as a loan. After graduation students shall return the money loaned to them, or refund may be made through writings in behalf of our nation.

It is desirable that the graduates (who receive) aid from the Aurora Society make their abode in Lithuania, where they would be in a better position to work for the benefit of the country. Should conditions prevent the student from living in Lithuania, the Aurora Society shall not press this requirement.



Lietuva, Vol. X, No. 13, March 28, 1902.

Candidates desiring to get a stipend must apply to the society before the time of entrance to school, so that the society's officials have at least six months' time to investigate the applicant's qualifications.

Assets. (1) The society's assets consist of membership dues, donations, and net proceeds from banquets, lectures, etc. (2) The society's capital, (a) Appropriation for aid to students and (b) this fund consists of monthly dues, donations, and other income. (Notice: The society accepts donations from members and non-members).

Members. (1) Members may be of either sex. (2) Membership is divided into two classes: first class members pay \$5 initiation fee and 50 cents monthly dues, second class members pay \$1 initiation and 25 cents monthly dues. The initiation fee may be paid in a lump sum or on time; first class members



Lietuva, Vol. X, No. 13, March 28, 1902.

may pay it in ten months, second class members in two months' time. First class members paying in full \$120, and second class members paying \$60, are exempted from further payments. (4) The rights of both first class and second class members, whether men or women, are equal. (5) In addition to the active members of sections I and II, there shall be honorary members. Honorary members shall be those who donate not less than \$100 to the society. (6) The Lithuanians of Europe who are willing to join the Aurora Society can pay a ruble (sic), three marks, five francs, or 4 shillings for the American dollar.

Magistracy. The society's magistracy consists of the president, the secretary and the treasurer. The treasurer must be under a bond of \$1,000. (There are) also two trustees of the budget. The bond for the treasurer must be placed by two bondsmen, \$500 each. The treasurer cannot keep



Lietuva, Vol. X, No. 13, March 28, 1902.

more than \$100 on him. When he has more than \$100, the money must be deposited in the bank by the president, the secretary and the treasurer of the society. (2) The treasurer has no right to pay out money without the knowledge of the society's members. (3) The society's officials are elected by public vote. The officials have no special privilege; they just fulfill the decisions of the society; they cannot by their own will give financial help or a stipend to any student. The majority vote of the society's members decides to whom a stipend should be given. The officials are to get the necessary information about the applicant and fulfill everything that the society tells them to. (5) The central committee shall be elected for three years (It is desirable that the entire committee be elected from one city).

The Aurora Society is the main branch, but it organizes locals all over the United States and in Europe.



Lietuva, Vol. X, No. 13, March 28, 1902.

Any misunderstanding among the members is taken up by the grievance committee of three members. This committee has full right to expel the guilty person from the society.

Clusters. Clusters of the Aurora Society have full power. The cluster shall send the membership dues to the central treasurer, while the names of the members of the cluster and the account shall be sent to the financial secretary.

(Translator's note: The sponsor of this Aurora Society is Dr. A. L. Graiciunas. When the first meeting was called, the following members were present: Dr. A. L. Graiciunas, Mr. Giriotas, J. Jancauskas, V. Miseika, J. Adomaitis (Szernas), editor of Lietuva, A. Lalis, author of a Lithuanian-English Dictionary. These men organized the above mentioned society. The society helped ten students in four years, paying \$250 a year to each student.

Lietuva, Vol. X, No. 3, Jan. 17, 1902.

LET THE 21ST DAY OF MAY BE A NATIONAL HOLIDAY

To the question as to who obstructed the growth of the Lithuanian Alliance of America during the past sixteen years, briefly we can say: the clergy did it. This can be seen today by every Lithuanian who watches the national movement. Now when the Lithuanian Alliance of America is freed from the tutelage of the clergy, it is going forward with gigantic strides. Having a free road, we have no doubt that the alliance will bring the desired results. Even though the clergy, under the name of Catholicism, was trying to deliver the death blow to the Lithuanian Alliance, their aim was seen and their plans were frustrated. The intriguers became ashamed when the Lithuanians heard the voice of truth and gave the death blow to the conspirators. True, the clergy succeeded in taking the alliance's money, but this did not weaken the alliance; it only strengthened it. It opened the eyes of the Lithuanians, who saw that the grabbers had put on their foreheads an indelible mark. We can boast that the Lithuanian Alliance has 1,200 members, who have joined the alliance in the last seven months. What can the pseudo-leaders boast of? What! of nothing but stealing the alliance's money and thus earning the people's aversion.



Lietuva, Vol. X, No. 3, Jan. 17, 1902.

For the last sixteen years the Lithuanian Alliance has had to bear a heavy load of spiritual misery and was unable to do any good for the nation, even though its national name rang loud among the Lithuanians of America. The men of good will among the Lithuanians learned by experience that the bad people are continually tearing the house from its foundation in order to obstruct the road leading to progress. There is a Lithuanian saying that the man who has one hundred friends is more fortunate than the one who has one hundred dollars. So it is with the obstructors of the alliance. They are accustomed to grabbing the money and giving nothing, but they forget that dollars will not make a man happy. By destroying the alliance, the clergy believed they could make profits for themselves, while they were ignoring the rights and the needs of the people. The Lithuanian Alliance of America won the sympathy of all the American Lithuanians, and that is why the alliance is growing. Therefore, let me suggest that the day on which the trap set by the clergy was broken, should be proclaimed as a national holiday. The day is the 21st day of May, 1901. Therefore, the alliance should consider it as its yearly anniversary to celebrate the victory of light over darkness. I must

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LITHUANIAN



Lietuva, Vol. IX, No. 44, Nov. 1, 1901.

NEW SOCIETY

There was organized on October 25 a new Lithuanian national society under the name of "The Enlightenment of Brothers," at the first meeting of which 14 members joined and the following officials were elected:

Antanas Wasztaka, President
A. Bertuszis, Vice President
M. Neviadoniski, Treasurer
John Globis, Secretary
Adomas Mazilunas, Financial Secretary
S. Szinkus & S. Ignatavicia, Trustees.

The purpose of this society is to spread enlightenment among our brothers, and there is a sick and a death benefit. The initiation fee is \$1 and the monthly dues are 25 cents. Profits from theatrical performances and banquets will be turned over to the national cause.



Lietuva, Vol. IX, No. 44, Nov. 1, 1901.

The meetings will be held on every first Sunday of the month at the Szimkus Hall, 70 W. 25th St.

We invite all moral Lithuanians to join this society.

The Officials.

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LITHUANIAN



Lietuva, Vol. IX, No. 26, June 28, 1901.

THE LITHUANIAN ALLIANCE AFFAIRS

Our Alliance which is under the control of the Soul Shepherds wore the national name. There was no nationalism, though, because nationalism was wrapped with religious swaddling clothes and was divided into two contrary beliefs. Before the convention both sides led the agitation; one side led the agitation with the truth, while the other, the clerical side, with intrigues and money. It is well known that in America today, with the truth you cannot go far, but with bribery and money you can go everywhere. So it was with the Lithuanian Alliance. Those who controlled the money bribed the delegates. We have heard that they paid \$25 for letters which were written to uphold the clergy and that the clerical delegates get \$50 and a free ticket. Through bribery, the clergy at the convention obtained a majority. Later on we will hear much more about the bribery and graft of the clergy before and during the convention. We are not sad at this event.

The same struggle with the clergy at the Polish Alliance. Since the separation in the Polish Alliance, the liberal Polish Alliance is



Lietuva, Vol. IX, No. 26, June 28, 1901.

progressing culturally and financially, while the clergy alliance is at the point of stagnation.

The major branches of the Lithuanian Alliance are upholding the liberal, progressive side. Now the clergy has named the Lithuanian National Alliance the Lithuanian Catholic Alliance. We have the charter and the majority of the Alliance branches, so we can organize them under the old charter. Now we have the national alliance without clergy. We must work hard, spread the idea and the benefit of this liberal Lithuanian Alliance. Even though at present we have no alliance organ, the Tevyne, our liberal newspaper, can be used for this alliance of ours.

The central officials of this liberal Lithuanian Alliance should advertise their names and addresses in the newspapers, because there are many Lithuanian colonies that are willing to organize the alliance branches but they do not know who the officials are or where they are.

We ought to explain to the Lithuanians that in this Lithuanian alliance all are equal, can express their views and criticize their officials.



Lietuva, Vol. IX, No. 26, June 28, 1901.

The clergy has no right nor power to expel a member just because he is not a Catholic, does not support the priest, or dares to criticize the clergy. We must show that this is the cheapest mutual aid organization. For 35 cents per week, the member get \$150 death benefit.

Previously, if you dared to criticize the black acts of the priests, or their mistresses, you were expelled from the Lithuanian Alliance. Now we are free from the clerical despotism; we can write and criticize, to show openly what is wrong with our Alliance and how to correct it. We know that more people will join this liberal Alliance than the despotic clerical Alliance.

The Businessman.

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LITHUANIAN



Lietuva, Vol.IX, No. 22, May 31, 1901.

FLAG CEREMONY

Last Sunday, at the Czechs Hall, corner Center and 18th Streets, the Liberty Society held its celebration of the displaying of its new Lithuanian flag.

At this celebration took part the Dr. Kudirka Singers Society. They sang three songs. The speeches were delivered by Dr. Szliupas, Mr. Masionis, Mr. Bradckulis, Mr. Bijanskas and Mr. Petroszius.

There were about 500 people in the hall including reporters from American newspapers.

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LITHUANIAN

Lietuva, Vol. IX, No. 10, March 8, 1901. WPA (ILL.) PROJ. 30275

THE LITHUANIAN ALLIANCE AFFAIRS

Not long ago Mr. Businessman wrote that it is necessary for us to organize a national Lithuanian alliance, because the present Lithuanian alliance does not answer the purpose. The present alliance is under the control of the clergy. They disregard the members, making all kinds of schemes to expel the most active members. The members of the present organization have no rights, because the clergy are the officials. They have in their claws the destiny of the organization; inch by inch the clergy are squeezing out the active and prudent members of the organization.

The Lithuanian Alliance now is neither national nor religious, but the tool of the clergy. Later on the clergy will take absolute control. The members will have no rights; the members will only have to pay their dues and obey the orders of the priests. Therefore, we must organize

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LITHUANIAN

Lietuva, Vol. IX, No. 10, March 8, 1901. WPA (ILL.) PROJ. 30275

a new national alliance, and it should be under the civil intelligentsia control. There are many Lithuanians in America. We have enough people for a better and stronger organization, all we need is action. We have a large field for such an organization, because the Lithuanians in America are beginning to realize that they are people with human rights, not the slaves of the clergy. I have no doubt that this new Lithuanian alliance in America, in a few years, will be stronger, larger and will make more progress than the present alliance has made during the past fourteen years.

J. Suiszergis.

Lietuva, Vol. IX, No. 8, Feb. 22, 1901.

WPA (ILL.) PROJ. 30275

IT SEEMS THAT THE LITHUANIAN ALLIANCE WILL SPLIT

In the last issue of Tevyne (Organ of the Lithuanian Alliance of America) it is stated that the central committee will strike out from the organization members Damijonaitis and Tareila for infidelity. We ask whoever investigated those members, were they guilty or not? No court will punish the accused party without permitting him to defend himself. Even in Russia the accused have rights to be defended. Our clergy is upholding a different principle. Now we see that in the last convention the decisions were made purposely to make it easier for the clergy to strike out the undesirables from the alliance before the coming convention. That means that the last convention gave full power to the clergy to enslave the alliance. Now that another convention is coming we believe that the clergy will strike out more members from the alliance, so the clergy at the convention will have more power to do what it pleases. The alliance cannot be one-sided. It cannot uphold the rights of the clergy and disregard the rights of others. It looks as if the alliance will be

Lietuva, Vol. IX, No. 8, Feb. 22, 1901.

WPA (ILL.) PROJ. 30275

forced to split as the Polish alliance did. We should not accuse the clergy alone, we must accuse those who, at the convention, gave full power to the clergy by trespassing the rights of others.

The priests are accusing those who do not consent to the aims of the clergy. The clergy sheds tears because the Lithuanians are divided into parties. The present president of the alliance writes under various pseudonyms in the alliance's organ all kinds of denunciations. Who, then, we like to know, is the propagator of the various parties among Lithuanians? With such an action that the clergy has taken at the last convention of the Lithuanian Alliance, we cannot avoid having different parties. Such immoral conduct of the clergy we find everywhere. We know it is impossible to expect anything good from the clergy.

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LITHUANIAN



Lietuva, Vol. VIII, No. 17, April 27, 1900.

LITHUANIAN BANQUET

Westville, Ill. - On the 16th day of April, 1900, a banquet was held by the Lovers of Fatherland Society, local. There were many people at this banquet; the public was in a very pleasant mood; there were no disputes or fights. What is most important, at this banquet there was no beer or whiskey and for this reason the banquet remained orderly. There were no speeches because the speakers from other cities did not arrive. The clear profit was \$38.70. The profit, as it was previously announced, was divided into four parts: \$10 was sent to the central office of the Lovers of Fatherland Society; \$10 to the martyrs in Siberia; and the balance of \$8.70 was left to the local branch of the Lovers of Fatherland Society.

It ought to be a duty of the Lithuanians of other cities to take our example and have festivals for the cultural benefit of all. By doing that we will uplift ourselves morally and culturally.

W. S. Kreiwenas.

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LITHUANIAN



Lietuva, Vol. (?), No. 11, March 16, 1900.

THE LIBERTY SOCIETY

Chicago, March 14. The Liberty Society held its meeting. At this meeting it was decided to donate \$10 to the Siberian martyrs for Lithuanianism. This society is urging the other societies to do likewise for the cause of the martyrs in Siberia. The society supports and votes for the nominated committee composed of Dr. John Szliupas, for president; Szernas for secretary; and A. Olszewski for treasurer.

Let the committee decide to whom the money shall be donated.

Lietuva, Vol. VII, No. 19, May 12, 1899.

NEW SOCIETY

May 13, 1899, on Atlantic, there was organized a new Lithuanian society under the name of "The Duke Zygmmonth."

The incorporators are Vaitkus, Mike Urbonas and others.

(Zygmmonth was the duke of Lithuania and Poland. He was a Lithuanian).

Lietuva, Vol. VI, No. 3, Jan. 21, 1898

OUR NATIONAL CLUBS

We are often reading in the newspapers that there was organized a new Lithuanian club. But unfortunately we cannot separate the good from the evil, very often the bad we are calling good, and to the good Lithuanian clubs we are refusing to join.

The majority of our clubs are demoralizing our unenlightened brothers by spreading drunkenness; such clubs are weapons for the leaders of them. The clubs of other nationalities have as their duty the enlightenment of their members about the political laws, while our clubs are the political beggars, because they are not organized for the good of nationalism; such clubs are bringing profit to their leaders.

Did our political clubs uplift our Lithuanian name, did they try by any effort to improve the living conditions of the poor? Not by any means..

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LITHUANIAN (2)



Lietuva, Jan. 21, 1898

The politicians hate us, we become the drudges and are forced to follow them blindly, accept their schemes, and for obeying them they buy a keg of beer for us before election day. Therefore, from such club we are getting no benefit. We must reorganize our clubs on a better basis, on a moral foundation. Such clubs ought to have as their duty to enlighten and educate their members, but not to demoralize them.

The Worker.

ATTENTION TO ALL SOCIETIES

As for the proposition that the Chicago Lithuanian societies ought to have a Lithuanian national alliance, in order to enlighten and to uplift Lithuanians to improve their material condition, we are asking the administrations of all the Lithuanian societies in Chicago, that the presidents and the secretaries of all societies come for a discussion of this question, on a meeting at Pulaski Hall, 800 South Ashland avenue, Chicago, Illinois, December 12, 1897, at 3 P.M.

Committee.

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LITHUANIAN

Lietuva, Sept. 10, 1897.

NPA (LLYPRD) 70275

THE TENTH ANNIVERSARY

Chicago, September 1st, the society of Saint Casimir the King will have the celebration of its ten years existence. The celebration will be held at St. George's parish hall, 33rd and Auburn Avenue. There will be music, songs and speeches. Beginning at 5 P.M. Admission for the pair is 25 cents.

The Society of St. Casimir.



Lietuva, Vol. V. No. 21, May 22, 1897

THE LITHUANIAN NATIONAL FREEDOM SOCIETY

In the west side of Chicago, the Lietuwiszka Tautiszka Linosybes Dragyste (the Lithuanian National Freedom Society) held two meetings in the past few weeks and many new members joined the society. Now they have elected the following administration:

J. Petroszius, president; P. Mauricioas, vice-president; A. Walius, financial secretary; M. Baxis, treasurer.

The society has its charter already, and now is preparing the constitution.

The next meeting will be held on Sunday, May 23, M. Peozulis's hall, 650 S. Canal street.

J. Petroszius, Sec'y.

Lietuva, Vol. V, No.21, May 22, 1897

THE BROTHERS OF LITHUANIA SOCIETY

The Chicago Lithuanians organized another new society under the name Lietuvos Brolia (The brothers of Lithuania). The meetings are held every third Sunday of each month, at 702 Milwaukee avenue. We are inviting all Lithuanians to come to meetings and join our society.

Committee.

THE NEW LITHUANIAN SOCIETY

The last Sunday there was organized a new Lithuanian society in Chicago. The name of this new society is The Sons of Lithuania. The following officers were elected: Jonas Norwicius for president; Jonas Macziulaitis, vice-president; K. Pocius, secretary; Franciszkus Popowskis, finance secretary; Laurinas Azukas, treasurer.

At present we have thirty members in this society.

The meetings will be held at Azukas Hall, on the first Sunday after the fifteenth day of every month.

Initiation fee one dollar, monthly dues 25 cents.

P. Pocius, secretary.

Lietuva, June 8, 1895.LITHUANIAN

LITHUANIAN WORKINGMEN PLAN ORGANIZATION

In Chicago there are many Lithuanians who want to have a society where the money they earn would bring profit and benefit for themselves. As it is now their money goes to others. This is not all - we must enlighten our Lithuanians, to lift them morally and intellectually that they will not be looked on by others as the lowest class of people.

We must uplift the Lithuanian name. When we are dead let our children look back on us as cultured people, and not as the scum of society.

Such a society must have nothing to do with religion or against religion, must have a clear scientific foundation. Full freedom to every member, except that such a member must not trespass the rights of others, no matter who he would be.

For this reason I appeal to the intelligent Lithuanians who stand for humanism and wishes best for Lithuanianism to apply and join. Help to prepare the constitution.

He who wishes to join such organization, please submit your plan of the constitution, and also give a name for such a society. I think the best name

Lietuva, June 8, 1895



would be Lithuanian Workmen of America.

For the adoption of our constitution we must take a time, we ought to hold at least five meetings, and during those meetings we must discuss every point and detail of the constitution. After the discussions, the constitution can be adopted by secret ballot. If some points of such a constitution cannot be adopted unanimously, then such a point ought to be published in the newspapers, let the editors and the readers discuss, and then any good suggestion can be adopted by the majority votes of the members.

Petras Leilenu
3320 Fisk Street
Chicago, Illinois

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WPA (ILL.) PROJ. 30275

Lietuva. Vol.2. No.1. January 6, 1894.

Meeting of the Presidents of Chicago Lithuanian Societies.

December 31st, a meeting was held at Azeckas Hall, 3301 Auburn Ave. The chairman of this meeting was elected K.Andruszis, a president of the St.Casimir Society.

The president of Simonas Daukantas society, F.Mikolainis, announced that the Rev.Zebrys is writing a Lithuanian Geography, so the Lithuanians of Chicago ought to write about themselves, to give a material for the Lithuanian Geography. This question was approved and Mr.J.Grinius was elected to write a geography of the Chicago Lithuanians.

A question was brought up about the jubilee book on Simonas Daukantas to be published. The question was approved and it was decided that all Chicago Lithuanian societies must come with financial aid.

About the opening of Lithuanian library it was decided that the library must be opened with a celebration, and that all Chicago Lithuanian societies must take part in this celebration.

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WPA (ILL) PROJ. 30275

Lietuva, Vol. 2. No. 1 Jan. 6, 1894.

Citizen Mikolainis made a motion to celebrate on the 4th day of March, as the day has historical value when the slavery serfdom was abolished in Lithuania. The motion was approved. It was also decided to get women speakers and young girls and boys to say declamations.

The following representatives were at this meeting:

K. Andruszis,	president of	St. Casimir Prince the Knight Society;
S. Pacewiczia,	president of	The Province of God Society;
A. Dzialtuwa,	president of	St. George Society;
W. Wabalinskas,	president of	The Duke Gedeminas Society;
Fr. Mikolainis,	president of	Simones Dankantas Society;
A. Naweckas,	president of	St. John Society
J. Szimkewiczia,	president of	The Lithuanian Political Club
J. Kalesinskas,	president of	The Lithuanian Alliance Chapter.

LITHUANIANS -- PAY ATTENTION

September 10, Sunday, 7 P. M., the Chicago Branch of the Lithuanian Alliance will hold its meeting at Pulaski Hall, 800 S. Ashland avenue. All Lithuanians come to this meeting, as we have many important questions to decide for the good of Lithuanianism.

J. Kolenskask
President of "Alliance Branch."

Furthermore, there are over 6,000 Lithuanians in Chicago, but very few belong to the Lithuanian Alliance of America. Many say that the central officials of this organization are in Pennsylvania, so, we Chicago Lithuanians have nothing to do and we must have our own Chicago Lithuanian alliance. Such a plan is no good. Lithuanians of America must have their alliance in order to accomplish something good for ourselves and Lithuania.

The Lithuanian Alliance of America already has published two books: The history of Europe, and The Manners of Ancient Lithuanians. These books were given free to all members of the Lithuanian Alliance.

Lietuva, Sept. 2, 1893

If we had a separate Lithuanian alliance in Chicago we could not publish such books and distribute them free to our members.

When we belong to the Lithuanian Alliance of America, we can accomplish more, and publish more books, establish libraries, we can uplift Lithuanian culture.

We hope that the Chicago Lithuanian societies will take this into consideration and join the Lithuanian Alliance of America.

The Chicago Alliance Branch.

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LITHUANIAN

Lietuva, Vol. I; No. 26, July 8, 1893

WPA (ILL.) PROJ. 30275

APPEAL TO THE LITHUANIANS OF CHICAGO

There was an article in number 23 of Lietuva about the Lithuanian Alliance of America. Such an alliance among the Lithuanians is very essential. A few years ago there was organized a Lithuanian science society. This society failed because it criticized the Catholic religion, priests, etc. The leaders of this organization did not care about the church, faith and the benefits of the Catholic religion.

We must organize all Lithuanian societies in Chicago to join the Lithuanian Catholic Alliance of America.

This Lithuanian Catholic Alliance of America has already published a history of Lithuania written by Simonis Daukantas. This book will be given free to all members of the Lithuanian alliance.

It is the time for our Lithuanians in Chicago to join this organization, we will do good not only for ourselves but to the Catholic faith and to our mother Lithuania.

Mikolinis



DUKE GEDEMINAS SOCIETY'S MEETING

A yearly meeting was held by the Society of Duke Gedeminas of Lithuania on May 14, and the following officers were elected for the coming year:

President -- W. Wabalinskas
Vice-President -- W. Barczajtis
Secretary -- J. Raciozunas
Finance secretary -- J. Stanewioze
Treasurer -- J. Katilies
Trustees -- J. Steponawioze & J. Usiawioze
Marshals -- S. Stankiewioze & J. Peczajtis
Flagman -- M. Kubilus

The meeting was held very properly and peacefully. The society's money was deposited with the new treasurer J. Katilus. Lithuanians who want to join our society are welcome, the initiative fees are only \$3.00. The meetings are held on every second Sunday after the first day of every month at Kowalski Hall, Noble and Milwaukee avenue.

LIETUVA, Vol. 1, No. 18, May 13, 1893.

SOCIETY MEETING

There will be a yearly meeting of the Duke Gedeminas Society, Sunday, May 14, at 3:00 P.M. There will be an election of officers. For failure to attend this meeting members will be fined one dollar.

Antanawiczia, Fin. Sec.

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LITHUANIAN

Lietuv a, Vol. I, No. 4, Dec. 31, 1892

About Lithuanian Alliance in Chicago



The Chicago Lithuanians known by their own experience, that if we want to work for the good of Lithuanians, all societies ought to make an alliance into one parish, to have love among ourselves and to help each other as much as we can.

The purpose of all of us ought to be one: To work on the Lithuanian field, to enlighten our illiterate brothers, that they would not be so blind. There are many Lithuanians in Chicago, they with great devotion are spending time and money to enlighten themselves and their brothers. But unfortunately, our brothers are very slow to undertake education.

The society of Gedeminas promised to join the parish on December 11th. Mr. Grinius made motion to join the parish, all the members gladly accepted the motion. Also society Apveizdos Dievo (Province of God) is willing and not afraid to join the parish.

We have hopes that through the newspaper "Lietuva," all Lithuanians will be united, thus will become good Catholics and Lithuanians.

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Information Prepared for Foreign Language Project by Alex Ambrose.

LITHUANIAN ALLIANCE OF AMERICA

MEMBERS AND ASSETS:

<u>Year</u>	<u>Members</u>	<u>Assets</u>
1901	616	\$15.00
1902	1,721	2,237.00
1903	3,138	5,409.00
1904	4,218	10,623.00
1905	5,116	16,471.00
1906	6,112	20,431.00
1907	7,608	30,880.00
1908	8,349	37,788.00
1909	9,413	42,792.00
1910	10,485	52,854.00
1911	10,224	52,565.00
1912	5,917	54,031.00
1914	5,647	69,190.00

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LITHUANIAN

Lithuanian Alliance of

WPA (ILL) PROJ. 30275

<u>Year</u>	<u>Members</u>	<u>Assets</u>
<u>1915</u>	<u>8,541</u>	<u>\$107,928.00</u>
1916	10,315	144,909.00
1917	11,276	175,215.00
1918	11,855	204,205.00
1919	11,968	260,318.00
1920	12,287	312,865.00
1921	12,586	376,992.00
1922	12,492	452,749.00
1923	14,896	547,724.00
1924	15,933	666,660.00
1925	17,113	794,582.00
1926	17,951	943,319.00
1927	18,445	1,051,777.00
1928	19,408	1,164,783.00
1929	20,289	1,308,170.00

Information Prepared for Foreign Language Project by Alex Ambrose. WPA FILE PROJ. 30275

LITHUANIAN ALLIANCE OF AMERICA

CHICAGO BRANCHES:

- Branch 36 -- J. Balchunas, 3200 S. Lowe Avenue.
- " 55 -- J. Andruska, 1231 S. Emerald Avenue.
- " 63 -- P. Pivorunas, 10714 S. Prairie Avenue.
- " 74 -- J. Jasutis, 9333 E. Yates Avenue.
- " 109 -- J. Stungis, 6917 S. Washtenaw Avenue.
- " 122 -- L. Gelezinis, 3332 W. 64th St.
- " 129 -- W. Panvauskas, 5235 S. Ellis Avenue.
- " 134 -- A. Bucinskieni, 2138 W. Coulter St.
- " 139 -- Mrs. M. Kliusine, 10626 Edbrooke Avenue.
- " 174 -- M. Karteckas, 207 W. 51st St.
- " 178 -- Mrs. A. Dobin, 1445 W. 113th Place.
- " 182 -- B. Janulis, 8112 Vincennes Avenue.
- " 208 -- Mrs. M. Kenutiene, 5015 Quincy St.
- " 226 -- K. Cepulevicius, 1408 N. Latrobe Avenue.

Lithuanian Alliance of

WPA (ILL) PROJ. 30275

Branch 238 -- J. Povilaitis, 3025 W. 38th St.
" 251 -- V. Ubavicius, 10417 S. State St.
" 260 -- F. Siratavicius, 7207 S. Francisco Avenue.
" 301 -- K. Deveikis, 1518 S. 48th Ct., Cicero, Illinois.
" 313 -- Miss E. Mikuzis, 2121 N. Western Avenue.
" 322 -- Mrs. N. Nases, 2420 W. Marquette Road.
" 357 -- J. Bite, 8129 S. Normal Avenue.



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LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).

(DATA SUPPLIED BY ALEX AMBROSE OF F.L.P.)

The present administration: Atty. F.J. Bagocius, president, So. Boston, Mass.
Dr. Matas J. Vinikas, secretary, New York, N.Y. Atty. Kazys P. Gugis, treasurer,
Chicago, Ill.

HISTORICAL SUMMARY.

The history of the Lithuanian Alliance of America is very interesting and is closely related to all the American Lithuanian national and cultural activity, historically, and its action reflects on all the Lithuanians of America.

The American Lithuanian public organization - alliance idea was originated by Dr. John Sliupas. He was the leader of the "Aurora" organization. The first project to establish the Lithuanian Alliance of America was brought forth in New York City at the Lithuanian Voice Society, April 17, 1886. The original leaders of the Lithuanian Alliance project were Dr. John Sliupas, P. Pasecka, P. Ramanauskas, Bucinskas, V. Dziaukauskas and A. Juskauskas.

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



' In the same year, August 15, 1886, the first convention was held; at this convention there were delegates of eleven Lithuanian societies. Among the delegates was one who is still active in the Lithuanian Alliance of America organization, John Skritulskas. This convention established "The Alliance of all Lithuanians of America". Although, this alliance, under the leadership of the above stated persons, existed up to August, 1888, the third convention was not held.

The cause of the Lithuanian Alliance dispersion is that at that time the Lithuanians in America were very ignorant people. The clergy were the leaders of the ignorant Lithuanian minds and they told the Lithuanians that this alliance was under the control of the infidels. This was the cause that inspired the Catholic leaders to organize another Lithuanian Alliance. This has developed with the present Lithuanian Alliance of America.

The original idea of the leaders of "Aurora" society as the basic foundation of the Lithuanian Alliance, at once was taken by the group of Catholic leaders to establish the Catholic alliance. Of this second Alliance the promoters were: Joseph Paukstis,

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVENIJIMAS AMERIKOJE).



publisher of the Vienybe Lietuvninky - (The Unity), a Lithuanian newspaper, editor Domininkas Backauskas of the same paper, and Rev. Varnagiris, the rector of the Lithuanian and Polish parish in Plymouth, Pa. Later this priest quit the priesthood and took up the medical profession. With the consent of two Lithuanian societies, they called the convention on November 22, 1886 in Plymouth, Pa., and established "The Alliance of all the Lithuanian Catholic Societies of America".

Like the first alliance, the second alliance was established for the noble purpose of upholding Lithuanianism, bringing up the morale of its members, and uplifting the Lithuanians spiritually and materially. But the second alliance placed the religious affairs as the foundation of the alliance. At the beginning, both of the alliances had as their principle basis to bring other societies into the alliance, but not to organize branches of individual persons. Of the second alliance, the fundamental purpose was stated as follows: "every Lithuanian belonging to the alliance must uphold nationalism, give succor to his brother in distress, and live a Godly life by showing a good example of himself. The newly arrived brother from Lithuania must be given help.



LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).

The Alliance of all the Lithuanian Catholic Societies of America membership dues is ten cents a year with the arrangement that every member of the Alliance can transfer himself to other societies which belong to the alliance, without any obstruction.

Even this alliance had poor success. At that time, non-members of the alliance could have been leaders. In this organization the fights and disputes were among the priests themselves and their followers. The earnest group was lead by Rev. A. Burba, J. Paukstis and other more patriotic priests and secular leaders. Those who had the organization under their control and the uncultured conductors were the Rev. Juodisius, D. Backauskas, Rev. Masiotas and the Polanizer, T. Butkevicius. The orgaization's name, "The Alliance of all the Lithuanian Catholic Societies of America" existed up to the 4th convention, which was held on November 4, 1889. At this time the charter was incorporated in the Circuit court of Luzerne County, Wilkes Barre, Pa., under the name - Lithuanian Alliance of America. Under this name, in the incorporated documents the alliance existed up to the convention in the year 1926.

The fifth convention of the Lithuanian Alliance of America was held in the year

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVENIJIMAS AMERIKOJE).



1890, at Mahanoy City, Pa. During the struggle at the convention, the legal delegates saw that nothing good would come out of this convention, so they left the hall, and while traveling on the train elected the central administration of the alliance - the Rev. Burba was chosen as president. Those delegates who remained at the convention and some who were not elected as delegates, elected another central administration - the Rev. Juodisius was elected president of the alliance. Then a hard struggle started between the two central administrations. For the administration of Rev. Burba the newspaper - Vienybe Lietuvninky was the organ, and for the Rev. Juodisius' group, the newspaper Saule (The Sun). At last the struggle was won by the group of Rev. Burba because a majority of the societies that belonged to the alliance supported this priest.

At the sixth convention, Dr. John Sliupas, Vincas Dauksys, and T. Astramskas participated as the leaders of the liberal group, and others were under the leadership of the priests. Vincas Dauksys was elected secretary. This organization at this time is still very weak; it has only 244 active members, and \$158.71 in its treasury. After this convention the struggle between the clergy and the liberal

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



group began. The Alliance president, Rev. Burba started to attack the "infidels". During the same year from the Alliance he expelled Dr. J. Sliupas, J. Andziulaitis and V. Karalius as the promulgators of "infidelity".

In spite of the clergy's effort not to permit "infidelity" to break into the alliance, in spite of the order to the members to be obedient to the clergy, the Lithuanian Alliance of America members began more and more to think by themselves and openly began to criticise the politics of the clergy.

As the consciousness of the members of the Alliance increased, the progressive movement in the organization took the leadership. At the eighth convention it was decided to take women into the organization on an equal basis with men. At that time, branches of this organization had been organized in several Lithuanian colonies, and several mutual benefit societies joined the Lithuanian Alliance of America.

At the ninth convention it was decided to increase the death benefit up to \$150.00 and to increase it gradually with the increase in membership. With the beginning

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



of the year 1896, the monthly organ Tevyne - (The Fatherland) was published.

At the 14th convention it was decided to have a second section of the death benefit for the sum of \$600.00 with a yearly payment of \$10.00 and the initiation fees according to age. But at the following convention the increased death benefit was abolished. Only the former section of \$150.00 death benefit was left and this one section remained up to 1911. At the 15th convention it was decided to publish the organ Tevyne every week. The Alliance now began to participate in national and cultural activity; it published books on various subjects, mostly text-books. Now the alliance became an important factor in the life of the American Lithuanians.

At the 15th convention the clergy perceived that in the alliance among the members, the individual liberal reasoning power was becoming more aggressive, that the more active members bravely and openly in the presence of the clergy, criticised the politics and the immorality of the priests. Therefore, the clergy, disregarding everybody, made a firm demand, that the members toward infidelity must be



LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).

expelled from the Alliance. Even though the convention decided to abolish the censor of the clergy, the Alliance president Rev. Kaupas disregarded the convention's decision and took the alliance organ under his absolute control. This brought struggle and disorder, to the alliance. Then the president, Rev. Kaupas took a more aggressive step, and in the first part of January, 1901, he sent a notice to the Lithuanian Alliance of America central administration and demanded, that from the Lithuanian Alliance branch 11, Waterbury, Conn., two members; John Tareila and Mike J. Damijonaitis, must be expelled stating that these two members are going against the constitution of the Alliance because they "are openly going against the christian faith". Without any explanation by the accused members they were expelled from the Lithuanian Alliance of America.

This step of the Rev. Kaupas was the beginning of the great storm. As a consequence of this, at the following convention, the clergy took the most despotic means in order to overpower the "infidels" and this brought the split in the Lithuanian Alliance. Before the coming of the 16th convention, both sides, the

- 3 -

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).

LITHUANIAN



clerical party and the liberals, were organizing and preparing for the inevitable struggle. At last, at the T. Kuncas Hall, Wilkes Barre, Pa., was held the historic Lithuanian Alliance of America 16th convention. The Alliance president, Rev. Kaupas himself took under his control the mandates of the delegates. All the delegates undesirable to the clergy, were expelled from the convention. The priest even went so far that he rejected the central secretary, Thomas Astrauskas, as the 10th branch delegate. At the same time he was expelled from the central secretary's duties. In this manner the Rev. Kaupas expelled 29 legal delegates from the convention. This conduct of the priest almost brought a riot at the convention. Against such an unlawful step even two priests, Zilinskas and Zebrys protested, although the clergy and their followers disregarded their protest.

At this convention all the clerical followers were marked with a flower on their lapel. When the expelled delegates left the convention hall, 14 delegates marked with the flower threw them away, and went out with the expelled delegates. Amongst them were two priests: Zilinskas and Zebrys. Even these two priests did not participate in open activity with the expelled delegates, and when the Rev. Zebrys remained a

- 10 -

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



member of the Lithuanian Alliance of America at that time, it helped very much the leaders of the Alliance to fight against clerical propaganda stating that the Lithuanian Alliance of America was an "infidel" organization.

The expelled delegates at once hired the Slumpsas Hall and went on with the real 16th convention of the Lithuanian Alliance of America; the conventions provisional administration was elected - secretary, P. Mikolainis and V. Ambrozevicius, and for the convention's president, K. Draugelis. As soon as the convention was started, at the complaint of the priests, the convention's two secretaries were arrested, and later the former secretary of the Alliance, T. A stramskas was likewise arrested. By doing this, the clerical faction was thinking to get the Alliance books, which by the shrewdness of T. Astramskas, were taken from the convention.

This real convention lasted three days. They examined the Alliance constitution, made many decisions, brought in resolutions as to why the Lithuanian Alliance split, and when the central administration was elected the delegates departed. They did not know how the Lithuanian public would accept their accomplished purpose. To

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



the central administration was elected as president, M. Tatorius,; vice-president, V. Kaunas; secretary, T. Astramskas; treasurer, Thomas Paukstis.

At once after the convention, the trial started in court between the factions of the Alliance, and after a few years of litigation in the court, they made an agreement among the factions, to leave the name of the Lithuanian Alliance of America as it was, with the original charter which had been previously incorporated. To the clerical faction was left the alliance treasury- \$6,000.00, and for the progressive faction, the real Lithuanian Alliance of America, was returned a few books and the Alliance flag. The clergy made an agreement to organize a new Lithuanian Alliance of America and to incorporate under the name - the Alliance of the Lithuanian Roman Catholics of America. This brought to an end the litigation between the two factions which split at the 16th convention. With the 16th convention, the tendency of the Lithuanian Alliance of America was to become a progressive national organization. Those of various religious faith, and political views can freely join this alliance. The rapid growth of membership and the assets proved that the tendency of such an organization was supported by the American Lithuanians. It must be borne in mind

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



that after the 16th convention, in the alliance there was not one cent left in the treasury, and after the meeting of the convention the delegates contributed \$15.40 as expenses for the trial with the clergy. Also, from about 1400 members only 616 remained with the alliance. At the 17th convention, which was held on May 22, 1922 in Boston, Mass., there were shown unbelievable results in the growth of the alliance in membership and assets. At the convention there were present 65 delegates, representing 58 branches of the alliance and other societies. Statistics proved that the membership in the Alliance was larger than before the split - at present there were 1,721 members and in the treasury \$2,237.00.

After this new reorganization, for five years the Lithuanian Alliance of America existed and acted in peace. At the 22nd convention of the Lithuanian Alliance of America, 1907, in Cleveland, Ohio, the trouble began again between the nationalists and the socialists for leadership in the Alliance. This struggle for leadership lasted until the great disaster of the Alliance in 1911. Even before this, the Alliance met with several major unfortunate events.

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



At first, we must state that the 22nd convention of the Alliance decided, that the members of the Alliance by general and secret ballot shall elect the officials of the Alliance, and that the members by their ballot can decide the major problems of the Alliance. The second important decision of this convention was that for the following year, to renew the publication of its organ Tevyne. Therefore, on the 28th day of January, 1908, they started to publish the Lithuanian Alliance of America organ, Tevyne. The yearly subscription for members was \$.50; for non-memgers - \$1.25. The organ Tevyne during all that time served not only the members of the Lithuanian Alliance of America, but also the national and cultural affairs of the Lithuanians of America.

After the 23rd convention in the year 1908, it revealed, that the Lithuanian Alliance of America charter, without delay must be amended. In order to accomplish it, there had to be called a special convention. Up to this time the Lithuanian Alliance of America charter was incorporated as for any local benefit society, but not for general organization. Without amending the charter it was impossible for the Alliance to register and legalize its branches in other states. For that reason, on October

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



21, 1908, in Wilkes Barre, Pa., a special convention of the Lithuanian Alliance of America was held and the amendment to the charter was adopted. At that same time the president of the Lithuanian Alliance of America, F.J. Bagocius resigned. His place was taken by vice-president, J. Tareila. This brought a vacancy in the vice-presidency. To fill the vice-president's vacancy, P.W. Birstonas was elected.

Before and after the special convention disputes had been going on between factions in the Alliance over the question of the general ballot and leadership. At last, at the 24th convention in June, 1909, Worcester, Mass., the general voting system was abolished. At this convention it became clear that the by-laws of the Alliance must be changed and revised in order to make them adaptable to every state's insurance statutes. By not adapting the by-laws of the Alliance according to the various state's insurance laws, the state can forbid the organization of branches of the alliance and the collection of dues from the members.

Finally, at the 25th convention, 1910, in Chicago, Illinois, there were adapted the new constitution and by-laws. The due payments according to the age, and three

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



sections of death benefit policy: \$300, \$600 and \$1,000. The members did not like the new system of dues payments according to age, because up to this time every member used to pay equally - \$2.00 a year for \$150.00 death benefit. According to the revised constitution, the smallest membership yearly dues is \$3.36 a year. At the time, before revising the constitution, the Alliance had 11,000 members, and at the end of 1912, there were left only 4,949 members.

To this reform of the Alliance, two more causes brought misfortune: (1) the members were against the so-called reform, and (2) the blind stubbornness of the officials, who disregarded the protest of the members in order to crush the majority in their attitude against the reform. In order to explain to the members that such a revision of the by-laws was the most essential affair to make the future of the Alliance strong, the officials disregarded the voice of the members. They suspended the individual members and even branches of the Alliance. Notwithstanding all the losses, the alliance was for adapting the new reforms, the organization was placed on the strong foundation of fraternal insurance and the future was made firm.

- 10 -

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



Further reforms for the benefit of the members were adopted at the 27th convention in the year of 1912, at Brooklyn, N.Y. At this convention was adapted a new reform of the constitution and three new sections for sick benefits. A widows and orphans fund was established to help the members and their families. It was decided to hold the convention every two years instead of every year as it had been up to that time.

Lastly, it ought to be mentioned that the Lithuanian Alliance established the Lithuanian youth section, which could be joined by children at least two years of age. They stayed in that section till they could join the adult section. The children's section had two degrees of death benefit: \$100.00 and \$150.00.

The Alliance, during its existance, passed several more crises. First, the various state insurance departments forced the Alliance to make equal due payments according to age even to those members, who joined the Lithuanian Alliance organization previous to 1911. These members up to the new reform had been paying the lowest dues. This again brought disputes among the members. The second crisis came in 1918 and 1919, when the same state insurance departments demanded that

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



the members be assessed special dues in order to fill the Alliance treasury, which was weakened by the influenza epidemic on account of a large number of deaths.

With the beginning of 1920 again a struggle started for the leadership in the Alliance between communists and other factions. This struggle was a hard one, because the communistic groups in the Lithuanian Alliance were firmly organized and were under the leadership of the communist party. This stormy struggle lasted up to the 36th convention of the Lithuanian Alliance, which was held in June, 1930, in Chicago, Illinois. At this convention the communists demanded the right to appoint their delegate to the mandate committee. Their demand was rejected, so the communist delegates during the first three sessions did not permit the convention to hold organized sessions. The riotous communistic delegates were thrown out of the hall by the police. Then the mandate committee reported, that there were 307 delegates legally elected by their local branches, and the markers were pinned to the lapel of every delegate, making them lawful delegates of the convention. The committee acknowledged all lawfully elected delegates - 180 of the delegates did not reply and did not come to get the delegate's pins.

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVENIJIMAS AMERIKOJE).



The 180 delegates, who left the convention, held a separate convention and decided that through the court they must seek recognition of their rights and in that manner to get control of the Lithuanian Alliance of America. The court rejected the communist demand, and recognized the 36th convention's majority delegates as lawful controllers of the Alliance. The communists' group attack on the Alliance was hard on the organization. 3,000 members left the Lithuanian Alliance of America organization.

How materially and spiritually strong the Lithuanian Alliance is, is proved by the state insurance departments of the new established sections of the Lithuanian Alliance. Seven new and modern insurance sections were adopted by the 36th convention of the Lithuanian Alliance of America. At the 38th convention of the Lithuanian Alliance of America held in June, 1934, in Detroit, Michigan, there was given to the Alliance members, the possibility to insure themselves up to \$5,000.00 with much smaller dues than in any commercial insurance company for the same policy. At this convention they also changed and adapted new reforms of the Lithuanian Alliance of America charter and by-laws, reestablished the general election so that the

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



members by general and secret ballot can elect the executive board. The establishment of the new and important reforms by the Lithuanian Alliance of America organization, the approval by the state insurance departments not only proves that the Alliance is materially strong, but at the same time places our organization side by side with the most modern insurance institutions of America.

The Lithuanian Alliance, besides material aid to its members, during its 50 years existence, did not put in last place the Lithuanian national and cultural activity. With all its effort it supported the important events and affairs of the fatherland Lithuania. With its tens of thousand of dollars it supported various relief and cultural institutions in Lithuania. It donated large sums of money for the establishment of Lithuania's independence. Tens of thousands of dollars have been spent for the enlightenment of its own members and the Lithuanian public of America. To the student members of this Alliance was given financial aid to complete their education in various science.

Upon looking into the material help that was given to the members of the Alliance we

LITHUANIAN ALLIANCE OF AMERICA,
307 W. 30th St., New York, N.Y.
(LIETUVIU SUSIVIENIJIMAS AMERIKOJE).



see an enormous task accomplished. As much as we can find in the records of the Alliance up to the year of 1935, the Lithuanian Alliance has paid its members death benefits to the sum of \$1,316,321; sick benefits of \$1,434,715 and to the widows and orphans it has donated \$50,000.00. In addition to these sums of money paid for relief for cultural affairs there have been spent another \$150,000.00.

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LITHUANIAN



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

The Lithuanian Workers' Alliance was started in 1930. It originated at the 36th convention of the Lithuanian Alliance of America, June 19, 1930, Chicago, Ill. After two days of discussion and turmoil, (The main course of this turmoil at the convention was that the nationalists did not want to admit to the mandate committee a delegate of the Communists.) The Communists and their sympathizers, 208 delegates left the convention hall and went to the Meldazis Hall, where they formed the nucleus for this new Alliance.

On October 14, 1930, the new alliance was incorporated in the state of New York as the Lithuanian Workers' Alliance.

The Lithuanian Workers' Alliance is a protective and benefit fraternal organization.



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

The members pay their designated dues. In cases of sickness or death the beneficiary received a specified sum. The death benefit is from \$150 to \$1,000.

The Lithuanian Workers' Alliance has an endowment fund into which the members (young and old) pay monthly dues, and after twenty years they get their money back.

Besides being a protector and benefactor, the Lithuanian Workers' Alliance is a cultural and enlightenment organization; it supports the various activities of the progressive labor movement for freedom and better livelihood.

The Lithuanian Workers' Alliance publishes twice per month the newspaper Tiesa (The Truth). Every member gets the newspaper free. The Lithuanian Workers' Alliance takes part in the spreading of enlightenment. On March 1, 1937 the



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

Lithuanian Workers' Alliance had over six thousand members and about five hundred young members.

The Lithuanian Workers' Alliance has one hundred and seventy branches in America. In Chicago it has fifteen.

During the more than six years existence of the Lithuanian Workers' Alliance it has paid to its members over \$60,000 in death benefits and \$120,000 in sick benefits.

The Lithuanian Workers' Alliance (March, 1937) has a fortune of over \$160,000.

Due to the initiative of the Lithuanian Workers' Alliance, there was called in Cleveland, Ohio, in 1935, a General Convention of the Lithuanian Workers of America, with the aim of conducting a campaign in favor of the restoration of a democratic regime in Lithuania.

LITHUANIAN



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

The Lithuanian Workers' Alliance center and its branches supported the American Lithuanian Convention which took place in Cleveland, Ohio in 1936 and it participated in this convention. The Lithuanian Workers' Alliance sent delegates to the "Lithuanian World's Convention" at Kaunas, Lithuania in 1935.

It upholds the movements: (a) To free the anti-fascists political prisoners; (b) To restore the democratic form of government to Lithuania and to uphold democracy in the United States; (c) It supports the Spanish people's struggle against fascism; and (d) It protects against the persecution of the foreign-born workers in the United States.

The Lithuanian Workers' Alliance was the first organization to start action to organize and enlighten the American-born Lithuanian youth. At present, the



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

Lithuanian Workers' Alliance has close to fifteen hundred organized youth. Many young people are supporting their own branches; they are taking care of their affairs in the English language (if the youth desires so). In the organ Tiesa (The Truth), the youth have their own section in the newspaper for their own affairs. The youth is taking part in cultural, art and sports activities.

During the Lithuanian Workers' Alliance convention held in 1936 in Rochester, N.Y., the Lithuanian youth had their own sport Olympiad. The Lithuanian youth from all over the United States took part in this sport festival.

At the fourth convention, which will be held in 1938 in Pittsburgh, Pa., the Lithuanian youth will strive to have a larger and more successful Olympiad.



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

The Lithuanian Workers' Alliance is organizing the Lithuanian youth from two to sixteen years of age, establishing schools at the Lithuanian Workers' Alliance branches, where the young people are taught the Lithuanian language sports, and other things that are beneficial to the youth.

The members are allowed to enroll for a weekly sick benefit of: \$6, \$9 and \$12.

Besides dues paid for the needs of this youth's organization each member contributes:

For the expenses of the protective fund, 15 cents; for the branch-local affairs, 10 cents; for the benefit expense fund, 5 cents; for the extraordinary benefit fund, 20 cents a year.

LITHUANIAN



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St., Brooklyn, N.Y.

The initiation fees of the members are as follows:

I Grade - \$2; II - \$3, III \$4; IV \$5.

For the benefit section the fees are: Grade I- \$1.50; II - \$2.25; III -\$3.

The payments are: 30 cents, 60 cents, and 90 cents per month.

Branch No. 2. Holds its meetings at the Zalatorius Hall, 700 W. 119th St.

K. Statkus, secretary, 11915 Eggleston ve.

No. 53. The Lithuanian Auditorium, 3133 So. Halsted St.

A. Povilonis, secretary , 3116 So. Halsted St.



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St., Brooklyn, N.Y.

No. 72. The J. Macinkuicins Hall, 1036 E. 93rd St.

M. A. Macukevicius, secretary, 103 E. 93rd St.

No. 76 Hollywood Hall, 2417 W. 43rd St.

Mr. J. Baranauskas, secretary, 2959 W. 38th St.

No. 102. Ezerskis Hall, 4600 So. Paulina St.

Mrs. A. Yuricne, secretary, 950 W. 59th St.

No. 104, 3917 W. 14th St.

S. Dybcius, secretary, 4057 Jackson Blvd.

No. 109. The Lithuanian Liberty Hall, 14th St. and 49th Ct., Cicero.



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

No. 112. Hungarian Hall, 1630 Milwaukee Ave.,
Mrs. M. Chesniene, secretary, 1524 N. Hoyne Ave.
No. 127 Schultz Hall, 2449 W. 69th St.,
A. Chapas, secretary, 7200 So. Campbell Ave.,
No. 129, 1750 So. Union Ave..
J. Stasiunas, secretary, 3116 So. Halsted St.
No. 139. The Workers' Hall, 10413 So. Michigan Ave.
J. Pinikas, secretary, 10748 So. Michigan Ave.
No. 202. Woodman Hall, 33rd St. and Lime St.
Miss A. Bedaukiute, secretary, 3309 Emerald Ave.
No. 204, 10731 So. Prairie Ave.
J. Baramauskas, secretary, 10542 Indiana Ave.
No. 211. Hollywood Hall, 2417 W. 43rd St.
B. Baranauskas, secretary, 2950 W. 38th St.



Record Books of the Lithuanian Workers' Alliance, 419 Lorimer St.,
Brooklyn, N.Y.

No. 216. - 3437 W. 62nd St.,
H. Meldzius, secretary, 7322 So. Daman Ave.

The president of the Lithuanian Workers' Alliance is Mr. R. Mizara.

Record Books of the Roseland Alliance of Lithuanian Clubs and Mutual Benefit Societies, in possession of Secretary, Roseland Alliance of Lithuanian Clubs and Mutual Benefit Societies, Chicago, Ill.

The above mentioned alliance was organized on January 1, 1929, consisting of two clubs and two societies, namely:

1. The Society of the Grand Duke Gedeminas of Lithuania.
2. The Political Benefit Club.
3. The Lithuanian Aid and Benefit Club.
4. Harvey Illinois Society.

The Alliance's Purpose:

1. The alliance's purpose is to help the sick or persons affected by any other misfortune.
2. The alliance with its labor and finances will help to the best of its ability to support the Lithuanian library and other educational institutions.
3. All the business of the alliance must be conducted in the Lithuanian language.
4. Men, women and girls between the ages of sixteen to forty-five are eligible for membership, without regard to their religious or political views.

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Record Books of the Roseland Alliance of Lithuanian Clubs and Mutual
Benefit Societies.

Every sick member gets \$7 per week during six months of sickness and for the next six months of sickness - \$3.50 per week. The death benefit is \$50 from the alliance treasury, and every member pays \$1 to the beneficiary.

The club has about 150 members.

The assets are:

Cash- - - - -	-\$2,000.
United States Bonus - - - - -	-1,000.
A building was taken for the mortgage of - - - - -	<u>4,500.</u>
	7,500.

Vilunas, president
P. Petronis, secretary, 10453 S.State St.

III B 2
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LITHUANIAN

Record Books of the Humboldt Park Lithuanian Club, in possession of
Secretary, Humboldt Park Lithuanian Club, Chicago, Ill.

The Humboldt Park Lithuanian Club was organized in August, 1926.

The Club's Purpose:

To unite all the Lithuanians who are living in the vicinity of Humboldt Park.

To give moral and financial help to its members in times of dire need.

To cultivate friendship and brotherhood among Lithuanians.

To participate in political and national affairs.

To help the members to become citizens of this country

To arrange evening entertainments.

Every member pays yearly dues of \$1.20. It has fifty members. Assets are about \$300.

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- 2 -



LITHUANIAN

Record Books of the Humboldt Park Lithuanian Club.

The meetings are held at 1640 Hancock St.

K. Walskis, president, 3341 Evergreen Ave.

A. Lungevicius, 1814 Columbus Ave.

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LITHUANIAN



Information Prepared for Foreign Language Project by Alex Ambrose

KNIGHTS OF LITHUANIA (LIETUVOS VYELAI), 4736 S. WOOD STREET

Constitution and by-laws of Knights of Lithuania; The Roman-Catholic Organization of Lithuanian Youth in America, Incorporated 1915.

The Organization's name and insignia.

1. The organization's name: Knights of Lithuania.
2. Saint Casimir is the patron of the organization.
3. The Knights of Lithuania possess a state charter, a banner, and its own official seal, which forms the organization's characteristic insignia.
4. An escutcheon with a knight on horseback is on one side of the banner; and on the other, the colors of the United States of America.

WPA (ILL.) PROJ. 30275

Knights of Lithuania

5. The official seal of the Knights of Lithuania bears a vignette of a knight on horseback and a cross.

Purpose of the Organization

The Knights of Lithuania aims to consolidate the American youth of Lithuanian extraction into a strong organization, attempting to foster in the younger generation the following ideals:

1. The Knights of Lithuania acts under the leadership of the Roman-Catholic teaching of religion and morals, striving to instil into its members knowledge and habitual practice of Roman-Catholic faith and to safeguard their moral conduct by expedient methods.

2. The Knights of Lithuania educates its members to be good citizens



Knights of Lithuania

of the United States of America, persuading them to take active part in this country's public welfare by exercising their rights as citizens, especially by putting to use during election their right to vote.

3. The Knights of Lithuania arouses in the younger generation a sense of loyalty to the land of their fathers, Lithuania, love for the native tongue and for that country's customs.

4. The Knights of Lithuania are anxious for the educational and cultural welfare of both the members of the organization and the Lithuanian immigrants to America.

5. The Knights of Lithuania forms and retains in all its councils clean sporting clubs and unites them in districts.

The Organization Method of Operation.



Knights of Lithuania

The purpose of the organization is attained by the Knights of Lithuania by these methods:

1. Members are united into councils, and these are confederated into districts.
2. Meetings, excursions, and conventions are planned and assembled.
3. Lectures, theatricals, concerts and other decent forms of entertainment are arranged. Evening schools with a curriculum of Lithuanian language and Lithuanian history are formed. An exposition of handiwork is not only sponsored by the Central Executive Board, but also by the councils.
4. Libraries, clubs and printing establishments are founded.



Knights of Lithuania

5. Newspapers, pamphlets, books and other printed material are edited.
6. Members are urged to seek education, trades, professions, business, and other useful occupations.
7. The Roman-Catholic press and kindred institutions, Lithuanian in spirit, are financially and morally supported by the organization.
8. Talented members of the organization receive aid in the pursuit of education.
9. The desire is expressed to aid in finding work for unemployed members.

The Knights of Lithuania's Relations with other Organizations.

1. The Knights of Lithuania retains friendly relations with other national and non-Lithuanian institutions and organizations.



Knights of Lithuania

2. Very friendly relations are held with Pavasaris, an organization of youth in Lithuania.

3. Noted members may be sent, expenses paid by the organization, to Lithuania to make a firmer acquaintance of that country and to bind stronger ties of relation with the youth of that country.

4. In necessity delegates are sent to non-Lithuanian organizations' conventions or meetings.

5. The Knights of Lithuania, as an organization, is affiliated with the Lithuanian Roman-Catholic Federation, and six cents from each member is paid to said federation yearly.

Members of the Organization.



Knights of Lithuania

1. The members of the Knights of Lithuania organization are male and female American Catholics of Lithuanian extraction.
2. Persons belonging to organizations with by-laws opposing the Catholic Church and the Lithuanian nation are ipso facto ineligible as candidates for this organization. (Members who have lost their Catholic faith and oppose Lithuanian national spirit shall be immediately expelled).
3. The members of the organization are: (a) Juniors; (b) Seniors, or active workers; and (c) Honorary members.
4. The juniors are children attending grammar school.
5. The seniors are graduates from grammar school.
6. Persons who have accomplished much for the good of the organization are selected as honorary members.



Knights of Lithuania

7. Honorary members are selected only by the annual convention. Councils have rights to appoint candidates for honorary membership.

Membership Dues.

1. Candidates joining the Knights of Lithuania organization pay 25 cents initiation fee.

2. Juniors pay 10 cents monthly dues.

3. Seniors pay 25 cents monthly dues. (Priests and brothers of religious orders may be members of the organization without paying dues).

4. In families where there are more than one member of the organization, only one may pay the 25 cents monthly dues; others 15 cents. Vytis (The Knight), official organ, is not sent to those paying 15 cents.



Knights of Lithuania

Privileges of members.

1. All members may display publicly the organization's emblem or insignia.
2. All members have full right to the use of the organization's club rooms, libraries, and games.
3. All members may participate in all organization's social functions, evenings, picnics and games.
4. Members who have fully paid their monthly dues receive Vytis, the organization's journal.
5. Only senior members have the right of full vote, pro and con.
6. Honorary members have the power of a full vote during the existence

Knights of Lithuania

of the organization. They have preference to other members of the organization, and they may attend the annual conventions without any official mandatory statement from any council.

The Resources of the Organization.

1. This organization's real resources consist of a printing shop and the council's building and lots.
2. This organization's monetary resources consists of membership dues, charitable contributions and bequests. The money is kept in reliable state banks indorsed with the name of the organization.

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LITHUANIAN



Record Books of the Lithuanian Roman Catholic
Alliance of America, in Possession of Secretary,
Lithuanian Roman Catholic Alliance of
America, Dist. of Chicago

The Lithuanian Alliance of America of the Chicago district was organized in 1914. At the beginning, the district consisted of four states: Illinois, Indiana, Wisconsin and Michigan.

The first administration of this district was: M. Kadzenskis, president; K. Varanaviciene, vice-president; K. Pahastas, secretary; Rev. F. Kemsis, trustee; H. J. Luthus and Miklas, organizers.

In the first years the district organizer's activity was to organize the new branches to obtain charters for them and to get all the existing branches into the district organization.

In the year of 1916 in the districts minutes we find: That Mr. S. Kibaratas, member of the 101st branch appealed to the districts' delegates maintaining that "the free-thinkers and the socialists in their fight against the Alliance and all the Catholic

Record Books of the Lithuanian Roman Catholic Alliance of America

organizations are severely attacking the Rev. F. Kemesis and are mailing letters to him, even demanding that he disclose the secrets of confession." In other minutes we find: "A resolution expressing sympathy was brought in favor of the Alliance Branch 85 of Chicago, which was assaulted by the Grand Duke Vytautas of Lithuania Knights Society, because of Catholic parish affairs."

In the year of 1919 there was held in Chicago a yearly convention of the district; the convention was a great financial loss to the district. To cover the expenses, the branches were assessed at the rate of \$11. for each branch.

In 1927, the Chicago district brought forth a protest against the Central Administration for demanding that the branches pay the past membership dues which had not been paid to the former Central Administration; it also protested because members were not allowed to join those sections of the mortuary fund to which they wanted to belong. One branch admitted seven new members, and the Central Administration placed them in a different section than that to which the members were originally assigned.

Record Books of the Lithuanian Roman Catholic Alliance of America

The district had disputes with its treasurer because he wasted the district's funds, and at the general convention of the Lithuanian Roman Catholic Alliance the delegates wasted the districts funds; and the delegates of the Lithuanian Roman Catholic Alliance general convention refused to give a report of what was done at the convention.

In 1933 there occurred in the Chicago district another scandal: One member, who was district vice-president, began to support the Communists. In the beginning in the district there was much trouble, but it does not pay to give attention to it.

From 1934, the district of Chicago was, and still is under the leadership of J. A. Mickeliunas; the most active members are A. Bacevicius, A. J. Zviblis, K. D. Rubinas, B. Grybas, J. Mikolainis, J. P. Aukstaitis, A. J. Sutkus, P. Cizauskas, L. Simutis, Dr. Rakaukas, Dr. Poska, Atty. Grisius and others.



LITHUANIAN

Record Books of the Lithuanian Roman Catholic Alliance of America

At the present time (1937) the district of Chicago is endeavoring to organize the branches where more have existed heretofore, also much energy is devoted to increase the funds of the district. For that purpose the district is arranging picnics, banquets and other festivals.

The present administration of the Lithuanian Roman Catholic Alliance of America, District of Chicago, consists of the following persons: Rev. A. Baltutis, spiritual leader; J. Mickeliunas, president; A. A. Bacevicus, vice-president; I. Lakalas, secretary; K. Rubinas, treasurer; A. Kazlanskas and J. Mikolanis, trustees; Doctor Poska, health inspector; attorney J. Grish, legal adviser; Cizanskas, organizer.

Ig. Lakalas, secretary,
6747 S. Artesian Avenue, Chicago, Ill.

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LITHUANIAN



Information Supplied by Alex Ambrose of F. L. P.

THE LITHUANIAN FLAG OF AMERICA NO. 1, TOWN OF LAKE;
A LITHUANIAN NATIONAL SOCIETY

The Lithuanian National Society was organized September 11, 1913. This society is a benevolent organization. Its purpose is progressive.

One paragraph of its constitution: "If anyone of the members of this society during a strike should go to work as a strike-breaker and should be injured, he could get no help from the society, as an enemy of the workers he would be expelled from this society."

The membership dues are 25 cents per month. The sick benefit is \$5 per week. In case of death the beneficiary receives \$50, and the members pay \$1 each. There are 110 members. Assets \$2,800.

President, K. Danis, 5648 S. Bishop St.
Secretary, Petras Budrecki, 3118 Pershing Road.
Treasurer, A. Chesna, 4509 S. Paulina St.

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LITHUANIAN



Record Books of the Society of Blessed Lithuania, in possession of Secretary of the Society, Chicago, Ill.

The Blessed Lithuanian Society's first meeting was held Aug. 12, 1906, Panza Hall, 1900 So. Union Ave.

The first organizers of the society were: S. Armonas, St.Baravice, Fr. Kucenas, Alex Virgreckis, J. Stankevice, J. Yocins, V. Buranskas, Y.Bielskis, Panza and others.

The Society's Aim:

The object of the Society shall be: to assist its members in sickness and in hardships, help the widows of members, and give a helping hand to the orphan children of dead members.

Sick Benefit: A member of the society pays \$7 a year to the treasury; a sick member gets \$5 a week benefit. Three hundred dollars paid when a member dies.



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Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.

Blessed Lithuania Society's Accomplishments: The first record book of the society is lost, so the first year's work cannot be told.

March 14, 1915: Gift for the Lithuanian sufferers of the war in Lithuania, \$100.

March 14, 1915: The Lithuanian Union Printing Association sent a letter to the society asking them to give printing jobs to union printers only. The society determined to give its work to union printers.

Oct. 10, 1915: The committee of the Lithuanian Public Library reported that the profit from the picnic for the benefit of the Library was \$150.

Dec. 12, 1915: A letter was received from an unknown Lithuanian, a German prisoner of war, asking for aid. The members decided to give \$10.

Feb. 13, 1916: The members of the society decided to ask the Board of the Lithuanian National Cemetery to make a constitution for the cemetery quickly.

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LITHUANIAN



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Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.

Feb. 13, 1916. A letter from the Lithuanian Socialist Party, 8th district, was read, asking a gift for the sick, B. Vargsas, a dramatic writer. The letter was accepted and a gift of \$10 was granted.

Oct. 8, 1916. A letter was received from the Lithuanian Day Committee asking aid for the sufferers of the war in Lithuania. The letter was accepted and a gift of \$25 was granted by the society.

Dec. 10, 1916. It was decided to buy three shares of the Lithuanian Daily News Naujienos. Total \$30.

Oct. 17, 1917. It was decided to donate \$100 for the Lithuanian National Cemetery.

Oct. 17, 1917. Ten dollars was donated to the Lithuanian Public Library, 18th St. and Halsted district.

Feb. 10, 1918. It was decided not to give the Draugas any kind of advertising.

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Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.
or work, because the paper is against liberal societies.

Feb. 10, 1918. Ten dollars was donated to the Lithuanian Public Library, 18th district.

April 27, 1918. An American Liberty Bond was bought for \$200.

Sept. 8, 1918. The committee reported that the Lithuanian Public Library of the 18th district was liquidated.

Dec. 8, 1918. It was decided to join the Lithuanian Workers' council.

Dec. 8, 1918. It was decided to lend Paul Zalis \$200 without interest, as he was a student, who was studying to be a doctor.

Dec. 8, 1918. \$25 donated to Mrs. V. Budreckiene, a member, as she was poor.





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Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.

Jan. 12, 1919. The committee from the Naujienos Pub. Co. reported that they wanted to make a reform in the paper, and a few wanted to oust the editor, P. Grigaitis. The society's members voted and instructed their delegate that at the meeting of the Naujienos Publishing Co., the delegate should give his vote for old tactics of the Naujienos, and for the editor, P. Grigaitis if such a question arose.

May 24, 1919. It was decided to join the Lithuanian Congress called for June 9, 10, 11, 1919, at the Morrison Hotel, Chicago. Three delegates were elected. Also, they demanded in a resolution, that at the Congress, should insist on the necessity of separating the church from the state, and the school from the church in Lithuania.

Aug. 10, 1919. Donated from the treasury, \$25, and the members donated \$20 for striking members.

Oct. 12, 1919. Donated from the treasury for the Lithuanian Red Cross \$100, and the members donated \$63.



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Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.

Oct. 30, 1920. It was decided to participate in the protest demonstration against Poland. A member not participating in the demonstration would be fined fifty cents.

Nov. 14, 1920. It was decided to give a ball and to donate half the profits to Lithuania for her protection against Poland.

Dec. 12, 1920. Donated to the Lithuanian Protection Common Committee, \$50. The members at a meeting donated \$100.

June 4, 1921. Donated from the treasury \$5 to Mr. Sermas, an author.

Nov. 12, 1922. A protest resolution was passed against the Lithuanian Government, for issuing a law forcing the Lithuanians in America to register.

Dec. 9, 1923. Lithuanian Auditorium corporation stock was bought for \$100.

Jan. 13, 1924. Donated through the members \$36 for the Mariampoles High School in Lithuania.

LITHUANIAN



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the secretary of the Record Books of the Society of Blessed Lithuania, in possession of the society, Chicago, Ill.

Aug. 28, 1924. Lithuanian Auditorium corporation bonds were bought for \$1,000.

Aug. 28, 1924. It was decided to participate in the Vilniaus Protective Committee mass-meeting on Oct. 9, 1924.

June 11, 1925. More Lithuanian Auditorium corporation bonds were bought for \$500.

Sept. 13, 1925. It was decided to join the Vilniaus Protective Committee

Dec. 14, 1927. A letter was received from the committee asking for a donation for the Mr. Sermas monument. The treasury refused to donate, but the members donated \$13.

July 11, 1928. It was decided to participate the World's Fair in 1933.

Aug. 12, 1928. A letter was read from the Holy Cross Hospital asking the society

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- 8 -

LITHUANIAN



Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.

to participate in the conservation ceremonies. The society decided not to participate; but the members who wanted to participate could.

March 12, 1930. It was decided to participate in the Duke Vytautas Parade, on the 500th anniversary of his death.

Dec. 9, 1931. A letter was read from the St. George Parish asking a donation for the poor which the parish helps. Ten dollars was donated.

March 26, 1933. It was decided to accept women in the society, starting from July 1, 1933.

Aug. 11, 1935. It was decided to participate in the Vilniaus Protective Committee speeches, on Oct. 9, 1935.

Oct. 9, 1935. A delegate from the Lithuanian Auditorium said that the Auditorium was foreclosed.

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- 9 -

LITHUANIAN



Record Books of the Society of Blessed Lithuania, in possession of the secretary of the society, Chicago, Ill.

Aug. 12, 1936. It was decided to participate in the Carnival which would be held Aug. 17, -23, 1936, in Grant Park. Five dollars was donated.

The society has about five hundred members.

They have \$10,781 worth of property. Their meetings are held in the Chicago Lithuanian Auditorium, 3131-33 So. Halsted St.

J. Jackus, president, 6504 So. Rockwell St.

G. Pakeltis, secretary, 4550 So. Western Ave.

III. ASSIMILATION

B. Nationalistic

Societies and Influences

3. Commemoration of Holidays

a. National

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LITHUANIAN

Sandara, June 20, 1930.

THE ANNIVERSARY OF GRAND DUKE'S CORONATION

The culmination of the celebrations in commemoration of the Lithuanian Grand Duke Vitautas the Great will take place on the anniversary of his coronation, September 8, 1930.

The Lithuanians will hold celebrations on the anniversary of the Grand Duke's coronation in Chicago, New York, Boston, and other Lithuanian colonies in America. On that day, also, great festivities will be held throughout Lithuania.

The Vitautas committee has decided to erect one large monument, perhaps a museum, to the Grand Duke's memory and has requested all provincial committees not to erect separate monuments. Instead, all collected contributions should be sent to the central committee for the erection of a single, large-scale memorial.

WPA (ILL.) PROJ. 30275

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LITHUANIAN



Vilnis, Vol. VI, No. 45, June 5, 1925.

THE CELEBRATION AT THE NATIONAL CEMETERY

The Lithuanians held for a second time their celebration at the Chicago Lithuanian National Cemetery. Thousands of Lithuanians came from all over the state to the Chicago Lithuanian National Cemetery to celebrate the memorial day, May 30. All the Lithuanians who came to this celebration were progressive people, who did not want to belong and could not belong to St. Casimer Cemetery, which is a branch of the Roman trust, and did not want to serve as slaves for Rome, which had discriminated against them on account of religious belief.

Those people (were mistaken) who made the remark that the people will not visit, that only dogs will pay visits to a Godless infidel cemetery. Those people who made that statement made a bad mistake by saying that the people will not visit the Lithuanian National Cemetery, which proved to be just the opposite from what they said about the Godless, infidel cemetery. As a matter of curiosity, I



Vilnis, Vol. VI, No. 45, June 5, 1925.

personally made a comparison by visiting both cemeteries, St. Casimer's and the Lithuanian National Cemetery, during decoration day, May 30. The comparison is as follows: The number of people at St. Casimer's Cemetery during decoration day was about one thousand, and the number of people at the Lithuanian National Cemetery was over two thousand; as compared we have a ratio of two to one. This fact shows that those people were contradicting themselves by making such a false statement about our National Cemetery. The greater number of the people proved not only that they admire our new cemetery, but it also proved that the Lithuanian National Cemetery is closer to their hearts in the spirit of democracy, when there is no discrimination among our people. Regardless of sect or creed, anybody of our people can bury (their dead) in the Lithuanian National Cemetery without discrimination; because we are all equal after death parts us from our life. This cemetery is not for a picked group of people, they are all accepted here regardless of whether they are sinners or not, cursed or saved. After all, the



Vilnis, Vol. VI, No. 45, June 5, 1925.

earth is the mother to all of us, she accepts us as equals without any social distinction.

Why have the people taken a liking to the Lithuanian National Cemetery and to Decoration Day, which comes once a year at the end of May? There is a good reason for celebrating Decoration Day in May at the Lithuanian National Cemetery; because the people are not discriminated against there if they do not belong to Catholic Church or Roman trust. Many people left St. Casimer's Cemetery and came to the Lithuanian National Cemetery to celebrate Decoration Day.

This year special arrangements were made for accommodating more people and for making a more elaborate program at the cemetery to celebrate Decoration Day. The program was very diverse and rich at the Lithuanian National Cemetery. This program consisted of two choirs, a string orchestra, and three speakers and many other



Vilnis, Vol. VI, No. 45, June 5, 1925.

entertainments for the general public. Each choir sang three songs which were selected and adapted for that occasion. Second on the program was the string orchestra which played many beautiful songs and was received by public with a great ovation for their excellent performance.

Third on the program was the first speaker V. Andrulis, the editor of Vilnis, who gave a short talk on man's life and his deeds while he lives in the world of struggle. He stressed his point by stating that a man is soon forgotten after his death, but his principles and his good deeds will live forever; and future generations will remember that this man lived not without the purpose and aim to improve our present civilization. While we are still living we must work not only for ourselves but for humanity and our future generations. Our problem today is to eliminate all the evils and wrongs from the present society and make this world free from persecution and tyranny; to make this world in which we live a place of justice and freedom for the future generations to come.



Vilnis, Vol. VI, No. 45, June 5, 1925.

This world will be beautiful and kind only then, when it will be ruled by those who produce everything for the present-day society and who haven't anything today for themselves.

The second speaker on the program was Dr. Margeris, who gave a brief talk on the history of the Lithuanian nation and the life of the people in the past and present. He ended his speech by saying that we, as Lithuanians and patriots of that nation, should stop to love our fatherland where we were born and raised, and keep our patriotic spirit alive.

During the intermission between the second and third speakers, the progressive choir sang a few songs and also the children choir sang a few songs to entertain the public.

The third speaker, Dr. Montvidas, who was called to speak, made objection and refused to speak because the Vilnis' editor, A. Andriulis,



Vilnis, Vol. VI, No. 45, June 5, 1925.

was placed on the program as a speaker. He would have spoken if A. Andrulis had not been put on the program as speaker for that day. We have information that Dr. Montvidas urged the committee of the Lithuanian National Cemetery to withdraw its invitation to the editor of Vilnis, A. Andrulis, just a few days before Decoration Day. It is strange why Dr. Montvidas objected to A. Andrulis, the editor of Vilnis, who was invited to speak at the Lithuanian National Cemetery on Decoration Day. The only reason we see for Dr. Montvidas' objection is that he was afraid of Mr. A. Andrulis for some unknown reason. We believe that the Socialists soon will be afraid of all the world. Dr. Montvidas had no reason to make objections to members of the Communist Party. He did not accomplish anything worthwhile by his unreasonable objections. He only brought upon himself discredit in the eyes of the people. He has discredited himself enough before, and there is no need for him to discredit himself any more. He should know that Socialism, which he so ardently defended,



Vilnis, Vol. VI, No. 45, June 5, 1925.

has cast him out as an undesirable member of the organization. Mr. Grigaitis, the editor of Naujienos, who is also a leader of the Socialist party, has become famous in his activities, and he was not invited to speak; moreover, people are afraid to invite him because the public booed him on the previous occasion. Dr. Montvidas would like to receive the same laurels from the public.

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LITHUANIAN

Lietuva, Oct. 11, 1918.

CONCERNING THE CELEBRATION OF LIBERTY DAY

by

Joseph J. Elias And John I. Bagdziunas

A meeting concerned with the participation of Lithuanians in the observation of Liberty Day was held October 8 at St. George's Parish Hall. Many societies and districts were represented. There were representatives from the districts of Bridgeport, Town of Lake, West Side, 18th Street and Union Avenue, Brighton Park and Cicero. It was decided that Lithuanians would participate in as great numbers as possible. Other districts reported that they also would take part.

Two big bands have been hired. One big float will be decorated. All members and friends of Lithuanian societies are requested to participate. The following information should be remembered:

1. Promptly at noon the line of march will begin to form at the points designated for each division. At 12:45 the leader of each division will

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Oct. 11, 1918.

report to the General that his division is ready to march. The parade will begin promptly at 1:00 P.M.

2. The parade will start from Van Buren Street and Michigan Avenue. It will go north to Randolph Street, west to State Street, south to Jackson Boulevard, west to La Salle Street, north to Randolph Street, and west to Franklin Street, where the parade will end.

3. The Lithuanians will be in the Fourteenth Division, which will meet in Grant Park at Van Buren Street near the Lake, on the far side of the railroad tracks.

4. The Lithuanian Division will have one Lithuanian Flag and as many American Flags as it desires. Therefore, every society which has an American Flag is urged to use it for this parade. Do not wear society badges. The government will supply badges to those participating in the parade. Those who plan to march in the parade are advised to go to Van Buren Street near the Lake and join the Fourteenth Division. If any districts wish to march in groups to the designated place, they may do so.

WPA (ILL.) PROJ. 30275

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- 3 -

LITHUANIAN

Lietuva, Oct. 11, 1918.

5. A giant Lithuanian chorus, directed by Anthony Pocius, will head the Lithuanian Division, singing as it marches. There will also be a group of Lithuanian girls dressed in Lithuanian costumes and in the uniforms of Red Cross nurses.

6. Delegates from all districts will meet at St. George's Parish Hall Friday night, October 11, at 8 P.M., to discuss final arrangements. Delegates of all districts and societies, as well as all Lithuanians who wish to learn more about the parade, are invited to attend this meeting.

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LITHUANIAN

Lietuva, Oct. 11, 1918.

WPA (ILL.) PROJ. 30275

AN IMPORTANT ANNOUNCEMENT TO LITHUANIANS

President Wilson has announced that October 12 will be Liberty Day. During this day gigantic celebrations will be held in every part of America.

All nationalities will participate in these demonstrations. Therefore, Lithuanians are asked to do their part on that day.

Every nationality will have a float at the head of its division, which will introduce that particular nationality.

It is desired that as large a number of individuals and societies (nationalistic and religious) as possible will participate in the parade.

We will thus be able to make a good showing. We are especially anxious to have as many Lithuanian women in Lithuanian costumes in the parade as we can.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Oct. 11, 1918.

Every society should decide at once to participate in this gigantic demonstration. The chairman of the Liberty bond commission in your district will furnish detailed information, and will help you to organize matters in connection with this parade. The chairmen of the various societies ought to meet with the chairmen of their Liberty bond commissions as soon as possible, for little time remains for organization. Any information concerning the parade may be had at 3252 South Halsted Street, from the Lithuanian representatives of the Liberty Bond Branch of the Seventh Federal Reserve District.

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LITHUANIAN

Lietuva, July 12, 1918.

A GIGANTIC LITHUANIAN DEMONSTRATION

Last Thursday was Independence Day. Thousands of Lithuanians from all sections of the city crowded into McKinley Park, which was the site of the Lithuanian loyalty demonstration.

Immediately after noon, thousands of members of the Lithuanian societies, led by American and Lithuanian flags and marching to the accompaniment of bands, began to parade from Bridgeport, Town of Lake, the West Side, 18th Street, the North Side, Brighton Park, South Chicago and Englewood, to McKinley Park.

There a special platform had been erected for the speakers. The many flags and various posters which were carried by the different societies made a colorful sight in the Park. Some of the posters read: "President Wilson is the best friend of oppressed nations"; "The United States will give independence to Lithuania"; "Better to die fighting for liberty than to



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LITHUANIAN

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Lietuva, July 12, 1918.

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IV live in slavery"; "President, the Lithuanians are with you, body and soul"; "not might but right must rule the world." Hundreds of other posters with similar inscriptions were displayed.

From the speakers' platform it was a wonderful sight, when the Lithuanian legions began to gather around the platform. More and more came. The wave of people in the Park continued to grow until there was no more room. It is estimated that about thirty thousand Lithuanians gathered here.

It is impossible to describe separately each division here. Let it suffice to say that each division strove to appear the best and, as a result, when they all met in the Park the sight was impressive. One could not help feeling one's heart beat faster as one gazed on the American and Lithuanian flags and listened to the speeches.

The Speeches

Promptly at 3 P.M. the program chairman, J. Elijosius [Elias], addressed



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LITHUANIAN

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Lietuva, July 12, 1918.

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IV the public and explained the purpose of the celebration.

The program began with the raising of the American flag, while the bands played and the crowd sang the American anthem, "The Star-Spangled Banner." After the flag-raising ceremony, Mr. Daw, speaking in English, praised the Lithuanians for their loyalty and patriotism. He assured the audience that the war which is now being waged in Europe will bring independence to Lithuania.

Reverend N. Pakalnis then spoke in Lithuanian. His speech was beautiful and moving when he described Lithuania's long fight with the Teutons and other enemies. It was impressive and full of hope when he painted the picture of Lithuania's present fight to regain complete independence.

The next speaker was Hon. Robert Crowe, judge of the Circuit Court of Cook County. He spoke about the significance of Independence Day in



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- 4 -

LITHUANIAN

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Lietuva, July 12, 1918.

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IV American history and the significance it will now have in the history of the world. He spoke, also, of Lithuanian history and pointed out that even in the olden times Lithuanians were courageous fighters for liberty and, though they were conquered by numerically superior enemies, they never stopped fighting. Now, he said, this fight will be crowned by the regaining of liberty for Lithuania. The audience liked his speech very much and applauded him generously.

Then John I. Bagdziunas, Commissioner of Chicago's West Park area and a prominent Lithuanian leader, spoke. (Bagdziunas and Elijosius [Elias] had been the most active workers in making arrangements for this demonstration.)

In his speech Bagdziunas used America as an example to show that liberty gives power to a nation. "Just as a mother's breast," he said, "gives the most nourishing food for a child, and cannot be completely replaced by another source of food; so liberty is the best food on which a nation can grow and prosper.



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LITHUANIAN

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Lietuva, July 12, 1918.

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IV "Today America stands to defend that liberty--as does the rest of the world, including the Lithuanians--from the cruel and despotic militarism which the Kaiser represents. The great war is being waged and will continue to be waged not only until Kaiserism and militarism are crushed, but until not even a sign of them is left on the face of the earth: until they are buried a hundred miles deep in the earth, from where they can no longer even be smelled. Then the world will be free. Then Lithuania will receive her independence and liberty. In order that this may come to pass as soon as possible, we Lithuanians contribute, and will continue to contribute, our utmost to the big fight for the liberty of the world."

Mr. Bagdziunas' speech moved the audience. The audience many times interrupted his speech with applause.

A loyalty resolution was read after the speeches. Copies of the resolution were sent to President Wilson and other officials in Washington.



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LITHUANIAN

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Lietuva, July 12, 1918.

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IV The program was varied by the singing of several beautiful songs by a chorus of two hundred voices under the direction of Anthony Pocius.

Toward the close of the program the Lithuanians draped garlands of flowers on the statue of the martyred President McKinley, which is located in this park. Suitable speeches were made at the monument by Reverend A. Skrypka, who spoke in Lithuanian, and Attorney John Kucinskas, who spoke in English.

The ceremonies ended with the singing of the American and the Lithuanian anthems.

One hundred and one societies participated in the demonstration.



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LITHUANIAN

Lietuva, July 5, 1918.

A REPETITION OF THE DECLARATION
OF INDEPENDENCE

(Editorial)

The greatest holiday of this country, the commemoration of the declaration of American independence falls on Thursday of this week, July 4. One hundred and forty-two years ago, on July 4, 1776, the congress of the American colonies declared the complete independence of this country.

The Declaration of Independence of the United States is therefore an old document. But how amazingly it fits our present times! In the Declaration of Independence are included the reasons for which the American colonists of those times took up arms and, having thrown off the yoke of oppression, fought for their freedom and created a government which made America known as a "free country." Those principles will never die. Today all of humanity is taking up arms, as the



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LITHUANIAN

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Lietuva, July 5, 1918.

American colonists did 142 years ago, to protect those principles.

Those principles are expressed in the Declaration of Independence as follows:

"We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

These principles were expressed by the American colonists when England's



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Lietuva, July 5, 1918.

Germanized King, George III, attempted to curb and then to destroy their freedom, with the assistance of a hired German army. The American colonists spilled their blood in order to force the acknowledgment of these principles. Then was born the free America, which, for 142 years has remained an example of liberty and democracy to the whole world.

Today, when we celebrate the memory of that day, let us honor those colonists who fired the torch of Liberty. Let us honor those who, during the past 142 years, have fed their blood to that flame so that it would not go out.

Today a larger war is being waged on the bloody fields of Europe for these same principles. Today the whole world is fighting for that for which, 142 years ago, the American colonists fought alone. Then, they fought for the freedom of the American colonies only. Today we fight for the freedom of all nations, for the freedom of the whole world. And America joins the other



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LITHUANIAN

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Lietuva, July 5, 1918.

countries in defending the freedom of the world from the threatening attempts of despotic Germany.

Today, therefore, as we celebrate Independence Day, it is fitting that all of us liberty-loving people dedicate this day to a declaration of independence for all of the nations of the world, as President Wilson announced in his message to the foreign-born American citizens.

May this day, which once brought independence and freedom to America, now bring independence and freedom to all nations of the world--among them, Lithuania. To achieve this end, we Lithuanians, along with other liberty-loving people, shall not begrudge either our fortunes or our lives, until the flame of liberty brightens the whole world.



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LITHUANIAN

Lietuva, June 28, 1918.

CHICAGO'S LITHUANIANS PREPARE FOR GIGANTIC
CELEBRATION

The Lithuanians of Chicago are preparing for the greatest celebration they have ever had. The "Loyalty Day" Celebration will take place on July 4 and it promises to be even greater than the recent Liberty bond demonstration, which attracted about ten thousand people. One can judge this from the reports of the committees.

All of the Lithuanian colonies of Chicago will participate in this demonstration. The clubs and societies will parade in a body. Each colony will make up a separate division and, led by its own band, will meet the others, coming from all directions, at the McKinley Park fieldhouse, which is at Archer Avenue and Western Boulevard. In this hall there will be a program with speakers, etc.



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Lietuva, June 28, 1918.

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I G The Lithuanians of Roseland, West Pullman and that vicinity, for whom
IV it is too far to come to McKinley Park, will have their own demonstration in the All Saints Parish Hall, 108th Street and Wabash Avenue.

Soldiers Also Promise to Be Present

The Lithuanian Central Committee, which is headed by Joseph Elijosius [Elias] and John I. Bagdziunas, is striving to obtain furloughs for that day for all the Lithuanian soldiers who are in Camp Grant, at Rockford, so that they can come to Chicago and participate in the Lithuanian demonstration. The Committee has sent an appeal to General Martin, who is in charge of the Camp, asking that he grant the furloughs.

Also, the Government has promised to send three military planes to Chicago that day. One plane will be designated to fly over each of the sections: the North, the South and the West Side.

The Lithuanians will have their own bands and, in addition, there will be the Marine Band.



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LITHUANIAN

Lietuva, June 28, 1918.

The Parade Route

On July 4, all the societies, clubs, and individuals who wish to parade with the bands will meet at one of the following places, from which they will proceed to McKinley Park:

(1) The North Side division will meet at two o'clock at Western Boulevard and the Drainage Canal. The line will be formed here and will parade on Western Boulevard to McKinley Park.

At all of the other designated places the societies will meet at one in the afternoon.

(2) The Bridgeport division will meet at 33rd Street and Auburn Avenue, and will parade on Auburn Avenue to 35th Street, then to Archer Avenue, and on Archer Avenue to McKinley Park. It will be led by two bands.



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LITHUANIAN

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Lietuva, June 28, 1918.

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(3) The Town of Lake division will be made up of fourteen societies and will be led by three bands. The women of this section would not permit themselves to be outdone by the men so they hired their own band. This division will meet at 46th and Wood Streets. It will parade on 47th Street to Western Boulevard and on Western Boulevard to McKinley Park.

(4) The Brighton Park division will meet at 45th Street and Fairfield Avenue. It will parade on Fairfield Avenue to 39th Street, on 39th Street to Western Boulevard, on Western Boulevard to McKinley Park. It will have one band.

(5) The West Side division will meet at 23rd Street and Oakley Avenue. It will parade on Western Avenue and Western Boulevard to McKinley Park. It will be led by two bands.

(6) We have had no reports from the South Chicago, the Englewood, the Atlantic, and the Cicero colonies at the time of writing this.



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Lietuva, June 28, 1918.

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I G The societies are preparing beautifully decorated floats and other
IV decorations. All of the Lithuanians, especially those with automobiles,
are invited to participate in the parade. There will be no charge to
enter the Park. Those marching with the societies will be given preference
and will get the better seats in the hall.

Socialists Withdraw

The Lithuanian Socialists of Chicago have apparently decided to separate from the other Lithuanians of Chicago. They will not participate in this demonstration, but will have their own mass meeting in the West Side Auditorium. They do not mention the name of their party, but have rented the Auditorium in the name of the Lithuanian Workers' Council and are inviting the "progressive" Lithuanian societies and individuals.

It is bad that our Socialists separate themselves from other Lithuanians even on this day. We have not heard of the Socialists of any other nation doing so.



Lietuva, May 24, 1918.

MEMORIAL DAY

(Advertisement)



Memorial Day will be observed at the Lithuanian National Cemetery, Archer Avenue and Kean Avenue, Thursday, May 30, 1918. The ceremonies will begin at 9 A. M. and the speeches will be delivered at 10 A. M.

Nationalistic and progressive societies, clubs and chapters, the progressive members of the public, the Birute Chorus, the Chicago Lithuanian Men's Chorus, the Sarpalius Orchestra and the best Lithuanian speakers will participate. All Lithuanians, men and women, are invited by the arrangements committee to visit the Cemetery on its sixth anniversary.

The Secretary for the Cemetery is S. Danta, 812 West 19th Street, Chicago, Illinois.

Note: Leave your homes early. Take an Archer-Cicero car to the city limits, then a Joliet electric car to the Lithuanian National Cemetery (Leafy Grove).

[Translator's note: This advertisement includes an illustration of the entrance to the Cemetery.]

Lietuva, Mar. 1, 1918.

[LITHUANIANS ADOPT WASHINGTON'S BIRTHDAY RESOLUTIONS]

The following resolution was passed at each of the seven mass meetings held on Washington's Birthday in different parts of the city and sponsored by the Chicago Lithuanian Council and the Association of Chicago Lithuanian Societies:

"Whereas, We, American citizens of Lithuanian descent, have assembled today to honor the anniversary of the birth of George Washington, the Father of this Country; and

"Whereas, When Lithuania fell in defense of its own freedom and the freedom of other little and weak nations, the Lithuanians found refuge on the hospitable shores of America; the great privilege of American citizenship was bestowed upon them, and freedom and equality have been enjoyed by all; now, therefore, be it

"Resolved, That we, who also understand and believe in the justice of the aims for which George Washington fought, express our deepest respect and esteem for



Lietuva, Mar. 1, 1918.

the Father of our Country and for the men who so nobly sacrificed their lives and fortunes in defense of the American colonies; and be it further

"Resolved, That we, American citizens of Lithuanian descent, stand in all our entirety as an integral part of this nation behind the Government of the United States in the struggle against autocracy, and give our fullest support to the high ideals and objectives set forth by George Washington and so ably carried on by President Woodrow Wilson."



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LITHUANIAN

Lietuva, Mar. 1, 1918.

[LITHUANIANS OBSERVE WASHINGTON'S BIRTHDAY]

On Friday, February 22, the West Side Lithuanians commemorated the birthday anniversary of George Washington, the first President of the United States. Under the auspices of the Chicago Lithuanian Council similar celebrations were sponsored in other Lithuanian colonies on the same day.

The West Siders also took the opportunity to say farewell to twenty-five young Lithuanians who left for the war soon after the mass meeting. Through the efforts of J. I. Bagdziunas, chairman of the local board, and others, the future soldiers were presented with packages containing all the needs of a soldier.

A packed house listened to speeches delivered by Attorney John Brenza and J. Bagdziunas. Mr. K. Napp, editor of the Chicago Daily Journal, also spoke briefly. Miss Rakauskas made a good impression with the few songs she sang. We must also mention that two "little men" played violins.

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LITHUANIAN

Lietuva, Mar. 1, 1918.

Though parting with friends is sad, I believe this affair will
be remembered for a long time.

of ALI, PRO, 3075

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LITHUANIAN

Lietuva, Mar. 1, 1918.

BIG MASS MEETINGS [HELD ON WASHINGTON'S BIRTHDAY]
by
K. Drangelis

The Chicago Lithuanian Council and the Association of Chicago Lithuanian Societies wish to thank everyone who participated in the mass meetings sponsored by these two groups on Washington's Birthday. We wish to express our gratitude to the large audiences, the speakers, singers, musicians, sponsors, and to all who, in one way or another, aided in the promotion of these meetings. We cannot forego this opportunity to express our gratitude to the enthusiastic throng which made such a wonderful showing at Milda Hall. These people made it very apparent that they are fighting for freedom of speech and assembly. Men, be even braver!

It must be pointed out here that the speeches were heard by more than two thousand people. [Translator's note: Seven mass meetings were sponsored,



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LITHUANIAN

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Lietuva, Mar. 1, 1918.

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each one in a different Chicago Lithuanian community.] They became better acquainted with the friend and champion of liberty, George Washington, who later became the first president of the world's greatest republic, which he himself created.

With the help of these two thousand people the Lithuanians of Chicago will soon know of Washington and his deeds. This will undoubtedly be the Lithuanians' best weapon in their fight for Lithuania's freedom, Lithuania's republic.

Therefore, men, be brave!



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LITHUANIAN

Lietuva, Feb. 22, 1918.

CHICAGO LITHUANIANS TO OBSERVE WASHINGTON'S BIRTHDAY

In commemoration of George Washington's birthday the Chicago Lithuanian Council and the Association of Chicago Lithuanian Societies will sponsor mass meetings in all the Chicago Lithuanian colonies.

These mass meetings--the first of their kind to be held among the Lithuanians here--should prove interesting to all who attend. The life of the great world hero will be thoroughly discussed. The speakers will explain why Washington devoted his entire life to win freedom for this country--a freedom which we Lithuanians also enjoy.

Since we wish to combine all our energies in the effort to make Lithuania independent after this war, it should be of interest to us to know how the American people fought in order to win freedom for this country.

Many prominent Lithuanian and American speakers will participate in these



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LITHUANIAN

Lietuva, Feb. 22, 1918.

meetings. We are happy to announce that among them will be Dr. Knob, editor of the Chicago Daily Journal. Dr. Knob is a Lithuanian sympathizer.

The arrangements committee for these gatherings invites all Lithuanians to attend the meetings, which have already been advertised throughout the various neighborhoods by means of handbills. They will all be held on Friday, February 22. Admission will be free.



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LITHUANIAN

Lietuva, Nov. 19, 1915.

MARK TENTH ANNIVERSARY
OF CONGRESS OF VILNA

The Association of Englewood Lithuanian Societies, which has been instrumental in raising several hundred dollars for the relief of war victims in Lithuania, sponsored a commemoration of the tenth anniversary of the Congress of Vilna on Sunday, Nov. 14, in Auburn Hall, 79th Street and Lowe Avenue.

[Translators note: The Congress of Vilna, which was composed of delegates from all parts of Lithuania, met in the city of Vilna, the ancient capital of Lithuania, in 1905, immediately after the defeat of Russia in the war with Japan, to demand political freedom for Lithuania.] Proceeds from the affair were donated to the fund for the relief of war victims in Lithuania.

There were many interesting features on the program. Mr. Bruno K. Balutis, editor of the Lietuva, delivered a short oration. He spoke about the war situation in Lithuania, about the probable future of Lithuania, and called for greater unity of Lithuanian-Americans. A long musical program, consisting



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LITHUANIAN

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Lietuva, Nov. 19, 1915.

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IV of twenty numbers, entertained the audience. The best Lithuanian musical talent of Chicago participated in the program. Among the performers were Miss Rudauskas, Mr. Zolpis, Miss Rakauskas, Miss Baltis, the Sarpalis brothers, Mrs. Ona Pocius, the Bigelis trio, and two non-Lithuanian musical artists, Miss Okon and Dr. Finn.

Inasmuch as there were many non-Lithuanians among the audience, Attorney F. P. Bradchulis delivered an address in English. He spoke on the history of Lithuania.

The Association of Englewood Lithuanian Societies is made up of four Lithuanian societies of South Englewood. The chairman of the arrangements committee for this affair was Mr. Kriukas.



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LITHUANIAN

Lietuva, June 4, 1915.

LITHUANIANS OBSERVE DECORATION DAY AT CEMETERIES

Non-Catholic Chicago Lithuanians observed Decoration Day on Sunday, May 30, with appropriate exercises at the Lithuanian National Cemetery, which is located on Kean Avenue in Justice Park, Illinois. In spite of inclement weather, about two thousand people came to the cemetery.

Mass was celebrated by Reverend B. Jankauskas (a National Catholic). Addresses were delivered by Attorney F. P. Bradchulis and Pius Grigaitis. The body of Mrs. Skinderis of Bridgeport was interred in the cemetery on that day.

After the program in the cemetery was over, the people went to Leafy Grove, which is only a short distance north of the cemetery, to attend a picnic given by those Lithuanian organizations which founded the cemetery. The people enjoyed themselves there until late in the evening.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, June 4, 1915.

A well is being sunk in the cemetery at a cost of about one thousand dollars. Many improvements have been made in the cemetery during the past year. A number of burial lots were sold during the commemoration program.

Chicago Lithuanian Catholics celebrated Decoration Day at the St. Casimir's Lithuanian Roman Catholic Cemetery, located at 11100 South Crawford Avenue (now Pulaski Road), on Monday, May 31. A large crowd, which filled the cemetery grounds, attended the exercises. High Mass was celebrated at the cemetery, and a sermon was also heard. The people sang "Diena Rusti" (It is a Wrathful Day) as they marched into the cemetery. Under the direction of Anthony Pocius, the combined choirs of all Chicago Lithuanian churches participated in the celebration of the High Mass.

WPA (ILL.) PROJ. 30275

Lietuva, May 28, 1915.

NEW CITIZENS' DAY

New Citizens' Day will be commemorated on the afternoon of May 30 (Decoration Day) in the large hall of the Coliseum, 1513 South Wabash Avenue. This holiday, on which new citizens are greeted, and on which they swear allegiance to the United States, was inaugurated last year. Lithuanians are represented by Dr. A. L. Graiciunas, who is an honorary vice-president of the New Citizens' Day committee.

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II B 1 a May Day was commemorated by Lithuanian workers on May 1, at Meldazis Hall, 23rd Place and Oakley Avenue. The celebration was sponsored by the Grand Duke Gediminas of Lithuania Society. A variety of features made up the program which consisted of orations, recitations, theatricals, songs, etc.

The first number on the program was an oration by Mr. J. A. Chmieliauskas, who is a member of the editorial staff of the Lietuva. He stated that the first thing the workers in America must do to improve their standard of living is to become citizens of the United States.

After the oration Miss K. Burdulis recited a Lithuanian poem. Then followed the presentation of the one-act play "Meiles Parodijos" (Parodies of Love).

LITHUANIAN



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LITHUANIAN

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Lietuva, May 7, 1915.

II A 2

III B 2 The play was staged by the dramatic section of the 28th branch of
II D 1 the Lovers of the Fatherland Society. Generally speaking, the
II B 1 a performance was good. The girls did not display enough liveliness;
the men played their parts well.



A one-act comedy entitled "Stepukas Su Stepuku" (Stephen and Little Stephen) was presented by Mr. Brusokas and his young partner. The Sietynas Chorus entertained the audience with songs.

After the program there was dancing. A capacity crowd attended; everyone seemed happy and pleased. It is a pleasure to note that the society which sponsored the affair contributes towards the support of the local (West Side) Lithuanian library. The Society will also donate half the proceeds from this affair for the benefit of the library.

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Lietuva, Nov. 20, 1914.
AN AFFAIR COMMEMORATING THE DEATH OF VINCAS KUDIRKA

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Chapter 22 of the Lovers of the Motherland Society held an affair at the Mark White Square Hall last Monday, commemorating the fifteenth anniversary of Vincas Kudirka's death. [Translator's note: Vincas Kudirka was a Lithuanian writer, one of the leaders in the fight for the liberation of the Lithuanian press.]

Participating in the long and varied program were, among others, A. Pocius, Mrs. Pocius, Mr. and Mrs. J. Janusauskas, and the Misses Rudauskas. Of the declaimers, Miss Urba, was outstanding. Her recitations were beautiful. She recited Kudirka's "Ne Tas Yra Didis" (Not He Is Great). She displayed ability of expression which might be envied even by Chicago's better-known declaimers. The singers, Mrs. Janusauskas and Mrs. Pocius, because of their appearance at this affair, deserve another flower in the bouquets of their success. It was unfortunate that Mrs. Pocius had a slight cold. The Misses Rudauskas, according to the program, were supposed to sing a trio. Unfortunately, one of the girls became ill the night before, so that



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LITHUANIAN

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Lietuva, Nov. 20, 1914.

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II D 1 the other two sisters sang a duet instead.

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Mr. Pocius played a Chopin composition on the piano. Another number, by Beethoven, was rendered by the popular Chicago Lithuanian Concert Club, which also played a few encores. Mr. Rimka read a paper entitled "Vincas Kudirka: What He Meant to the Lithuanians." Mr. Rimka's voice is too weak; the concluding words were not audible at all. L. Sernas and A. Petraitis gave the audience some of their recollections from their personal acquaintance with Kudirka. Closing the meeting, J. A. Chmieliauskas delivered a short speech entitled "The Connection between Kudirka and the Lovers of the Motherland Society."

Despite the cold weather and the fact that it was a Monday night, a large audience assembled. The affair made a pleasant impression.



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LITHUANIAN

Lietuva, Oct. 2, 1914.

[LITHUANIAN SOCIETIES COMMEMORATE FREEDOM OF PRESS]

The First Cavalry Division of the Lithuanian Grand Duke Vytautas Guards sponsored a celebration in Bridgeport last Sunday, September 27. Two anniversaries were commemorated by the celebration: the twentieth year of the society's existence and the tenth year of the regaining of the freedom of the press in Lithuania.

The following organizations participated: 1) First Cavalry Division of Lithuanian Grand Duke Vytautas Guards of Bridgeport; 2) Lithuanian King Mindaugas Guards of 18th Street; 3) Lithuanian Grand Duke Vytautas Guards of Town of Lake; 4) St. Petronella Girls' and Women's Society; 5) Motiejus Valancauskas Society; 6) King David Society; 7) St. Martin Society; 8) Sacred Heart of Jesus Society; 9) St. Matthew Society; 10) St. Dominic Society. Mr. P. Mazeika was the marshal. The guards were in full uniform. The weather could not have been better.



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LITHUANIAN

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Lietuva, Oct. 2, 1914.

The parade started at 2 P. M., from St. George Parish Hall, where the participants had assembled. After parading, with music, through a large section of Bridgeport, the paraders assembled in Liberty Hall, 30th Street and Union Avenue, where speeches were delivered.

There were three speakers: P. Mazeika, S. Tananevicia, and Mr. Pocius, the General of the Guards. Mr. Mazeika spoke about the unity of the Lithuanians, about the necessity of gatherings arranged by women, and about societies generally. Tananevicius' subject was the regaining of the freedom of the press in Lithuania. Pocius' subject, befitting the General of the Guards, was the need of soldiers for the defense of the mother country.

After the speeches the Young Lithuanian-American National Clubs' Chorus, under the direction of Mr. Girnius, rendered a group of songs very successfully. After the program there was dancing until midnight. The celebration was well organized.



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LITHUANIAN

Lietuva, June 5, 1914.

[LITHUANIANS ON DECORATION DAY]

A large number of people visited the St. Casimir's Cemetery (111th Street and Crawford Avenue) Decoration Day. No special prayers or ceremonies were planned, therefore, the people did not assemble at any special time. Because of this, people were coming in and going out all day. Each one hurried to the graves of his loved ones to decorate them once more or to pray fervently in the sad quiet of the Cemetery..... It is said that during the whole day, ten thousand people visited the Cemetery..... About 1:30 P.M., a crowd of people gathered around the graves of the two garment workers who were killed about three years ago during the garment workers' strike. Twelve wreaths, from various unions, were placed on the graves. Two Lithuanians and two Americans spoke at the decorated graves.....





Naujienos, June 3, 1914.

DECORATION DAY AT THE LITHUANIAN NATIONAL CEMETERY

About five thousand Lithuanians gathered at the Lithuanian National Cemetery on Decoration Day, May 30. A religious service was held at the Lithuanian National Cemetery and a sermon was delivered by Rev. B. Jankauskas of the Lithuanian National Church. After the religious service Mr. P. Grigaitis, editor of Naujienos, delivered a long speech and explained the meaning of Decoration Day and the purpose of celebrating it. In his speech he gave explanations to the people, who had gathered to commemorate Decoration Day, about the Lithuanian National Cemetery and for what purpose this cemetery was organized and established. The purpose of having a national cemetery is one way of freeing ourselves from the Roman Church and the Catholic priests, who were and still are discriminating against our people who don't attend services at the Catholic churches. The Lithuanian National Cemetery is for all our people, whether Catholic, Protestant, or Atheist; no one is discriminated against. In the second part of his speech, he mentioned that Decoration Day is the day for commemorating those who died



Naujienos, June 3, 1914.

for freedom during the American Revolution and those who gave their lives recently for freedom in Colorado, Virginia, Lithuania, and elsewhere.

Rev. B. Jankauskas in his sermon mentioned those who died fighting for freedom of humanity. He also criticized the Roman-Catholic priests for unfaithfulness and for selling themselves to the Irish bishops. He gave a short talk on the history of mankind and its struggle for freedom.

The people have been fighting for freedom for two thousand years and they will keep on fighting for another two thousand years. This will be the longest battle in the history of mankind. The sacrifice for freedom is too great. Millions of people have died and a million more people will die fighting for the freedom of humanity. This war for freedom is endless and it is doubtful if it will ever end. Too many people in this cruel world have given their lives for the freedom of humanity. The future generations should always remember those who died for the freedom of the world. They fought for you and me and we must commemorate them on Decoration Day every year. They have done their duty for humanity. Now it is our duty to carry on the fight for the freedom of our future generations.



Naujienos, June 3, 1914.

Besides the sermon and speeches at the Lithuanian National Cemetery there was the young American Lithuanian National choir which sang "Nearer My God to Thee," "National Spirit," "Many of Our People Perished," the national anthem, and the Lithuanian anthem. The last on the program was a Lithuanian band that played five numbers and thus the program ended. Many societies participated in that celebration at the Lithuanian National Cemetery. The members of the societies were dressed in colorful uniforms while others were in their civilian clothes with badges pinned on their lapels. Attorney F. P. Brachulis conducted the program.

M. M. Juodis, P. Pivarunas, and A. Blinstrupas were the committee who arranged the program.

After the celebration the people went to Mr. Blinstrupas garden, where they spent the rest of the evening.

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LITHUANIAN

Lietuva, May 15, 1914.

COMMEMORATION OF THE LIBERATION OF THE PRESS

Last Sunday, Chicago festively commemorated the tenth anniversary of the liberation of the Lithuanian press in Russia. With the aid of other societies, the local chapters of the Lovers of the Motherland Society, which had been preparing for this occasion for a long time, arranged an affair at the Mark White Square Hall in Bridgeport.

It has been a long time since Chicagoans had such a beautiful affair. About 8 o'clock the roomy hall was already filled with people. Even the aisles along the walls were crowded. It should also be mentioned here that such a select crowd as this seldom assembles at an affair. It was with happiness that one looked at such a good-looking, serious crowd waiting impatiently, but calmly for the speeches to begin.

Immediately after 8 o'clock Dr. K. Drangelis opened the program with the request that the Lithuanian national anthem be sung. Led by the Birute Chorus, the audience rose and sang it.



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LITHUANIAN

Lietuva, May 15, 1914.

IV The program, consisting of speeches, songs, and music, followed. There were three speeches. The first was by Dr. A. K. Rutkauskas who pointed out the worth and importance of the press to general world culture and, especially, to our nation. He thus explained what the Lithuanians had to do without for a long time, and why they were so determined to regain that important cultural weapon. In that manner he also prepared the field for the next speaker, who was the Reverend F. Kemesis, the editor of the Draugas. The title of his speech was "The Lithuanian Press and Its Liberation." Briefly, but concisely, the speaker reviewed the history of the Lithuanian press, from the publication of the first book in 1533 to the year, 1864, when the Lithuanian press was suppressed within Russia's boundaries. He spoke of the Russian plans, the reasons behind them, and of the failure of those plans. He dwelt longer on his recollections of the days when an invisible but courageous battle for the liberation of the press was in progress everywhere: in the towns, the villages, the rectories, and the spiritual seminaries. He did not forget to remind the audience that the spark that kindled the flame was made by Dr. J. Basanavicius in the newspaper, Ausra (Aurora), which he founded. He also gave deserved praise to our Lithuanian women who knew how

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LITHUANIAN

Lietuva, May 15, 1914.

IV to preserve the language of their parents themselves and who knew how to acquaint their children, even secretly, with the Lithuanian elementary schooling.

The speakers' portion of the program was concluded by B. K. Balutis, the editor of the Lietuva. By means of many and various examples, he emphasized the idea that it is such a foolish thing to forbid anyone to use his inborn language since it is the most important and dearest gift of a nation. He also reminded the audience that having regained that gift we must evaluate it and use it only for good.

It is noteworthy that all of the speakers avoided all points that might have offended people of different convictions. Contrarily, they all emphasized, with examples, the intelligent unity of the Lithuanians armed with which they regained the right of the press.....

Between speeches there were songs and music for variety. First of all a few beautiful songs were sung by Mr. Jakutis, a tenor. Mr. Jakutis won the hearts



LITHUANIAN

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Lietuva, May 15, 1914.

IV of the public. He was not willingly allowed off the stage and the public made him sing a few more songs as encores.

The same happened with the duets of Misses Rudauskas.....

Mrs. Janusauskas, well known and loved no less by Chicagoans, also participated in the program.....

Mr. A. Pocius also performed a few musical bits and, finally, the Birute Chorus sang three songs.

Words of gratitude for the arrangement of this beautiful affair must be expressed to the Arrangement Committee which included the following men: Dr. K. Drangelis, Paul B. Baltutis, P. Mulevicia, P. Kurkulis, B. Jakaitis, Miss P. Valskas, B. Lenkauskas, and S. Tananevicia.

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LITHUANIAN



Naujienos, May 13, 1914.

CELEBRATION

The Lithuanians in Chicago celebrated the tenth anniversary of the restored press in their fatherland. This celebration was sponsored by the chapter of the Lovers of the Fatherland Society. All societies participated in this important celebration, except the Chicago Lithuanian Society League. The Chicago Lithuanian Society League withdrew from the celebration because its committee disagreed with other society committees which were sponsoring the anniversary celebration. It is very regrettable that we cannot get together to celebrate this important anniversary. It is our national duty to celebrate the freedom of our press for which we have fought for hundreds of years. Regardless of our different political views, we should unite in one group and remain impartial, especially when celebrating this tenth anniversary.

This celebration was held Sunday evening, May 10, at the Mark White Square Park, 30th and Halsted streets. There were about 400 people gathered to celebrate the freedom of the Lithuanian press. The hall was very nicely decorated with American and Lithuanian flags. There was a white flag above



Naujienos, May 13, 1914.

the stage with an inscription, "The Tenth Anniversary Celebration of Our Restored Press." Every Lithuanian should be proud of our achievement and success. Our fight lasted about four hundred years. We have accomplished our purpose through a great struggle and persecution, under which our nation and our press suffered foreign oppression for hundreds of years. After all our fight was not in vain; we won our battle for the freedom of our press.

The chairman was Dr. Draugelis, who conducted the evening program for this anniversary celebration. He gave a short talk on the freedom of the press and he emphasized the importance of the press to the Lithuanian nation. After his short talk he introduced Mr. Pocius, the leader of the famous Lithuanian national choir Birute, who completed the evening program with Lithuanian songs. Birute is the name of the Lithuanian queen married to the great Lithuanian king Keistutis, who ruled Lithuania in the 14th century. The Lithuanian national choir is named after this queen, who was the most beautiful lady at that time. At the beginning of the program the Birute choir sang a national hymn and other folk songs



Naujienos, May 13, 1914.

to brighten the evening program and entertain the public.

The first speaker of the evening was Dr. A. K. Rutkauskas, who gave a general talk about the press and its great importance to the nation. A nation without its own press is like a blind man who cannot see the beauties and wonders of the world. The press is the eyes of a nation and without it a nation cannot survive very long. The speaker gave a brief outline of the history of the press and mentioned Gutenberg, the man who gave the first press to the world. The next on the program was Jakutis, the singer, who sang three beautiful songs. When F. Jakutis finished his singing the public applauded enthusiastically and asked him to sing again.

The second speaker on the program was Rev. F. Kemesis, an ardent fighter for restoring the Lithuanian press in our fatherland. Rev. F. Kemesis was an indefatigable fighter in Lithuania and devoted half of his life to restoring the press to our people in Lithuania. He never stopped working for our nation and its people, for he had hopes that Lithuania would have



Naujienos, May 13, 1914.

its own press again, and his hopes and wishes came through. Today Lithuania has its own press and books printed in the Lithuanian language. He spoke about the importance of the press and its history, the great men who invented and helped to develop the press which we are using today to print our newspapers and books. When he mentioned in his speech the fight for the Lithuanian press, he recalled the incident in his childhood days when his father wanted to teach him from Polish books and he refused to study from them. He told his father that he could not tolerate the Polish language because its pronunciation and spelling were terrible. The Polish language is disliked not only by Lithuanians, but by all neighboring nations, especially the Germans, Swedes, Norwegians, and Danes. The Poles are known as the most tyrannic people in all Europe. History shows that Poland was divided three times by the neighboring nations who hated the Poles and their language. Poland always was known as a black sheep among European nations because she caused a lot of trouble among peace-loving people. Poland has destroyed Lithuanian culture and almost succeeded in destroying the oldest spoken language in Europe.



Naujienos, May 13, 1914.

The world-famous philologists, B. Dwight and Taylor, stated that the Lithuanian language is the oldest spoken language in Europe, and its value is inestimable to philologists because it is the key to all other languages. The philologists know the importance of the Lithuanian language, but the Poles don't know it because they are too ignorant. Polish ignorance is their national culture, and the Lithuanian people did not want such culture. The Poles claim that they gave culture to the Lithuanian nation; that culture, however, was ignorance and slavery. Moreover, the Poles forced their own language upon our people and forbade them to speak the Lithuanian language, which is known to philologists as the language of songs. The language that is highly praised by the philologists was almost completely destroyed by the tyrant Pollacks. Even now Poles are using every possible means to wipe out the name of Lithuania from European history; they tell the world that Lithuanians are just a tribe, but not a nation, and are still uncivilized. But they are ignorant of the fact that the Lithuanian nation introduced agriculture in Europe, about the seventh century. During that period the Lithuanian people were settled and toiled at their lands, while the Poles as barbarians were still roaming around Europe, attacking



Naujienos, May 13, 1914.

and plundering peaceful people who lived near the shores of the Baltic Sea. The Poles are responsible for the downfall of Lithuanian culture; for they destroyed the Lithuanian press and the morale of the people, and made actual slaves of the Lithuanian nobility. Notwithstanding this cruel and barbarous persecution, some of the Lithuanians became great writers. Those who became well known in the field of literature became Poles by adding a tail to their names, for example, "Sienkiewicz" instead of "Sinkus." In other words, they made the writer a Pole by adding a Polish ending to the Lithuanian root (the ending "ievicz," which is pronounced "yevitch.") The methods which are enumerated above were used by the Poles to destroy and thwart Lithuanian cultural progress. The Poles made every effort to wipe out the Lithuanian names from historical records, but they failed in their attempt to wipe out the name of Lithuania. After Rev. Kemesis had finished his speech, Mr. Pocius sang a few Lithuanian songs and one patriotic song was selected especially for this occasion. At the end of the evening the chairman, Dr. Draugelis, introduced the last speaker, the editor of Lietuva, Mr. Balutis, who gave a short talk on Lithuanian history and the struggle of the Lithuanian people. He stressed his point about the Lithuanian press for which we have fought for generations and finally have regained by dint of great sacrifices. Our people suffered hardships and



Naujienos, May 13, 1914.

persecution more than any nation in Europe. Lithuanian culture was completely destroyed and the people were made slaves. The Lithuanians settled along the Baltic Sea long before any nation or any tribe in Europe. The Lithuanians, being much older settlers in that part of Europe where they are today, have the right to their own culture and an independent country of their own, where they can live in peace and enjoy the freedom of civilization. We should be proud that we have regained our press. No nation has any right to deny us a press and liberty. We are entitled to have the same rights as any other nation in Europe. The speaker concluded his speech by saying that we should fight now for the independence of our nation, the same as we have fought for regaining our press.

We fought a long battle before we regained our press, and if we want our nation to be independent, we must keep on fighting until we get our independence.

At the end of the program the Lithuanian national choir Birute sang a few songs and the program closed with great success.

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LITHUANIAN

Lietuva, May 8, 1914.

THE CELEBRATION OF THE TENTH ANNIVERSARY OF THE
LIBERATION OF THE PRESS

Every nation remembers the more important events in its history with a small or a large ceremony.

Fifty years ago the Russian government decided to Russianize its subordinate nations, the Lithuanians and the White Russians, by forbidding them to publish written material in their inborn language. Only after forty years, May 7, 1904, the press was allowed or, to say it more truthfully, it was regained through suffering and battle.

To commemorate this important victory of ours, the regaining of the press, the Chicago chapters of the Lovers of the Motherland Society, uniting with other societies, is preparing a great ceremony with speeches and a



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LITHUANIAN

Lietuva, May 8, 1914.

concert, at the Mark White Square Hall, 29th and Halsted Streets, Sunday, May 10. Participating in the program will be the more outstanding Chicago Lithuanian speakers and singers: Mrs. M. Janušauskas, Miss Horodeckas, Mr. and Mrs. P. Sarpalius, Frank Jakutis, the Misses Rudauskas, and the large Biruté Chorus under the direction of Mr. A. Pocius.

Everyone interested in our nation's past and who wants to know more about the causes of the suppression and the liberation of the press, is invited to attend this anniversary commemoration.

Admission is free to all.



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LITHUANIAN

Lietuva, Oct. 10, 1913.

CELEBRATION OF THE SIMONAS DAUKANTAS SOCIETY
(Theater and Banquet)

The Simonas Daukantas Society, with its memorial celebration of the birthday of Simonas Daukantas, historian of Lithuania, has also arranged the society's twenty-first anniversary celebration with speeches, songs, drama, and a banquet. The Drama Society will present the three-act comedy, "The Living Corpse". The Birute Society will sing beautiful national songs. This event will be held October 19, 1913, at St. George's Parish Hall, 32nd Place and Auburn Avenue. The celebration will begin at 5 P. M. The songs, the play, and the banquet will then take place. Admission will be seventy-five, fifty, and twenty-five cents. All Lithuanians are cordially invited.

The Committee.



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Lietuva, July 14, 1911.

LITHUANIAN

LITHUANIANS TAKE PART IN THE CELEBRATION
OF THE FOURTH OF JULY IN THE TOWN OF LAKE

In Davis Square Park the Lithuanian children, boys and girls, had races and other games in the afternoon. At 8 P. M. a program was presented. Mr. Juozas J. Elias called the meeting to order and delivered a short speech on the importance of this celebration. Then Frank Miles spoke in English. He spoke on Independence Day and showed stereopticon pictures.

Then another Lithuanian, J. J. Jankauskas, delivered a speech and after him appeared a Polish speaker. The Lithuanian Youth Circle Choir and the Circle quartet sang several songs. The singers made a good impression on the public.....

Jonas J. Zalpis

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Mar. 4, 1910.

THEY WON FIVE HUNDRED YEARS AGO BUT LOST NOW

The commemoration of the five hundredth anniversary of the Gruenwald Battle, which is being arranged by the Poles will have to be for them, whether they wish it or not, a rather mournful ceremony. For, while it will remind them of the great ancient victory on the fields of Gruenwald, it will also have to remind them of the hard blow dealt them today by the Lithuanians. [Translator's note: In 1410, a united Lithuanian-Polish army, led by Lithuania's Grand Duke, Vytautas, so decisively defeated the German Knights that the latter's power was completely shattered. In planning a commemoration of this victory at Gruenwald, now known as Tannenburg, the Chicago Poles invited the Chicago Lithuanians to join them in the celebration. This article describes a meeting which was called to discuss the same sort of commemoration.] If until now the Poles were in doubt about this matter and cherished the hope that their former ties with the Lithuanians, which were long ago disowned by the latter but which the Poles continually cite to the point of boredom, would be renewed, then the last flickering of that hope must now be





Lietuva, Mar. 4, 1910.

extinguished for them.

This was made plainly apparent during a well-attended meeting which was held in Chicago on February 27 concerning the planning of the commemoration of the Gruenwald. The meeting was held in the St. George School Hall and was attended by a total of about sixty persons, delegates from various nationalistic and church societies in Chicago. Several of the delegates were authorized to represent more than one society so that it can be boldly stated that about ninety per cent of all the Chicago societies participated in this meeting

This question was raised first of all: "Will the Lithuanians have a celebration of the Gruenwald Battle?" This matter was to be decided by the delegates in its final form.

After brief and clear speeches were made on this question by Reverend Ambrazaitis, B. K. Balevicius, Pocevicius and others, it was finally decided that a festive celebration be planned to commemorate the Battle

Lietuva, Mar. 4, 1910.

of Gruenwald.

Here, in turn, the attention of the meeting was called to the invitation which the Chicago Poles officially addressed to their "Lithuanian brothers".... attempting to persuade them to celebrate the proposed commemoration together with the Poles.

While B. K. Balevicius read the aforementioned appeal very apparent smiles were observed on the countenances of the delegates, who, attempting to maintain official courtesy, strove to hide them. Later, when the same B. K. Balevicius read an excerpt from the Polish newspaper, Dziennik Chicagoski to the meeting, in which a temporary Polish committee boasted that "..... our Lithuanian brothers favor a common Gruenwald commemoration," the dignity maintained up to then broke and the Hall resounded with laughter, and the hearty chuckles of the delegates.

In view of such a demonstration, the formal question, "Will we celebrate with the Poles or alone?" was apparently unnecessary and it was noisily and unanimously decided to ignore the Poles and to continue our plans as they



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LITHUANIAN

Lietuva, Mar. 4, 1910.

have been begun.



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Lietuva, Dec. 24, 1909.

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CHICAGO LITHUANIANS TO MARK FIVE HUNDREDTH
ANNIVERSARY OF BATTLE OF GRUENWALD

LITHUANIAN

The following is an appeal to the Lithuanian societies and Lithuanians in particular of Chicago by Reverend M. Kraucunas, John Ilgaudas, J. M. Tananevicius, Reverend K. Ambrozaitis, S. Marcinkevicius, and B. K. Balutis:

July 15, 1910, will be a very important holiday for the Lithuanian people. On that day, it will be exactly five hundred years since the most formidable enemy of Lithuania, the Teutonic Knights of the Cross, was completely crushed by the Lithuanian army, under the leadership of Vytautas the Great, at the battle of Gruenwald (now known as Tannenberg, East Prussia). That battle caused a turning point in Lithuanian history. Therefore, it is our duty to appropriately commemorate that important event.

On that day, July 15, 1910, all Lithuanians, regardless of religious, political, or dialectic differences, will unite under the able leadership of



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LITHUANIAN



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Lietuva, Dec. 24, 1909.

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I C (Polish)

Vytautas, in order to crush and forever eliminate the most powerful and dreadful enemy of the Fatherland. Therefore, on the five hundredth anniversary of that day, all Lithuanians of all different views should likewise get together and mark that important historical event. This holiday must be a purely national holiday, free from any and all factional tendencies. Every Lithuanian should observe that holiday, because it is of equal importance and significance to all factions.

Realizing the full significance of that important holiday, the undersigned, who attended a meeting called by Reverend Kraucunas in his rectory (32nd Place and Auburn-Lituanica Avenue) on December 15, made the following decisions:

Since the five hundredth anniversary is a purely national holiday, and since Lithuanians of all different views should participate in its commemoration, the undersigned have decided to appeal to all Chicago Lithuanian societies and clubs to elect two delegates each, and send them to a meeting which will be held on January 30 at St. George's parish hall, 32nd Place and Auburn

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LITHUANIAN

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Lietuva, Dec. 24, 1909.

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I C (Polish) (now Lituanica) Avenue. The delegates will make all necessary arrangements and preparations for an appropriate and fitting observance of that great holiday. It is highly desirable that delegates be elected by every Lithuanian society or club in Chicago.

It is true that the Poles, Russians, Tartars, and Czechs assisted the Lithuanians in that historical battle. However, the final and decisive thrust of the battle was made by the Lithuanian army. Credit for the victory is honestly given to the Lithuanian army in the annals of history.

The Poles are also making plans to observe this holiday, and they have invited the Lithuanians to make a joint celebration. However, it has been decided not to join the Poles, because they always take undue advantage of our people for their own gain and glorification. The Poles unjustly claim for themselves the honor for the victory at the battle of Zalgiris (Gruenwald-Tannenberg). We will observe this holiday separately; our celebration will not be as boisterous as that of the Poles, but it will be more true to historical



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LITHUANIAN

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Lietuva, Dec. 24, 1909.

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I C (Polish) facts.

Since July 15 falls on Friday, and since Lithuanians are ordinary working people who cannot afford to take a day off from work, it has been decided to observe the holiday on Sunday, July 17, but on Friday the event will be celebrated with holy Masses in the Lithuanian churches. All Lithuanian societies and clubs are requested to refrain from planning picnics or any other affairs on July 17; that day must be left open so we can observe the holiday in a truly united fashion.

We hope that all Lithuanians, as children of one mother, will assist in making adequate preparations for the proper observance of this national holiday. We should learn to greet each other as Lithuanians, and not as people of opposing viewpoints. We can accomplish greater deeds and make greater progress only with the united effort of all Lithuanians.



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LITHUANIAN

Lietuva, Oct. 30, 1908.

COMMEMORATE BIRTHDAY OF SIMONAS DAUKANTAS

Last Sunday, Oct. 25, the local Simonas Daukantas Society held its fifteenth annual commemoration of the birthday of Simonas Daukantas (1793-1864), famous Lithuanian historian, at the Freiheit Turner Hall, 3417 So. Halsted St.

In the past, all commemorations started with a street parade. This year there was no parade. Chicago Lithuanians assembled in the Freiheit Turner Hall at 4:00 P.M., when a long and interesting program of orations, songs, recitations, and music began. The celebration was started by A. Bijanskas, president of the Simonas Daukantas Society. He explained the purpose and significance of the gathering and introduced the next speaker.

The first speaker of the occasion was attorney F. P. Bradchulis. His main



Lietuva, Oct. 30, 1908.

topic was love of our fatherland. He advocated the use and preservation of the Lithuanian language among our people in America. He described his impressions of Lithuania, where he spent his vacation last summer. He stated that a spectacular change has taken place in Lithuania since the Lithuanians regained the freedom of their press in 1904. The people in Lithuania are now very active in an effort to regain their full cultural and political rights. The Poles, who have been persecuting Lithuanians for centuries, are now being denounced in Lithuania as the greatest enemies of the Lithuanian race. Attorney Bradchulis urged the Lithuanians in America to remain true to their nationality, perpetuate their national unity, and never forget the holy land of Lithuania, which is covered with the blood of our forefathers.

The second speaker was A. Olis (Olsevskis), publisher of the Lietuva. He spoke about Lithuanian Socialists; how they are fighting against people



Lietuva, Oct. 30, 1908.

who are just as poor as they are, and how they fail to reach and harm the real capitalists. He explained how the present misery of the masses is due not to capitalists, but to drunkenness and laziness; people who make an effort to improve their living and to possess wealth always succeed. He said that modern Socialists promise the people a heaven on earth only with words and not with deeds; Lithuanian Socialists, especially, have drifted away from the real principles and tactics of Socialism in the same manner as our priests, who drifted away from the principles of the Catholic religion. He also asserted that our priests, instead of teaching morality and brotherly love, antagonize brother against brother and fill the hearts of the people with hatred.

A choral group of the Birute Singing and Dramatic Society sang the following Lithuanian songs: 1. "Ant Kalno Karklai Siubavo" (The Willows on the Hill Were Swinging); 2. "Kur Namas Mūsų" (There Where Our Home is Located);



Lietuva, Oct. 30, 1908.

3. "Noriu Miego" (I Am Sleepy); 4. "Ko Liudi Putineli" (Why Are You Sad, Little Tree); 5. "Eina Garsas Nuo Rubeziaus" (An Echo From the Border); 6. "Oi Tu Jieva" (Oh, You Eve!). The choral group was directed by K. Strumskis, successor to Mikas Petrauskas who left for Lithuania a few months ago.

Miss Aldona Karalius recited a Lithuanian poem about the Nemunas (Niemen) River in Lithuania, and sang a song entitled "Sudiev Lietuva" (Good-bye Lithuania). Mrs. P. Karalius recited a Lithuanian poem entitled "Delko Ten Zmoniu Didis Buris Stovi?" (Why is a Large Crowd of People Standing There?).

A Lithuanian orchestra, under the leadership of J. Keturakis, played an overture entitled "Philadelphia," and an extract from the opera "Martha."



Lietuva, Oct. 30, 1908.

At the conclusion of the program Mr. Bijanskas delivered a short talk. He advised the Lithuanians to improve their conduct at social functions. He said Lithuanians should observe strict silence during the progress of a program, the same as they do when in church. He mentioned the fiftieth anniversary of the birthday of Dr. Vincas Kudirka (1858-1899), famous Lithuanian writer and author of the Lithuanian national anthem "Lietuva Tevyne Musu" (Lithuania, Our Fatherland). He asked the audience for contributions to a fund to publish the literary works of Kudirka. Two young Lithuanian girls, Miss Laukis and Miss Jonaitis, passed among the audience and collected a total of \$7.40. This money was later turned over to the Lovers of the Fatherland Society, which is in charge of the fund for the publication of the literary works of Kudirka.

In spite of rainy weather a capacity crowd attended the commemoration.



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LITHUANIAN



Lietuva, Vol. X, No. 44, Oct. 31, 1902.

CELEBRATION OF SIMONAS DAUKANTAS' BIRTHDAY

The Simonas Daukantas Society held its ninth annual celebration on Sunday, October 26, 1902. In this celebration the following societies participated:

The Truth Lovers
The Liberty
The Sons of Lithuania
The Simonas Daukantas

They marched from 33rd and Auburn Avenue to Morgan Street; then to 33rd Place, and through 34th Place marched to the Freiheit Turner Hall at 4 P. M. Then the speeches were delivered.

The president of the society, Mr. A. Bijanskas, opened the meeting and



Lietuva, Vol. X, No. 44, Oct. 31, 1902.

explained the purpose of this celebration, the birthday of Simonas Daukantas. The first speaker was Attorney F. P. Bradczulis. He stated that other nations have their great writers, so we Lithuanians are celebrating the birthday of our historian Simonas Daukantas, who was the first writer to write the Lithuanian history in the Lithuanian language. As the time passed there appeared more Lithuanian writers who were exiled to Siberia and are starving there because they wrote in the Lithuanian language.

Miss Mary Bijanskaite delivered a declamation, "The Love of the Fatherland." Then Mr. A. Rudauskas spoke about the solicitousness of Simonas Daukantas, who wrote the history of Lithuania and other books. The speaker urged (his listeners) to read these books, since by reading them they will learn much. Then the Lithuanians can uplift themselves and become equal to other enlightened nations. Then Mrs. M. Lietuve delivered a declamation, "About Lithuania." The four sisters Jovaisaites



Lietuva, Vol. X, No. 44, Oct. 31, 1902.

sang "Goodby Lithuania," accompanied on the piano by Mr. V. Juszka. Miss Antosi Zimonezaite recited a poem, "The Memory of Antiquity." Mrs. M. Laukiene spoke about the right of women. She told how the women are enslaved by their men, who do not want to give education to them, because they do not care to see or to have an educated woman. She urged the women to unite and organize a society of women, etc. The sisters Chmieliauskaites sang an English song, "October." Mr. F. Eismontas spoke about our affairs in America, where we have found the second Fatherland. He urged us not to forget our language, to read Lithuanian literature, and to educate ourselves. We came to America without having any education, but in this country we have the opportunity to enlighten ourselves.

Miss Helena Jovaiczaitė recited a declamation, "The Brightest Sun, When Will You Arise?". Mr. Olszewski, publisher of Lietuva, spoke about the



Lietuva, Vol. X, No. 44, Oct. 31, 1902.

history of Lithuania. When our nation was free and made a union with Poland our freedom was lost, slavery was brought into Lithuania, the clergy Polanized us Lithuanians, etc. He showed what harm the Poles have done to the Lithuanians. He explained the sufferings of the Lithuanian writers for the sake of Lithuanianism and asked for a collection for the benefit of our writers. The good-willed nationalists donated \$10.01 The money was turned over to the martyrs fund.

At the end, Mr. A. Bijanskas, president of Simonas Daukantas Society, in a short speech thanked all the Lithuanians for coming to the celebration.

The program came to an end at 6:30 P. M. Then the banquet and dances started.

M. J. Damijonaitis, Secretary.

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LITHUANIAN



Lietuva, Vol. IX, No. 44, Nov. 1, 1901.

DISPLAYING OF THE AMERICAN FLAG

The Truth Lovers Society held a banquet and the displaying of the flag. Many people came to the Freiheit Hall on South Halsted St. The first speaker on the program was Mr. Antanas Kriszeziunas, who explained that the celebration was Lithuanian and not political or religious.

Attorney Bradczulis spoke about the freedom of the people; the life and accomplishments of great men. He showed how much Lithuania has suffered from the Poles and other enemies.

Miss Eugene Chmieliauckiute delivered a declamation in English. The Doctor Kudirka Chorus sang a Lithuanian song, "Auszta Auszrele," (The Breaking of the Dawn). Mr. A. Olszewski, publisher of Lietuva, spoke about the progress of other nations; the necessity of education, Lithuanian schools, hospitals, etc. He explained that we have the churches in debt and that these churches belong to the bishops, not to Lithuanians.



Lietuva, Vol. IX, No. 44, Nov. 1, 1901.

The Doctor Kudirka Quartet sang one song in English. Dr. Bacevicze spoke about the ability of Lithuanians, urged the necessity of enlightenment and education. Miss Jadvyga Kanapickaite delivered a declamation, "The Farewell of the Maid of Orleans," by the German poet Schiller. The poem was translated by Dr. Kudirka.

After the program the banquet started. The society thanks all that took part in the celebration and those who came to the hall to hear the program.

The Truth Lovers Society.

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IV

LITHUANIAN



Lietuva, Vol. IX, No. 41, Oct. 11, 1901.

THE SIMONAS DAUKANTAS SOCIETY'S CELEBRATION

The Simonas Daukantas held its celebration, the displaying of the Lithuanian national flag. In this celebration took part the following societies: The Freedom, the Saint Anton from Padua, the Truth Lovers Society, and the Sons of Lithuania Society. They marched through the streets to the hall, 3417 S. Halsted St. The program: The first speaker was the Simonas Daukantas' president S. Abramaviczė. He said that this celebration is national, but not political nor religious. The next speaker, Attorney F. Bradczulis explained the meaning of the Lithuanian flag and the flags of other nations. Then he spoke on the life and the accomplishments of Simonas Daukantas. Further he spoke about the age of the Lithuanian language and its value. He urged the Lithuanians to get more enlightenment.

Mr. A. Rudauskas explained the benefit of this society. Mr. A. Damijonaitis spoke about the necessity of enlightenment. Mr. A.



Lietuva, Vol. IX, No. 41, Oct. 11, 1901.

Bijanskas spoke about the unity and the brotherly love amongst Lithuanians. After the program the banquet started.

We are thanking all the societies that participated in this annual festival. Especially do we thank the Sons of Lithuania Society from Springvalley, Ill., for sending a telegram and congratulations to our society on this festival day.

The Simonas Daukantas Society.

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LITHUANIAN



Lietuva, Vol. IX, No. 21, May 24, 1901.

TO THE MEMBERS OF THE SIMONAS DAUKANTAS SOCIETY

According to the society's decision at the last meeting, all the members of the society should wear white gloves and come to the J. Petroszius Hall, 168 W. 18th St., corner Union Avenue, on May 26, at noon. From there the society will march in a body to the celebration of the display of the national flag by the Liberty Society. For not being present members will be fined, as it was decided at the last meeting.

If on that day it should rain and one could not march on the streets, the members must come to the hall, where the celebration will be held, at 585 Center St., corner 18th St., 2 P. M.

The Simonas Daukantas Society's Officials.

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LITHUANIAN



Lietuva, Feb. 15, 1901, Vol. IX, No. 7.

CELEBRATION OF LINCOLN'S BIRTHDAY

February 12 is the anniversary of Lincoln's birth. This day is celebrated all over the United States of America as a national holiday. Other presidents do not deserve such commemoration because neither patriotically nor morally are they worthy of notice. Other presidents are the tools of the political parties which they represent.

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LITHUANIAN

Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

FROM THE SIMONAS DAUKANTAS SOCIETY

Sunday, November 5, the Simonas Daukantas Society held its 106th yearly festival in memory of the honorable Lithuanian historian, Simonas Daukantas. The celebration was so successful that it could not be better. The day was sunny and warm, and the Lithuanians came from all parts of Chicago. The celebration started at 2:30 P. M.

Seven Lithuanian societies participated in this celebration: The Simonas Daukantas Society, the Grand Duke Gedeminas of Lithuania, the Sons of Lithuania, the Liberty, the Truth Seekers, the Providence of God, and the King David . They marched with national emblems, Lithuanian and American flags, and a band was at the head of the marchers. Ladies rode in two coaches and were holding pictures of Simonas Daukantas, the Grand Duke Vytantas, and the Grand Duke Gedeminas. All pictures were decorated with flowers. When the marchers





Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

came into the hall, the pictures and flags were placed on the stage. The curtain in the hall bore an inscription in large letters, "Long Live Lithuania." The hall was packed with people to capacity.

At the opening of the program the choir sang the first song, "The Vilija, our Mother of the Rivulets." (Translator's note: The Vilija is a river in Lithuania, being tributary to the river Nemunas at Kaunas). The inaugural speech was delivered by Mr. A. Olszewski, publisher of Lietuva. He spoke about the purpose of this celebration and about the life of Simonas Daukantas, and later he invited the other speakers. Then the choir sang, "Lithuanians, enough for us to sleep!" The second speaker was Mr. M. Varanka. He told about the hard work in the literary field that Simonas Daukantas performed, and asked the Lithuanians to follow his steps. The speaker told that we must have in Chicago a Lithuanian national school to teach our young generation the Lithuanian spirit. Then John Bagdziunas said a poem, "Hop, hop, who is there?" The third speaker was S. Kodis,



Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

who read an essay about the fatherland. Then Mrs. Olszewski declaimed, "Lithuania, the dear land of our old ancestors." The fourth speaker was Rev. Servetka, from Spring Valley, Ill. (Even though Rev. Krawczunas stated that this national celebration is for the propagation of infidelity, Rev. Servetka knew better what infidelity meant and took part in this national festival). The priest urged the Lithuanians to unite, work together for the cause of Lithuanianism. Then Miss Jadvyga Kanapeckaite declaimed, "Oh, I hear how the enemy of Lithuania-nism is roaring." The fifth speaker, Mr. F. Masionis, spoke about the benefit of Simonas Daukantas' writings to Lithuanians. Then the choir sang, "Where the Nemunas is Billowing." The sixth speaker was Attorney F. P. Bradchulis, who urged to strive for education and enlightenment, because enlightenment will resurrect Lithuanianism and will subdue all the obstructors. Then Miss Mary Serekaite said a declamation, "Nevertheless, nevertheless, you lived up to." The seventh speaker was Mr. P. J. Jonaitis, who showed the 'doggishness' of some of the spiritual leaders in Chicago, how the Lithuanians donated their hard-earned money for the church and the priest gave the church to



Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

the bishop, while those who donated their last pennies got a fist. They even started to publish a newspaper, Katalikas, in order to make the Lithuanians fight among themselves. Further, Miss J. Kana-pickaite sang a song, "This is the Samogitians (Zemaiciai) Country." The eighth speaker was the treasurer and Judge Alexander Vienviskis, from Spring Valley, Ill. (Translator's note: Alexander Vienviskis, when he came from Lithuania to Spring Valley, Illinois, was unable to read or sign his name. He opened a butcher shop and grocery business. His customers' names he used to mark on a stick. Later he learned to read and to sign his name. He was very industrious and shrewd. He joined politics and was elected treasurer and judge of that mining town. At present his son is a well known judge in Illinois. His name is Vinbiscus).

The judge said the Lithuanians must educate themselves and have unity in order to prepare themselves to great national deeds. Then the choir sang, "The Longest Years."



Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

The ninth speaker, Alex Bijanskis, said that the number of Lithuanians who are seeking enlightenment is increasing yearly; we can judge at this present meeting by comparing it with the past celebrations in Chicago. The tenth speaker, Mr. Anton Steponaviczė, said that the Lithuanian nation in Europe is the oldest and was the most cultured nation in the past. He said that the great men of Lithuania raised up the weak Polish nation. That all the greatest Polish writers are Lithuanians, that the Polish nation gave nothing good to Lithuania. When the Polish nobility and clergy baptized Lithuania, Lithuania lost her culture and independence. That the Daukantas has done more good to us than all the Polish priests together, that Simonas Daukantas gave lessons to Bishop Valanczauskas in Lithuanian and German languages. Then, when Simonas Daukantas was lying on the death bed in the room of Bishop Valanczauskas, the bishop chased the sick Daukantas out of his residence. Simonas Daukantas has done more for Lithuania than all the bishops together, that Simonas Daukantas stands closer to Lithuanians than even the pope in Rome. Then, at



Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

the end of the program, the choir, accompanied by the band, sang the Lithuanian march, "Let the Forests Rustle." The banquet lasted until 2 A. M.

We are thanking all that have taken part in this great national festival.

After paying all the expenses, the Simonas Daukantas Society will have a net profit of several hundred dollars.

F. Papauskis.

The Celebration's Secretary.

Lietuva, Vol.2. No.4. January 27, 1894.

Appeal by the Chicago Lithuanian Societies to all the Lithuanian
Societies of America.

Last year we had an anniversary celebration of Simonas Daukantas. Spectacles and speeches about our great benefactor are not enough. Look at the other nations, they build monuments for their heroes, great men and benefactors. So we Lithuanians must do more than to hold meetings, listen to speeches and then forget about it.

It would be a better kind of jubilee for our great benefactor to have a book published in order to show what Simonas Daukantas has done for Lithuanianism and the nation. Let the Lithuanians read about this great man of ours.

Every Lithuanian society and individuals must contribute sums of money for publication of such a book. The names of donators must be published in the book. The price of a book ought to be low enough so that even the poorest person could buy it. The Chicago Lithuanian societies decided that each society should contribute \$15.00 for publication of the jubilee book. Not less than 20,000 copies of this book ought to be printed.

The presidents of the Chicago Lithuanian societies who made this appeal are:

President K. Andruszis, of St. Casimir the Prince Society;
President St. Pocewiczius of the Province of God Society;
President J. F. Dzialtuwa, of St. George Society;
President W. Wabalinskas, of The Duke Gedeminas Society;
President A. Naweckas, of St. John the Baptist Society;
President F. A. Mikolainis, of Simonas Daukantos Society.

Lietuva, Vol. I, No. 43, Nov. 4, 1893

THE JUBILEE OF SIMONAS DAUKANTAS

The hundredth anniversary celebration of the death of the Doctor of Philosophy, Simonas Daukantas, was celebrated on October 29, in the church hall in Bridgeport.

The speakers were Dr. J. Kodis, Mikolainis, Fr. Braeziulis, D. Kodis, Pacemiozius and J. Grinius.

The speakers told about the great literary accomplishment of Simonas Daukantas. They said about the hardship of Lithuanians, their struggle to save the Lithuanian language and their country.

That we Lithuanians had one man, Simonas Daukantas, who wrote Lithuanian history and proved to the world that Lithuanians had a high culture at the time when all other European nations were in a stage of barbarism. Simonas Daukantas proved by historical facts that Russians, Poles and Germans were civilized by Lithuanian culture and that Lithuania lost its independence because she was attacked by every nation of Europe.

Secretary Grinius.

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IV

Lietuva, Vol. I, No. 1, Dec. 10, 1892

THE FIRST CELEBRATION -- NATIONAL HOLIDAY -- CHICAGO



Chicago, November 24, 1892, eight o'clock in the evening the local L. M. D. celebrated the anniversary of the death of S. Daukantas, the philologist and magister of the University of Vilno. The meeting was held at Mr. Szimkiewicia's Hall, 811 South Halsted St. J. Szimkiewicz was elected chairman of the meeting. The speakers of the evening were Mr. Bradczulis and Masionis.

P. Masionis spoke about the life of S. Daukantas, and why we must respect our great men. P. Kazlauskas spoke about Polanized Lithuanians and the beauty of our own language. P. Szimkiewicz and Pacewicz spoke about the great men of Lithuania. The most important speaker was Mr. Bradczulis.

He spoke that our ancestors, more than 1,000 years B. C. came to Europe from Asia. He said, according to philologists, archeologists and historians, that in Central Asia, in the province of Hindustan, they discover a Sanscrit nation which is recognized as the oldest nation, that the Lithuanian language has the closest resemblance to the Sanscrit language. That our ancestors moved north, to improve their economical conditions.

We find relics of Lithuanians in Greece. There are many names of people and places showing a close resemblance to Lithuanian names. We also find many Lithuanian names in Bulgaria. There are many cuts on stones of the Lithuanian emblem of the knight. There are many places and rivers with Lithuanian names. At that time Lithuanians used the Ruthenian alphabet.



Lietuva, Vol. I, No. 1, Dec. 10, 1892

The history of Lithuanians was written for us by the great historian and writer S. Daukantas.

That many Lithuanian writers wrote in other languages, especially in Polish. Lithuanian writers made Polish literature world famous.

In this assembly tonight we are proud to remember our great benefactor in history and literature, Simonas Daukantas.

III. ASSIMILATION

B. Nationalistic

Societies and Influences

4. Conventions and Conferences

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IV

LITHUANIAN

Bulletin of Lithuanian Societies, 1920.

THE LIBERTY BELL OF LITHUANIA.



When the World War ended, the world took a breath. Lithuania like other war oppressed nations, had the right to look to the brighter horizon. Blood shed by Lithuanians guaranteed her liberty from slavery. The Lithuanians thought that the Allies after winning the war, would understand the sufferings of Lithuania, and would place a high value on the victims who had died for liberty.

From day to day we have waited patiently hoping that the Allies would become conscious of and recognize our nation's desire, and would grant to us liberty and independence. But unfortunately, up to this time, our desire and our demands have not been understood. Perhaps the Allies do not want to know or to understand. They tried to deliver Lithuania to the new exploiters, who since olden times, have been digging graves for us and making a coffin for our nation.

The time has arrived when duty demands that American Lithuanians take action to help their native land to gain freedom. It is necessary to go to the American government and to the whole world demanding protection for Lithuania, demanding her recognition as a free and independent country. It is necessary to present such a demand in the name of the Lithuanians living in America, and in their name speak as a body of



Bulletin of Lithuanian Societies, 1920.

representatives. At this important moment, it is advisable to hold a convention of American Lithuanians.

The nationalists at their common council assembly in New York demanded that a convention of American Lithuanians be called. The necessity of such a convention is recognized by the boards of both common councils, held on Jan. 19, 1919, at the Tribune building, New York. At this assembly it was decided to call a convention of American Lithuanians. The nationalists demanded that such a convention should be held in New York, or in Washington, while the catholics demanded that it should be held in Pittsburgh or Cleveland. Because of the disagreement between the nationalist council and the American Lithuanian council, it looked as if the American Lithuanian convention could not be held.

The Chicagoans, composed of the Chicago Lithuanian societies, foresaw the necessity of such a convention, and since agreement between these two councils of nationalists and Catholics seemed impossible, they took the initiative and called the American Lithuanian convention on June 9, 10, and 11, 1919, in Chicago.

The American Lithuanian convention was called by the largest organization of



Bulletin of Lithuanian Societies, 1920.

American Lithuanians in Chicago and received the support of various Lithuanian organizations throughout America: viz. the American Lithuanian council, the Prussian Lithuanian council, and one of the largest Lithuanian organizations, the Lithuanian Alliance of America.

THE BELL PROPOSITION.

The Chicago Lithuanian organizations decided at this convention to cast the Liberty Bell of Lithuania; to donate this bell to the American Lithuanian convention in the name of all the American Lithuanians and then to donate it to Lithuania. The idea is a noble one and is closely bound to the traditions of the people of the United States, who has so heartily received to her bosom the foreign peoples.

The bell was cast in St. Louis, Mo., and on the 5th day of June, was received in Chicago.

THE BELL ITSELF.

The Bell is more than 4 feet tall and 3 feet wide, weighs 1,000 pounds without frames, 1,200 pounds with frames. On one side is cast the image of a Knight, and the following poem written by Hon. B. K. Balutis:

"O, ring for ages,
To the children of Lithuania;
He is not worthy of Liberty,
Who is not defending her".

Bulletin of Lithuanian Societies, 1920.

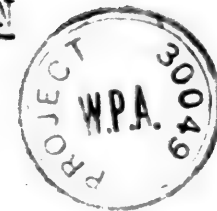


On the other side of the Bell is cast in relief the following words: "The American Lithuanian Convention to Lithuania. June 9, 10 and 11, 1919. Chicago, Illinois."

Let that Bell, the symbol of liberty, testify for ages to the coming generations the sympathy and love of the American Lithuanians for their nation and for the fatherland Lithuania.

THE UNVEILING OF THE LIBERTY BELL OF LITHUANIA.

The unveiling and ringing of the bell for the first time occurred on June 8, 1919, in the evening before the convention, at the Chicago Auditorium Theater. At this pre-convention festival there were present over 4,000 people and many prominent representatives of the United States government. In front of the stage and to the right were seated the speakers and the prominent guests. At the left side the bell, covered with the American and Lithuanian flags was placed. At one side of the bell stood Mrs. Drangelis, representing Columbia, at the other side was Miss Staniulis, representing Lithuania. Around them and the bell in half wheel form were little girls, appropriately dressed representing virgins consecrated to the gods and to the service of watching the sacred fire. In the center of the stage was the Birutis choir, under the direction of the composer, Stanislovas Simkus. The choir was surrounded by a few hundred Lithuanian soldiers who served in the United States army during the World War.



Bulletin of Lithuanian Societies, 1920.

The program began with the American and the Lithuanian National hymns. Then the bell was unveiled and rung. The ceremony, Columbia, delivering the Bell to Lithuania, was as follows:

"Cradle of ancient liberty, whose voice inspired, armed the free, unto a smiling land brought peace, and blessed thy sons with freedom's ease, Lithuania, thee I hail! Thy happy lot, from tyrants freed, inspired the base, insensate greed Of evil foes, from near and far who waged on thee unholy war, Lithuania, to the death".

Lithuania, accepting from America the donation, the symbol of liberty, answered:
"In years which seemed in horror draped, Years when my soil by foe was raped,
I dreamed of better, happier days, Of ancient times, through mem'ry's haze, Columbia.
When o'er my soil brute armies trod, And crushed my soul beneath my sod,
I saw my sons and daughters dead, Die, as in shambles, for my weal Columbia.

After the ceremonies, speeches followed. The speeches were delivered by United States Congressmen, William Mason and A.J. Sabath, both from the state of Illinois; The Chairman of the state of Illinois legislature, Davis E. Shanahan; Judge G.F. Barrett, of Cook County; V.F. Jankus, of New York; Attorney J.S. Lopatto, of Wilkes



Bulletin of Lithuanian Societies, 1920.

Barre, Pa.; and M. Vinikas, of Washington, D.C. The governor of the state of Illinois, Frank O. Lowden, sent a letter explaining that he was unable to be present at this festival. The chairman of the evening was John I. Bagdziunas.

THE AMERICAN LITHUANIAN CONVENTION.

The American Lithuanian Convention started on June 9th, and ended on June 11, 1919. The delegates were over 500 from various societies and mutual organizations from all parts of America.

Dr. Antanas Zimontas called the delegates to order. At the same time the Liberty Bell of Lithuania was brought forward, followed by the chairman and the secretary of the convention. A soldier brought in the United States flag, mournfully ringing the bell. The American hymn, "the Star Spangled Banner" was sung. After that, accompanied by the chairman and the secretary of the societies composing the convention, another soldier brought the three color flag of Lithuania, and while the bell was ringing, sang the hymn of Lithuania, "Lithuania the Fatherland of Ours".

The first speaker was Prof. F.L. Anderson, of Northwestern University. In his short address he reviewed the history of the European nations, and stated that at present, the demand for freedom by the smaller nations is not a new condition. Even in 1815,



Bulletin of Lithuanian Societies, 1920.

when a congress was held in Vienna, the rights of the small nations were disregarded and trampled upon, that at that time the desires for national freedom was so insistent it was plain that no power could subjugate the national spirit. When the war broke out, the stand they took showed that they were justified in their demands, and that no power can subjugate them forever. It is plain to everyone, that no one nation or race can successfully take care of another nation's affairs, and that every nation has full right to determine its own destiny. There is no power in the world that can overcome the national spirit. This fact has been proven by history. Lithuania, as an independent nation, has struggled for a long time for its rights. She has a right to become a free and independent nation. In ending his speech, Prof. Anderson congratulated Lithuanians for their bravery and devotion in their struggle for the liberty of their brothers.

The second speaker was Attorney J. Lopatto, who was the delegate from the American Lithuanians to the Paris Lithuanian peace conference. He said that the Poles have tried in every way they could to take Lithuania under their control. The delegates of Lithuania who were loyal to their government, have through their efforts stopped the Poles and forced them to admit their lies against Lithuania. The delegation of Lithuanians in Paris also has proved that on the eastern war front, the Lithuanians



Bulletin of Lithuanian Societies, 1920.

have fought against the Bolshevik army, with Latvian and Estonian help, but not with the help of Poles. The peace conference recommended that Lithuanians organize a common front with the Poles against the Bolsheviki. The Lithuanians agreed that they would make one front with the Poles, when they (the Poles) recognize Lithuania, with the Vilnius, Cardin and Luvolki territories. When the lies of the Poles came to light, then the Poles took arms and captured Vilnius. Although at that time, the Peace conference had published regulations, that territory taken by force, should not be included when establishing boundries. The Peace conference promised Lithuania to declare its independence, but from time to time delayed the proclamation. Then the speaker said, that this convention is very essential, and in due time the convention was called.

After the speeches, an election was held naming the president and the various committees. St. Gegiezis of Mahonoy City, Pa. was elected president; Vice-Pres., Atty. J. Lopatto, Wilkes Barre, Pa.; Second Vice-Pres., Atty. F.P. Bradzulis, Chicago, Ill.; Sec'y, John E. Ewald, Chicago, Ill.; the Asst. Sec'y, V.K. Rackauskas, New York.

The resolutions committee consisted of B. K. Balutis, F.P. Bradchulis, John Kucinskas, St. Kodis, J.J. Hertmanavicius, V.F. Jankus, J.W. Liutkauskas, M. Vinikas and Dr. J. Jonikaitis.



Bulletin of Lithuanian Societies, 1920.

The press committee was composed of St. Kodis and Dr. K. Drangelis.

The finance committee to approve the convention's finance committee's report, was composed of John I. Bagdziunas, J.J. Elijosius, P. Pivarunas, J. Biezis and M. Duda.

After the opening of the convention, the chairman asked the delegates to stand one minute in silence in honor of those who died fighting for the freedom of Lithuania and for world democracy.

During the convention hundreds of letters and telegrams were received , and cablegrams from the president of Lithuania, Antanas Smetana; from the Lithuanian peace delegate, Prof. A. Valdemaras, and Martin Yves of Paris.

President Smetana appealed to the American Lithuanians as follows: "Lithuania is living in honorable but hard days. She is trampled and tormented by the plunderers, who came from the east, who declared that they are bringing freedom to all the nations. There are invaders in our trampled country from the south, and the western neighbors are pretending to all the world that they are our friends. They suddenly and insidiously captured Vilnius, the capital of Lithuania, and from there they are seeking to



Bulletin of Lithuanian Societies, 1920.

capture our whole country. The young government of Lithuania and the young army of Lithuanians are trying their best to stop the invading enemy. Help us. You are living in a free country, whose President, Wilson, showed to the world the common principles of all nations, and he is making the plans to enforce them. You are our hope in this hour of Lithuania's distress. American Lithuanians! Exhausted Lithuania is appealing to you for help. Help with arms and with all your strength to defend the fatherland from the attackers, and to organize her democratic form of government. Most hearty thanks to the American Lithuanians! Lithuania is longing, waiting the coming of help from overseas".

This cablegram came from the Lithuania's Peace Delegation by Prof. Valdemaras: "The Lithuanian Peace Delegation heartily congratulates its compatriots at the convention, when they at this critical moment are trying to unite the whole Lithuanian force in America, struggling for Lithuania's freedom and independence, and we are wishing the best success in mutual effort for the common affairs. Lithuania is in the struggle, to win or lose against the enemies who are seeking to strangle her freedom. The enemies' efforts shall be in vain. Lithuania must be independent, and independence will be obtained through your help".

Martin Ycas in his cable says: "Let all the colonies which you are representing,



Bulletin of Lithuanian Societies, 1920.

join to regain the independence of the democratic Lithuania. Long live the American Lithuanians and the convention! "

The convention sent a telegram to the president of the United States, Woodrow Wilson, to president Smetana of Lithuania, and to the Peace Delegation in Paris.

Over one hundred telegrams were sent to senators and congressmen of the United States with the appeal to interpose in behalf of Lithuania in its struggle for independence.

The convention was honored by a speech from Mrs. McDowell, who has devoted much of her time and effort to working for the welfare of Chicago Lithuanians. The convention chairman thanked her for her speech and for her good wishes. It gave her the "Liberty Bell" as an honorary token.

There were received also many telegrams from senators and congressmen. They expressed their sympathy for Lithuania in her struggle for freedom, and wished for her a prompt solution of her problems.

In the sixth session the presiding officer of the convention delivered to the convention, "The Liberty Bell of Lithuania", which was accepted by the

Bulletin of Lithuanian Societies, 1920.



delegates. He offered a resolution: (1) That a bronze model of the Liberty Bell of Lithuania should be given donors of a sum not less than five dollars. (2) That a book should be written containing the history of the Liberty Bell of Lithuania, and the names of donors.

Chairman S. Geguzis, in the name of the convention delegates, accepted the Liberty Bell of Lithuania and thanked the societies for such a donation.

To take care of the Liberty Bell of Lithuania and the donation, the following committee was elected: St. Geguzis, Mahanoy City, Pa.; John I. Bagdziunas, Chicago, Ill.; B.M. Butkus, Chicago, Ill.; Atty. J.S. Lopatto, Wilkes Barre, Pa.; T. Paukstis, Pittston, Pa.; Dr. K. Drangelis, Chicago, Ill.; K. Norkus, So. Boston, Mass.; V. Cesna, Baltimore, Md.; Cap't. A. Dambrauskas, Philadelphia, Pa.; V.F. Jankauskas, New York, N.Y.; A. Kranauskas, Cleveland, Ohio; J. Tareila, Ansonia, Conn.; M. Vinikas, Washington, D.C.; J. Grinius, Philadelphia, Pa.; K. Smolis, Detroit, Mich.

The last session of the convention was closed on June 11, 1919.

THE FAREWELL FEAST FOR THE LIBERTY BELL OF LITHUANIA.

At the farewell feast of the Liberty Bell of Lithuania held August 24, 1919,



Bulletin of Lithuanian Societies, 1920.

about 18,000 people participated, representing various Lithuanian societies of Chicago.

At first they marched through the street, then the program was held in the largest hall in Chicago, the Seventh Regiment Armory.

The parade was made up of three sections. The first and the second sections consisted of societies, the third of automobiles. A large number of Lithuanian soldiers who served in the United States army participated in this parade. There were 508 soldiers, 11 sergeants, and 3 officers, divided into two sections, each group leading the first and the second sections of the parade. The most impressive attention was given, the so-called float representing "Free Lithuania on the high hill", while below, Lithuanian maidens dressed in national costumes stood with the soldiers. These were impressive symbols of free Lithuania.

The musical part of the program was in charge of Miss Mary Pakauskaite and the Birutes choir under the direction of Stasius Simkus.

A speech was made by Colonel John Clinnin, of the 130th Infantry Regiment, who praised

Bulletin of Lithuanian Societies, 1920.



the patriotism and bravery of the many Lithuanian soldiers under his command. The second speaker was the Rev. P.C. Corway, the rector of the St. Pius Roman Catholic Church. From his speech it was clear that he knows not only language but history as well. The third speaker was Stasius Simkus, and the fourth the soldier, Dr. St. Biezis.

At this festival, the chairman was J.I. Bagdziunas.

Moving pictures of the farewell parade and the festival in the hall were taken. These were shown in Chicago and in other cities where there are numbers of Lithuanians.

After leaving Chicago, the Liberty Bell of Lithuania was taken to many Lithuanian colonies, and became a signal for unity in helping our brothers and sisters overseas to fight for freedom and the nation's destiny. On August 15, 1920, The Liberty Bell of Lithuania was brought back to Chicago, to take part in the gigantic manifestastation, which was held at the Auditorium theater for the celebration of the recovery of the capital of Lithuania, Vilnius.

To this manifestastation came the mission of Lithuania, president John Vileisis, and

Bulletin of Lithuanian Societies, 1920.



Major Povilas Zadeikis.

At this manifestation, the president of the Liberty Bell of Lithuania committee, delivered to the Lithuanian government through John Vileisis the symbol of liberty, the present of the American Lithuanians.

Part of the speech follows: "At this delightful opportunity, the committee of the Liberty Bell of Lithuania does great honor to the fatherland of Lithuania, through her representatives, by means of the donation of the American Lithuanians, the Liberty Bell of Lithuania. Let it (the bell) travel to Lithuania, to Vilnius on the Gedeminas Hill and stay there forever as the guard of the liberty of Lithuania.

"Oh thou Bell, the symbol of liberty, we the American Lithuanians, are delivering thee to our fatherland Lithuania. Thou by being on the Gedeminas Hill, day and night, guard our fatherland. If at any time you should see the threatening danger to our fatherland, if the enemy should threaten to harm our brothers and sisters, threaten to take away their liberty, ring with full power, when we hear thy voice, we will help Lithuania. We will defend her from her enemies, no matter who they may be."

"Therefore, Honorable Mission, representatives of Lithuania, Honorable president



Bulletin of Lithuanian Societies, 1920.

John Vileisis, I beg you to accept this symbol of liberty, the donation of the American Lithuanians to Lithuania, with all the assets which are wrapped in the bell. I beg you to accept it with our most hearty good wishes from the American Lithuanians".

Mr. John Vileisis, after accepting the Liberty Bell, and all the assets, delivered a rich and timely address, thanking the convention for the donation and the assets.

On August 15, 1920, the Liberty Bell of Lithuania passed into the hands of the government of Lithuania.

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LITHUANIAN

Lietuva, May 24, 1918.

DELEGATES TO THE GENERAL
CONVENTION OF LITHUANIAN-AMERICANS



Below is a list of the delegates from Chicago who attended the General Convention of Lithuanian-Americans, held in New York March 13 and 14, 1918. The names of the delegates and organizations they represented are as follows:

R. Andreliunas--National Fund, Branch 60.

A. Bacevicius--Council 5 of the Knights of Lithuania.

Frank Bacevicius--Providence of God Society, Number One.

J. Baciunas--White Rose Club.

Frank K. Bakutis--St. Matthew the Apostle Society.

John Balnis--The Guards of Vytautas Society.

III B 4

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- 2 -

LITHUANIAN

Lietuva, May 24, 1918.

Justin Balsis--Council 4 of the Knights of Lithuania.

B. K. Balutis--Editor of the Lietuva.

Mrs. Anna Berzinskas--St. Agatha Society.

Peter Bliudzius--Sacred Heart of Jesus Society and St. Casimir Society.

F. P. Bradciulis--Executive Committee of the Lithuanian Alliance of
America.

George Brazauskas--Holy Cross Society.

Anthony Bugailiskis--United Societies of St. George Parish.

Ben M. Butkus--Sacred Heart of Jesus Society.

S. Dargis--Mindaugas Guards Society.



III B 4

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- 3 -

LITHUANIAN

Lietuva, May 24, 1918.

Dr. K. Drangelis--Council of Lithuanians in America.

V. Girzadas--Immaculate Conception Parish.

P. Golubickis--Simanas Daukantas Society.

Miss M. L. Gurinskas--Immaculate Conception Women's Society.

Miss J. Hejbavic--Holy Rosary Society.

P. J. Jokubonis--Alliance of Lithuanian Brothers Society.

Mrs. E. Jasinskas--St. Veronica Society.

John Jokubauskas--Lithuanian Singers' Society.

Miss S. Jovaisis--St. Ann's Society.

N. Jurgaitis--St. Francis Society.

III B 4
III B 2
II D 1
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- 4 -

LITHUANIAN

Lietuva, May 24, 1918.

Miss S. Kacinskas--St. Ann's Society.

M. Kadziauskas--Mart. Theatrical Society.

Anthony J. Kareiva--St. Stanislaus Society and Holy Cross Society.

J. Karlikauskas--St. Michael Society.

Reverend F. S. Kemesis--Editor of the Draugas.

John Klimas--Council 13 of the Knights of Lithuania.

Vincent Klivickas--Calvary Society.

John Krumas--Our Lady of Vilna [Parish] Men's Society.

Justin Kudirka--Chapter 25 of the Lithuanian Workers Alliance.

Adolph Kupris--St. Joseph Society.



III B 4

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- 5 -

LITHUANIAN

Lietuva, May 24, 1918.

P. Kvietkus--Immaculate Conception Parish.

Anthony Leknickas--St. John the Evangelist Society.

Joseph Letukas--Sons of Lithuania Society, Number One.

A. Liksa--Chapter 33 of the Lithuanian Roman Catholic Alliance of
America.

Anthony Marcinkevicius--St. Michael Parish.

Anthony Margevicius--Providence of God Parish.

Paul Mazeika--Lithuanian Charitable Society.

Casimir Meskauskas--Simanas Daukantas Theatrical Society.

Frank Mikliunas--St. Anthony Society.

III B 4

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- 6 -

LITHUANIAN

Lietuva, May 24, 1918.

Mrs. A. Nauseda--National Fund, Branch 32 and Chapter One of the
Lithuanian Women's League.

Joseph Nazelskis--St. Vincent Society.

Bernard Menartonis--Sons of Lithuania Society.

F. P. Palionis--St. Roch's Society.

Mrs. O. Perminas--St. Petronella Society.

Mrs. M. Petrosevicius--Chapter 21 of the L. P. B. [Editor's note:
perhaps these initials represent the
Lithuanian Political and Mutual Benefit Club.]

S. J. Petkus--St. Aloysius Society.

Mrs. A. Pierzinskas--St. Elizabeth Society.



III B 4
III B 2
II D 1
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- 7 -

LITHUANIAN

Lietuva, May 24, 1918.

J. Pivorunas--Council 8 of the Knights of Lithuania.

A. Pocius--Knights of Lithuania, District Chorus.

Isadore Pupauskis--Lithuanian Mutual Benefit Club of Illinois.

V. Rackauskas--Vytautas Guards Society.

Joseph Ramanauskas--Chapter 60 of the Lithuanian Workers Alliance.

Joseph Raugėvicius--Farmers of Lithuania Society.

Peter Saltkauskas--Saints Peter and Paul Society.

V. Sarka--St. John's Society.

K. Sereika--St. Casimir Society.

L. Simulis--Advancement of Lithuanians in America Society.



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- 8 -

LITHUANIAN

Lietuva, May 24, 1918.

L. Simutis--Council 16 of the Knights of Lithuania.

Julia Stankus--Holy Rosary of Mary Society.

Ignatius P. Stankus--St. Joseph Society and Holy Cross Society.

Vincent Stulpinas--St. George Parish.

Bruno Treciokas--St. Casimir Society and Holy Rosary Society.

George Tumasonis--St. George Parish.

Thomas Vaicius--St. Casimir Society.

Stanley Vaitiekaitis--White Clover Society.

Peter Varakulis--Providence of God Parish.

Mrs. Casimir Varanavicius--Sacred Heart Society.



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- 9 -

LITHUANIAN

Lietuva, May 24, 1918.

John Vilimas--Council 36 of the Knights of Lithuania.

George Zakas--Chapter 29 of the Lithuanian Workers Alliance.

Joseph Zalandauskas--St. George Society and others.

R. Zaura--Chapter 28 of the Lovers of the Fatherland Society and
Chapter 109 of the Lithuanian Alliance of America.

John Zilvytis--St. John the Baptist Society.

Dr. A. Zimontas--Executive Committee of the Lovers of the Father-
land Society.

J. Zlibinas--Saints Peter and Paul Society.

Anna Zlibinas--All Saints Parish.

The following represented Lithuanian societies of Cicero:



III B 4

III B 2

II D 1

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- 10 -

LITHUANIAN

Lietuva, May 24, 1918.

Matthew Dambrauskas--represented eighteen societies.

Stella Daunora--represented eighteen societies.

Kleofas Mikalauskas--represented eighteen societies.

Joseph Mockus--National Fund, Branch 59.

Frank Zdankus--represented eighteen societies.

Al M. Rackus--Council 35 of the Knights of Lithuania.



Lietuva, Dec. 21, 1917.

DEMAND FOR NATIONAL LITHUANIAN-AMERICAN CONGRESS INCREASING

(Editorial)

In certain sections of the United States there is a great demand for a national congress of Lithuanian-Americans. However, in some sections there is strong opposition, even organized opposition, against calling such a congress. Nevertheless, it appears that this opposition will not succeed in the face of the steadily increasing nation-wide demand for a congress. More and more problems and questions that can be solved and answered only at a national Lithuanian-American congress are coming to the fore. The resolutions which were recently adopted by Lithuanians in Philadelphia, testify to this. The text of these resolutions is published in this issue of Lietuva.

The demand for calling a congress leads to the following conclusion: The Lithuanian-American public desires such a congress, and wants to see some

Lietuva, Dec. 21, 1917.

kind of an understanding or agreement between the various Lithuanian-American factions and political groups. It may be stated that opposition to the proposal is found only in certain Lithuanian-American newspapers.

Only the future will tell which side will be victorious. However, there can be no doubt that at the present time the Lithuanian-American public is endowed with a great moral force.

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LITHUANIAN

Lietuva, Sept. 21, 1917.

LITHUANIAN STUDENTS HOLD
CONVENTION IN CHICAGO

The Lithuanian Students' Association of America held its annual convention on September 14-15 in the Ausra Hall, 29th and Halsted Streets, Chicago, Illinois. Although there were not many delegates at the convention, nevertheless many important decisions were made for the benefit of the organization.

A motion was made and discussed at the convention to affiliate with the Lithuanian-American Workers' Council, which was recently formed in Chicago by P. Grigaitis, editor of Naujienos (News). It was decided not to affiliate, because the Council is a temporary political organization with unclear aims.

The issuing of a monthly organ, entitled Banga (Wave), was discussed. However it was decided not to issue an organ on account of the lack of funds.

WPA (ILL) PROJ. 30275

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- 2 -

LITHUANIAN

Lietuva, Sept. 21, 1917.

The convention concluded with a big concert, which was given by the Association last Sunday evening, September 16, at Meldazis Hall, 23rd Place and Oakley Avenue. The musical concert netted a profit of \$150, which will be turned over to the Association.

Some of the most talented Chicago Lithuanian musical artists took part in the concert. Among the participants were: F. Jakutis, soloist; Miss Marion Rakauskas, popular singer; Karl Sarpalius; Paul Stogis; Miss A. Radauskas; Miss M. Norkus; and Mr. M. Juozavitas, young pianist.

Most of the musical artists who took part in the program were members of the famous Biruta Chorus of the Biruta Singing and Dramatic Society.

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LITHUANIAN

Lietuva, Sept. 8, 1916.

WPA (ILL.) PROJ. 30275

LITHUANIAN SOCIALISTS HOLD
CONVENTION IN CHICAGO

A convention of the Lithuanian Socialist League was recently held in Chicago at Hull House. Most of the sixty-five delegates who attended the convention were from Chicago and vicinity. The convention was in session for two days.

During the convention, the following delegates paid a visit to the editorial offices of the Lietuva: Mr. Kapsukas, editor of Kova (The Struggle), published in Philadelphia, Pennsylvania; Mr. Leo Pruseika, editor of Laisve (Liberty), published in Brooklyn, New York. [Translator's note: Leo Pruseika later became a resident of Chicago and is now editor of the Vilnis (The Surge), published in Chicago.]

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Sept. 1, 1916.

CATHOLIC STUDENTS HOLD CONVENTION IN CHICAGO

During the latter part of last week the Lithuanian Roman Catholic Students' Association of America held a convention in St. George's parish hall, 32nd Place and Auburn [now Lituanica] Avenue.

A group of young Lithuanian-American students (mostly divinity students) of various American colleges attended the convention. Sessions took place during the daytime only; during the evenings of the convention days various entertainments were sponsored by the convention.

It appears that nothing of real importance took place at the convention. The only "new" manifestation, which was not previously noticed, is an apparent dissatisfaction among the members of the Association. There are two classes of members in the Association: lay students and divinity students. The latter compose a majority of the membership and they wield their "power" in a manner that is altogether unsatisfactory to the lay students.



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LITHUANIAN

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Lietuva, Sept. 1, 1916.

Predictions have been heard to the effect that if the divinity students continue to dominate the lay students it would not be surprising if the Catholic lay students secede and form an organization of their own. However, only the future can tell whether or not this prediction will come true.

The new president of the Association, Mr. Al. M. Rackus, was elected at the convention.



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LITHUANIAN

Lietuva, Sept. 24, 1915.

LITHUANIAN STUDENTS'
CONVENTION IN CHICAGO

Last Friday and Saturday, September 17 and 18, the fourth convention of the Lithuanian Students' Alliance of America was held in Chicago at the Ausra Hall, 3149 South Halsted Street. About thirteen delegates and a group of guests attended the convention, which had a total of five sessions. Those who officiated at the convention were Mr. D. Bagocius, chairman; Mr. J. Vitkus, vice-chairman; Mr. Frank Zurvalis, secretary.

One of the main decisions made at the convention was the resolution to stop the publication of the Jaunimo Sapnai (Dreams of Youth), which was published monthly as an organ of the Students' Alliance. It was decided to merge the Jaunimo Sapnai with the Jaunoji Lietuva (Young Lithuania), which is being



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- 2 -

LITHUANIAN

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Lietuva, Sept. 24, 1915.

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published at 4611 South Paulina Street, Chicago, Illinois. Hereafter a students' section will be conducted by the Alliance in the Jaunoji Lietuva. This students' section will be named "Jaunimo Keliai" (Roads of Youth), and will be conducted by an editor appointed by the Alliance. Later, the convention appointed Mr. K. Augustinas as editor, and Mr. Frank Zurvalis as assistant editor of the students' section.

It was also decided at the convention to establish closer ties with the Lithuanian-American intelligentsia and with Lithuanian students in the eastern states.

The following officers of the Alliance were elected for the coming year: D. Bagocius, president; Frank Zurvalis, vice-president; Mr. Astramskas, secretary; Mr. Mankus, financial secretary; Mr. Benosius, treasurer; Mr. Kliauga and Mr. Sukys, board of trustees.



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- 3 -

LITHUANIAN

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Lietuva, Sept. 24, 1915.

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On the evenings of Friday, Saturday, and Sunday entertainments were sponsored by the convention in various sections of the city. They were held in the Meldazis Hall, Ausra Hall, and in a hall on the North Side. A mass meeting with lectures and orations at the Ausra Hall was also sponsored by the convention.



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LITHUANIAN

Lietuva, July 2, 1915.

KNIGHTS OF LITHUANIA HOLD CONVENTION IN CHICAGO

The Knights of Lithuania will hold their annual convention in Chicago on July 1 and 2 in St. George's Parish Hall, 32nd Place and Auburn [now Lituanica] Avenue. Among those who have arrived in Chicago to participate in the convention are the following supreme officers of the organization: M. A. Norkunas, president, of Montello, Mass.; A. M. Rackus, secretary, of Worcester, Mass. [Translator's note: He became a Chicagoan later]; and Mr. A. Aleksandravicius [Aleksis] [Translator's note: He changed his name later to Aleksis], vice president, of Chicago, Illinois.

Delegates to the convention have arrived from Wilkes-Barre, Pa.; Boston, Mass.; Brockton, Mass.; and from other parts of the country. It is estimated that all together about forty delegates will attend.

The Knights of Lithuania was organized three years ago. It now has about thirty-four councils in various parts of the United States, and over three thousand members.



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- 2 -

LITHUANIAN

Lietuva, July 2, 1915.

On the evening of the first day of the convention, a concert by the musical talent of the organization will be given in St. George's Hall. On the evening of the second and last day of the convention, a grand banquet and program will be held in the same hall.

[Translator's note: No mention is made of this convention in the following issues of the Lietuva. The Knights of Lithuania is a Lithuanian-American Catholic youth organization. It became very popular in Chicago, where about ten chapters or councils were organized. The 1916 Year Book of the Lithuanian Catholic Press Society contains the following information about the convention mentioned above:

"The third convention of the Knights of Lithuania was held July 1-2, 1915 in St. George's Parish Hall, Chicago, Illinois. About forty delegates and many guests attended. The convention was conducted in an orderly manner, and many important questions were discussed. Noteworthy was the decision to issue their own organ entitled Vytis (The Knight). Mr. A. M. Rackus and K. Pakstas were selected to edit the publication. The following



III B 4

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- 3 -

LITHUANIAN

Lietuva, July 2, 1915.

supreme officers were elected, for a term of three years: Reverend H. J. Vaiciunas, of Chicago, spiritual adviser; John E. Karosas, of Chicago, president; Miss Matilda Sukis, of Worcester, Mass., vice-president; Mr. P. Mulevicius, of Chicago, recording secretary; Miss Salome Slegaitis, of Cicero, Illinois, financial secretary; Paul P. Baltutis, of Chicago, treasurer.....

"According to the constitution of the Knights of Lithuania the purpose of the organization is as follows:

" '1. The organization will concern itself with all matters pertaining to the best interests of Lithuanian-American Roman Catholics, especially young Lithuanians who were born outside the borders of Lithuania and are not acquainted with their mother country. The organization will promote among Lithuanian-Americans, especially among our young people, love for the Lithuanian nationality, language, and literature.

" '2. This organization of young Lithuanian-American men and women, known



III B 4

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- 4 -

LITHUANIAN

Lietuva, July 2, 1915.

as the "Knights of Lithuania," under the patronage of St. Casimir, will strive to guide its members to lead a moral Christian life and to guard them from those dangers which lead to the loss of religion and morality. The organization will strive to promote the intellectual development and material welfare of its members by proper means, such as the establishment of libraries, and will encourage its members to be industrious, thrifty, to abstain from alcoholic liquors, etc.

" '3. It is the duty of the organization to promote the spiritual development of its members with lofty entertainments, by sponsoring lectures, presenting theatricals, etc., and to encourage friendship and social life among its members.' "



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LITHUANIAN

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Lietuva, June 18, 1915.

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IV IMPORTANT DECISIONS MADE AT LITHUANIAN PRESS CONFERENCE

The Lithuanian Press Society held its fifth conference in Chicago on June 11, 12, and 13. A number of important decisions were made. It was decided to create a Lithuanian information bureau for the purpose of disseminating information about Lithuanians in the American press. This bureau is to be established in connection with the Lithuanian Relief and Autonomy Fund. In our opinion, this is a very important and timely decision.

It was also decided to create an international league of oppressed nationalities, in order that all such nationalities may work together for greater liberty. Such a league would greatly enhance the possibilities of each nationality for gaining freedom; the Lithuanians would also greatly benefit.

A resolution was adopted at the conference, protesting to the American press against the unfair practice of referring to provinces of Lithuania as provinces

WPA (ILL) PROJ. 30275

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- 2 -

LITHUANIAN

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Lietuva, June 18, 1915.

I G

IV of Poland. War between Germany and Russia is now being waged on Lithuanian soil, which the American press erroneously calls "a part of Poland". Copies of the resolution will be mailed to the larger American newspapers.

In order to establish relations with other nationalities for the purpose of organizing the International League of Oppressed Nationalities, Dr. J. Sliupas, and B. K. Balutis, who is a member of the editorial staff of the Lietuva (Lithuania), visited the officials of the most influential Czech and Croatian newspapers in Chicago, and also conferred with prominent Chicago Finns and Latvians.

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LITHUANIAN

Lietuva, Feb. 26, 1915.

FIRST MEETING OF THE FIRST LITHUANIAN
NATIONAL COUNCIL



On February 10, 1915 at 3 P.M., Dr. A. K. Rutkauskas, president of the Temporary National Council, opened the first session of the National Council in the Great Northern Hotel, Chicago, Illinois. The session was attended by: Dr. A. K. Rutkauskas (of the Total Abstinence Alliance), Attorney A. Slakis (of the Knights of Lithuania), Reverend F. Kemesis (of the Lithuanian Roman Catholic Alliance of America), Mr. J. S. Vasiliauskas (of the Lithuanian Roman Catholic Federation), Mr. J. Lukosevicius (of the Lithuanian Roman Catholic Alliance of America). The Reverend Jakaitis (of the Total Abstinence Alliance) sent a letter stating that for very important reasons he was unable to attend the meeting. In his letter, however, he made a number of suggestions, in regard to the Council. Nothing was heard from Reverend Misius (of the Lithuanian Roman Catholic Federation). A telegram was sent to him, asking that he attend at least the session of the following day. The following were elected as officers of the meeting: Dr. A. K. Rutkauskas, chairman; Reverend F. Kemesis, secretary.



LITHUANIAN

- 2 -

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Lietuva, Feb. 26, 1915.

I G The session was opened with the Lord's Prayer. This act precipitated
IV a discussion on the subject whether or not this procedure established
 a binding precedent for all meetings of the Council. It was decided
that this precedent would be binding only upon the Christian members of the
Council; non-christians were to be at liberty either to participate or not
to participate in the saying of the prayer.

After long and careful deliberations, the following constitution for the
National Council in America was adopted:

I. Definition.

The National Council in America is the supreme and central Lithuanian-American organization, which unifies, regulates, and dominates all the national activities of the Lithuanians in America.

II. Purpose and Activities.

1. The primary and most important purpose of the National Council in America

III B 4

- 3 -

LITHUANIAN

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Lietuva, Feb. 26, 1915.

III H

I G is to regain political liberty for Lithuania.

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2. Lithuanian-Americans constitute only a limb of the tree of Lithuania. This limb can remain alive only as long as it continues to draw sap--national spirit--from the trunk. For that reason the National Council in America will co-operate and maintain close relations with a similar public, or secret, organization in Lithuania.

3. The National Council in America will concern itself with all public affairs of Lithuanian-Americans, such as politics, education, the promotion of national feeling, organizations, etc.

4. The National Council in America will support and assist in every possible way all important projects of the fatherland, and all activities for the promotion of national culture.

III. Composition of the National Council in America.



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LITHUANIAN

Lietuva, Feb. 26, 1915.

1. The National Council in America as an organization was created by the Lithuanian-American Political Convention, which met on September 21 and 22, 1914 in the Drill Room of the Masonic Temple, Chicago, Illinois. In accordance with the decisions of that convention, the National Council in America shall be composed of delegates from all large and legal Lithuanian-American organizations that possess the right to establish lodges in the United States. Delegates are to be elected for a term of two years. An organization which has no less than one thousand members in the United States is authorized to elect one delegate; an organization with no less than five thousand members may elect two delegates.

2. The National Council is a nonpartisan organization, and should unite all Lithuanian-American factions. Therefore, organizations of all factions may elect delegates to the National Council.

3. Organizations may elect delegates to the National Council only at their conventions. An exception to this ruling is made only in case an elected



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I G delegate dies before the expiration of his or her two-year term; then
IV the supreme officers of the organization may elect a temporary delegate
until the next convention of the organization.

- 5 -

LITHUANIAN

Lietuva, Feb. 26, 1915.

5. The officers of the National Council shall consist of a president, a vice-president, and a secretary; for the sake of efficiency and convenience, the president shall also act as treasurer. The officers shall be elected for a term of one year.

6. The National Council will meet once every year, during the month of February.

7. Special meetings of the National Council, for important reasons, may be called by the president, but only with the consent of a majority of the members of the National Council.

IV. Treasury of the National Council.

1. The National Council shall maintain a treasury to cover the following



III B 4

- 6 -

LITHUANIAN

III B 2

II D 10

Lietuva, Feb. 26, 1915.

III H

I G expenses: expenses of the secretary; traveling expenses of Council
IV members; rent for convention halls; telegraphic expenses, etc. Every
organization which elects a delegate or delegates to the National
Council must pay a yearly fee of \$25 into the treasury for each delegate.

2. In case the annual dues prove to be insufficient to cover all the expenses of the Council, then the National Council shall appeal to the conventions or officers of member organizations to donate money from their treasuries to the National Council.

V. Relations With Lithuanian National Funds.

1. The National Council is the supreme organization of all Lithuanian-American organizations, and forms the central body of all the important organizations; it enjoys the greatest amount of confidence among Lithuanian-Americans, and is recognized by them as their greatest authority. Therefore, the initial and supreme voice in organizing and conducting important matters



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I G pertaining to the fatherland belongs to the National Council.

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2. The National Council in America, as the principal medium of contact between the fatherland and Lithuanian-Americans, shall always strive to obtain information about all important affairs and aspirations of the fatherland; this information shall be passed on to Lithuanian-Americans through their newspapers and organizations.

3. All public funds of those Lithuanian factions which will have their representatives in the National Council shall operate in accordance with the decisions and advice of the National Council, because only then will the National Council be able to fulfill its duties as a central body, and successfully achieve its lofty aims.

VI. Constitutional Amendments.

1. Lithuanian organizations which elect delegates to the National Council have the right to propose amendments to the constitution of the National

- 7 -

LITHUANIAN



III B 4

- 8 -

LITHUANIAN

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Lietuva, Feb. 26, 1915.

III H

I G Council. However, an amendment to the constitution can be made only
IV by the votes of at least two-thirds of all the members of the National Council.

On February 11, during the morning session of the National Council, discussions took place concerning a proposal to present a lengthy petition to the peace congress which is due to assemble at the end of the present European war. The proposal was unanimously adopted. An effort will be made to obtain the largest possible number of signatures of Lithuanian-Americans. A committee of three was elected to prepare the text of the petition. The committee is composed of Dr. Rutkauskas, Attorney A. Slakis, and Reverend F. Kemesis. The committee will publish a large number of copies of the petition and then send them to the various Lithuanian-American colonies with instructions as to how signatures are to be collected.

The National Council authorized the president and secretary to appeal to those organizations which did not join the National Council to elect delegates to the Council.



III B 4

- 9 -

LITHUANIAN

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Lietuva, Feb. 26, 1915.

III H

I G The Temporary National Council, which was created by the Chicago
IV Political Convention to act temporarily, and to organize a permanent
National Council, has fulfilled its duty and has transferred all of
its business to the permanent National Council in America. An expense account
incurred by the first meeting of the permanent National Council--traveling
expenses of delegates, rental of the meeting hall, etc.--will be submitted to
the officers of the National Fund (who up until now composed the Temporary
National Council).

The following were elected officers of the National Council in America:
Dr. A. K. Rutkauskas, president; J. S. Vasiliauskas, vice-president; Reverend
F. S. Kemesis, secretary.



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LITHUANIAN

Lietuva, Feb. 19, 1915.

LITHUANIAN NATIONAL COUNCIL
HOLDS FIRST MEETING IN CHICAGO

(Editorial)

Officers of the larger Lithuanian-American organizations are now receiving copies of a pamphlet entitled "The First Meeting of the Lithuanian National Council". This meeting took place in the Great Northern Hotel, Chicago, and was attended by Dr. A. K. Rutkauskas, Attorney A. Slakis, Reverend F. Kemesis, Mr. J. Vasiliauskas, and Mr. J. Sukevicius. The Reverends Jakaitis and Misius were also invited to attend, but Reverend Jakaitis reported that he was unable to do so; and although a telegram was sent to Reverend Misius inviting him to come to the conference, he did not come. Those who attended the meeting represented the largest Lithuanian-American right-wing organizations.

The name of the new organization will be "The National Council in America". It is to be "the highest, and the central Lithuanian-American organization; its purpose is to unify, regulate, and direct all the national activities of Lithuanians in

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LITHUANIAN

Lietuva, Feb. 19, 1915.



I C America." The aims and activities of the National Council in America are
I E described as follows: (1) To support the movement to regain political
IV liberty for Lithuania; (2) to establish and maintain contact with a similar
public or secret organization in Lithuania; (3) to concern itself with all
public matters pertaining to Lithuanian-Americans, such as politics, education,
promotion of Lithuanianism, organizations, etc.; (4) to support and assist all
movements for the promotion of national culture in Lithuania.

Any Lithuanian-American organization that is authorized to establish lodges in the United States may send a delegate to the Council. Organizations which have less than one thousand members may send only one delegate; organizations with not less than five thousand members may send two delegates. A delegate may be elected only at the convention of an organization. Every organization is to contribute twenty-five dollars for every delegate it elects to the council.

The following decision was made at the meeting in regard to the various war relief and autonomy funds that now exist among Lithuanians in America: "All public funds of those Lithuanian groups that are represented in the Council are expected to

III B 4

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- 3 -

LITHUANIAN

Lietuva, Feb. 19, 1915.



I C conform to the decisions and advice of the Council." The constitution of
I E the Council can be changed only by the votes of at least two-thirds of
IV all the members of the Council. Conventions of the Council shall be called
annually during the month of February. The officers of the Council are:
Dr. A. K. Rutkauskas, president; J. S. Vasiliauskas, vice-president; and Reverend
F. Kemesis, secretary.

Much has been said and written about the proposal to form a National Council. The nationalist press agreed with this proposal in principle. There was no agreement, however, on the manner in which the proposal was to be put into effect. The organizational plan of the proposal contained a number of defects, which threatened the success of this beautiful proposal. Although these defects had been pointed out, nevertheless those who took into their own hands the business of putting the proposal into effect did not pay any attention to them. They excused themselves by saying that "it is too late."

The Chicago convention which gave effect to the proposal was in reality a factional convention. For that reason, the decisions that were made at the convention can affect only that faction which was represented at the convention. Other factions are being told that "the die has been cast," and that it is too late to make any

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- 4 -

Lietuva, Feb. 19, 1915.



LITHUANIAN

fundamental changes. In other words, as the Russians would say, "Byt Po Semu" (it must be this way, and cannot be any other way).

We fear that this "Byt Po Semu" attitude will probably produce some very unpleasant results. The Chicago convention, which authorized the Temporary National Council to act, could not have spoken in the name of all Lithuanian-Americans, because it did not represent all factions. Likewise, the Temporary National Council could not have spoken in the name of all Lithuanians in America, because it was established and authorized by the above-mentioned convention. Instead of engaging only in preparatory works, and acting only in an advisory capacity, the convention and the Temporary National Council made permanent decisions and presented to the Lithuanian-American public a definite and unchangeable project. It is customary for persons who propose something to submit a plan of their proposal for the consideration and approval or disapproval of all those who are affected by the matter.....

The plan of the National Council in America did not meet with the approval of all

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- 5 -

LITHUANIAN

Lietuva, Feb. 19, 1915.

Lithuanian-American factions. The nationalists stated that the plan would fail unless certain changes were made. The Socialists reacted negatively to the proposal. The Chicago convention and the Temporary National Council received ample warning to proceed with the creation of the National Council by a middle-of-the-road policy, to avoid all factionalism. Nevertheless, the warning was not heeded. Now, as before, the nationalists enthusiastically agree with the idea of forming a National Council, but they are completely opposed to the present one because it was formed by the right-wing faction; the Council is composed of members of the right-wing faction, and it is organized in such a manner as to render powerless the other two Lithuanian-American factions.

The present setup of the Council permits the rightists to control everything and act as they please. In the present Council there is not even one representative from the center faction; the same is true in regard to the Socialist faction. We doubt if any of these two factions would be willing to support the Council in its present form. Therefore, the so-called National Council in America will remain

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- 6 -

Lietuva, Feb. 19, 1915.



LITHUANIAN

as an organization of the right-wing faction. Only rightists are represented in the Council. For that reason, as we see it, that Council has no right to speak in the name of all Lithuanians in America. That Council especially has no right to speak in the name of the whole Lithuanian nation.

The nationalists are willing to support a national council that would really represent all Lithuanian factions. The present Council should be reorganized to meet this requirement. Representation in the Council should be, not according to organizations, but according to factions. The Council should be composed of about two representatives from each of the three Lithuanian factions; one other member should be selected to represent the nonpartisan group. If those persons who now control the affairs of the Council really desire to avoid quarrels and to see peace and unity among our people, then they should either reorganize the Council to satisfy all factions, or cease speaking in the name of all Lithuanians and call the Council a center of only one faction. That should be done for the sake of honesty and peace.

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LITHUANIAN



Lietuva, Dec. 11, 1914.

THE THIRD CONVENTION OF THE ALLIANCE OF
CHICAGO LITHUANIAN SOCIETIES

by

Joseph J. Hertmanavicius

As a delegate from Lodge 122 of the Lithuanian Alliance of America, I went to Aurora Hall, at one o'clock, December 6, the date designated for the convention. The hall was full of people: the seats were all occupied and many had to stand.

Such an interest in the matters of the Alliance was pleasant to behold and I happily waited for the convention to open.

The convention was called for one o'clock, but at 1:15 it had not yet begun. The delegates became impatient and demands were made that Dr. A. Zimontas, the president of the delegates, who had called the convention, open the meeting without further delay. Because the constitution of the

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III C Alliance states that conventions must be opened by the chairman of
IV the executive committee, Dr. Zimontas requested the delegates to
wait until Mr. K. P. Gugis, the chairman of the executive committee,
arrived.

After a short period of waiting Mr. Gugis arrived. When Mr. Gugis was asked to open the convention he declined to do so, basing his refusal on the fact that the convention was called not by the executive committee, as the constitution demands, but by Dr. Zimontas. He said that whoever called the convention should also open it.

In his explanation Dr. Zimontas accused the executive committee of inactivity and of stifling the Alliance.

The chairman of the executive committee, Mr. Gugis, pointed out that, though the executive committee was not active, it did not violate the constitution as did the president of the delegates by his action of calling the convention.

- 2 -

Lietuva, Dec. 11, 1914.



LITHUANIAN

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- 3 -

Lietuva, Dec. 11, 1914.



III C After a short discussion it was made clear that the convention chair-
IV man not only has the right, but is also duty-bound to keep an eye on
the activities of the executive and other committees and to make accusa-
tions at a regular or special meeting of delegates, if he should notice any-
thing censurable in their actions, thereby giving the accused an opportunity
to defend themselves. If such an accusation is found to be true by the
delegates, the matter must be turned over to the judiciary committee for a
final ruling. During the course of this action, the accused officer, or the
executive committee, as a whole, or any committee involved, is suspended and,
to carry on their duties, the delegates elect a pro tempore committee.

Such an explanation of the matter was accepted as just by the assembled. In
the present instance the convention called by Dr. Zimontas could be regarded
only as a special convention called to consider the accusation against the
executive committee, but it could by no means be called the regular annual
convention. But when it was made clear by Dr. Zimontas' accusation that none
of the societies had paid their dues during the past year, it became evident

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III C that because of their failure to do so all of the societies had for-
IV feited their right to send delegates, thus making a farce out of the
Alliance of Chicago Lithuanian Societies.

- 4 -

Lietuva, Dec. 11, 1914.



Under these conditions neither the convention called by the president of delegates nor the one planned by the executive committee for January is legal. A convention can take place only when the societies, having formally made application and having been accepted into the Alliance, comply with the laws of the Alliance and appoint delegates according to Section 37 of the bylaws. They must send copies of their delegates' credentials to the general secretary no later than two weeks before the date of a convention, thereby giving the general secretary the opportunity to verify the credentials and the status of the member societies before deciding which societies and how many delegates are to be admitted to the convention.

Nevertheless, all of this was overlooked and this meeting was recognized as the third convention and therefore distinct from a common meeting--a mass meeting.

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III C After the farce had begun, a majority vote designated this as the
IV third annual convention and the executive chairman, Mr. Gugis, appointed a committee to inspect the credentials.

Lietuva, Dec. 11, 1914.



LITHUANIAN

The committee on credentials reported that the "convention" was attended by 107 delegates representing thirty-two societies.

It became known, through the report of the committee on credentials, that eight Socialist societies had sent delegates, despite the fact that not one of these Socialist societies had made a formal application for membership in the Alliance and had never paid a cent in initiation fees or monthly dues. Therefore, neither according to the constitution of the Alliance of Lithuanian Societies, nor Robert's Rules of Order, nor the corporation laws of the state, nor the common practice of all organizations did they have any right to attend a legal convention of the Alliance.

Regardless of this fact, the meeting approved all of the credentials by a

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II B 2 d (2)

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III C majority of ten votes, and the election of convention officers got
IV under way. Mr. Petratis was elected chairman; Mr. Strazdas, secretary.

- 6 -

Lietuva, Dec. 11, 1914.



LITHUANIAN

After the election of officers there followed, according to the procedure set down in the constitution, the reports of the officers of the central committees.

Gugis, chairman of the central executive committee, reported that nothing was accomplished. His report was accepted with applause.

Secretary Ilgaudas reported that nothing was accomplished. The report was accepted.

Financial Secretary Mrs. M. Jurgelionis "reported" that she knew nothing of the financial state of affairs. Report accepted.

The treasurer, Mr. Bierzinskis, was not present at the convention because he

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III C had to preside at a meeting of a society of which he is the president.
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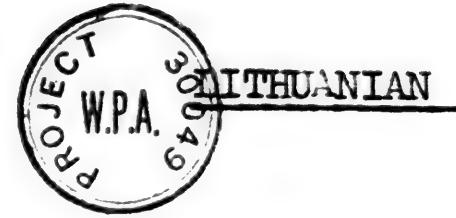
Lietuva, Dec. 11, 1914.



LITHUANIAN

The chairman of the finance committee, Mr. Kibortas, reported that the income from the second convention and the dues paid by the Lithuanian Alliance of America, Lodge 122, amounted to more than seventy-two dollars. About forty-five dollars was given to the Alliance for charitable purposes. The total income was about one hundred and twenty dollars, most of which was used for printed matter and other expenses by the executive committee. Fifty dollars was given to the chairman, Mr. Gugis, to cover travelling expenses to the general convention in New York. A deficit of more than eight dollars in the treasury and an unpaid bill of \$1.50 for printing done by Mr. A. Olszewskis in 1913 were revealed in the report. The report was accepted.

The publishing committee, in charge of the preparation of an official organ which the last convention voted to publish quarterly, then gave its report. The central executive committee decided that it should be published only once a year. The publication committee had prepared sufficient material and had



- 8 -

III B 4

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Lietuva, Dec. 11, 1914.

III C solicited enough advertisements from Lithuanian businessmen, but the
IV organ was never published. Mr. Gugis took the blame for the failure
to have it published.

The committee in charge of the founding of a Lithuanian center explained that it had conferred with architects and prominent businessmen and had learned that a building would cost from fifty to seventy-five thousand dollars. This would not include the price of the site for the building. Realizing that it would be impossible to collect such a large sum, the committee abandoned the idea. The report was accepted.

In discussing new business it was decided that the new executive committee should strive to collect enough money to purchase lots for this purpose [1. e., the Lithuanian center] and to go on with the idea; that is, to erect the building.

Nothing more of importance was discussed, since every new suggestion had been

III B 4

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II D 6

III C anticipated in the constitution and was included within the juris-
IV diction of the various committees. Therefore the convention did not
discuss other matters but devoted its valuable time to the election
of new officers.

When the nomination of candidates got under way, it became evident that the delegates of the Nationalist societies did not desire to play an active part in the farce called "the third convention of the Alliance of Chicago Lithuanian Societies". They allowed the leadership to be taken by member societies of the Socialist Alliance and their delegates. The latter, though they had no right to attend this convention, had apparently planned to take the leadership of the Alliance of Chicago Lithuanian Societies into their own hands.

.....
There were two candidates for chairman of the executive committee. Mr. Gugis was the first, and I had the honor to be the second. Mr. Gugis

Lietuva, Dec. 11, 1914.





- 10 -

III B 4

II B 2 d (2)

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Lietuva, Dec. 11, 1914.

III C received fifty-two votes, I received eleven. A total of sixty-three
IV delegates of the hundred and seven present voted. This showed that
forty-four delegates, representatives of Nationalist societies, re-
fused to vote because they considered the convention illegal. Thereby they
allowed the Alliance to become a Socialist-controlled group. Now the
Socialists have a duplicate society of their own Alliance, through which they
can accomplish gigantic tasks without being hindered by Nationalist and
church societies.

This is a beautiful gift which the Nationalist and church societies are
presenting the Socialists. The Nationalist and church societies had or-
ganized the Alliance without Socialist help, and now that it has become
Socialist property they have withdrawn from it.

Because of this, when I became vice-chairman automatically upon receiving
a smaller vote for chairman, I expressed my gratitude for the honor bestowed
upon me, but declined to accept the position. I felt that, being a

III B 4

II B 2 d (2)

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III C non-Socialist, I would hinder the accomplishment of gigantic tasks

IV which are always easier to realize when there is a unanimity of opinion.

- 11 -

Lietuva, Dec. 11, 1914.



Since I had the honor of organizing this Alliance, of writing and publishing its constitution, and of guiding it through its first year, I am imbued with the aims and spirit with which that organization was created and feel that I know the trend it should have taken and the methods under which it should have functioned. Realizing that the fundamental principles, aims, and spirit of the organization have been scorned, I informed the "convention" that I refused to have any further ties with the organization and that I saw the need for organizing a new alliance on the same general principles and with the same aims that originally characterized the present alliance. This new organization would honor its constitution and maintain correct procedure, thus avoiding the staging of farces instead of conventions.

.....

With these observations I close, wishing success to the Alliance of Socialist Societies and strongly urging the Nationalist and parish societies to start

III B 4

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II D 6

III C a new organization which would be of value in the realization of

IV common nationalist aims.

- 12 -

Lietuva, Dec. 11, 1914.



LITHUANIAN

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LITHUANIAN

Lietuva, Dec. 4, 1914.

[APPEAL MADE BY CONVENTION OF NATIONALISTS]

IV To the Public: The results of the Lithuanian convention in Brooklyn are known, by now, to the Lithuanian public. The convention was called in order to assemble the Lithuanians of all factions so that they would be able to work together.

Our motherland, having fallen into misfortune, is demanding the united support of all her children. The people who suggested a convention and the voice of the people speaking through our newspapers demanded a general and nonpartisan convention. They demanded that, at least at this [critical] moment, our various parties forget their partisanship, that they leave their political issues at home and attend the convention with clean hands and a purely Lithuanian conscience. It was desired that there be no factions at the convention, but that everyone consider himself primarily a Lithuanian and leave his party label at home.



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LITHUANIAN

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III B 2

Lietuva, Dec. 4, 1914.

III H

I E Unfortunately, it happened otherwise. Our Socialists turned a nonpartisan
I G convention into a partisan one. They turned the Lithuanian-American con-
IV vention into a Socialist convention. To attain this end they used pre-
convention conferences and other politician's tricks with which they are
familiar.

The undesirable results were soon apparent. It was apparent at the convention, and later publicly confirmed, that the Socialists wanted to put the Lithuanian Assistance Fund under the control of their party. They were successful: to-day all the officers of the fund and the fund itself are under Socialist control.

Despite the fact that this fund is under the wing of the Socialists and controlled entirely by them, the Socialists are attempting to convince the public, through their newspapers, that this fund is a public fund.



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LITHUANIAN

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Lietuva, Dec. 4, 1914.

III H

I E We, the undersigned, are compelled to inform the public that this is
I G not so. We clearly state that the Lithuanian Assistance Fund is not a
IV fund of all the people. We openly and publicly state, for the information
of the public, that the present Lithuanian Assistance Fund is under the
protection and control of the Socialists alone. And only the Socialists are
to be held responsible for this fund.

Having had experience with the Socialists in the past, we, the Nationalists,
refuse to be responsible to the public for the donations which are controlled
only by the Socialists. One can understand from this that we cannot guarantee
and will not guarantee the manner in which these donations of the people will
be utilized.

We, the committee elected by the convention of Nationalists, hereby announce
that we are responsible only for the donations which are sent to the Lithuanian
Relief Fund, in care of its treasurer, Mr. Thomas Paukstis of Pittston, Penn-
sylvania. We can guarantee that these donations will be used according to
the wishes of the donors for the welfare of Lithuania.



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LITHUANIAN

Lietuva, Dec. 4, 1914.

I E Lithuanians who desire to aid war sufferers in Lithuania, who desire a
I G better and brighter political future for the motherland, send your dona-
IV tions to the treasurer of the Lithuanian Relief Fund in the following
manner: Make out checks and money orders to T. Paukstis, Pittston, Penn-
sylvania. Send the check or money order, with the donor's name, to the fi-
nancial secretary, J. O. Sirvydas, 120 Grand Street, Brooklyn, New York.

The donations received through T. Paukstis will be announced in the newspapers.

The Committee Elected by the Nationalists' Convention in Brooklyn:
Dr. John Sliupas, Scranton, Pa.; J. O. Sirvydas, Brooklyn; Thomas
Paukstis, Pittston, Pa.; Dr. K. Drangelis, Chicago; K. R. Karuza,
Philadelphia, Pa.; V. P. Jankauskas, Brooklyn.



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LITHUANIAN

Lietuva, Oct. 16, 1914.

SECOND GENERAL CONVENTION OF LITHUANIANS IN AMERICA

(Summary)

The Second General Convention of Lithuanians in America was held in New York, October 1-3. The purpose of the Convention was to discuss ways and means of aiding Lithuania materially and politically during and after the present war.

Chicago Lithuanian organizations represented and the names of their representatives follow:

The Chicago Lithuanian Society: P.M. Kaitis, Mrs. M. Jurgelionis, and A. Lalis.

The Eighth District of the Lithuanian Socialist Alliance: P. Grigaitis.

The Chicago Lithuanian Societies' Alliance: K.P. Gugis.



III B 4

- 2 -

LITHUANIAN

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Lietuva, Oct. 16, 1914.

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III H The Lithuanian Doctors' Society of America: Dr. K. Drangelis.

I G

IV Mr. A. Sideravicia represented the following Cicero societies:

Cicero Chapter of the Lovers of the Motherland Society, National Lithuanian Brothers and Sisters Society, Lodge 194 of the Lithuanian Alliance of America, Evening Star Club, Lithuanian Improvement Club, Lithuanian Republican Club, Lithuanian Branch of the Socialist Party, Lodge 738 of the Lithuanian Socialist Alliance, Men's and Women's Enlightenment Society, Lithuanian National Sisters' Society.

The Chicago newspaper, Naujienos, was represented by the Lithuanian Press League, of which it is a member. L. Pruseika was the delegate.



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LITHUANIAN

Lietuva, Sept. 25, 1914.

PRE-CONVENTION CONFERENCE

The pre-convention conference of Chicago societies was held at Meldazis Hall on September 20. The conference was opened by Mr. Sarka, president of the Second District of the Lithuanian Alliance. He announced that, although the conference had been suggested by the Second District, the sponsors of it were the Second District and the Alliance of Chicago Lithuanian Societies. At the close of his speech Mr. Sarka announced that the right to vote at the conference would be granted only to those who had submitted credentials from the societies which they represented; the others attending would be granted only the right to make suggestions.

Mr. Danta then read the credentials. The following participated in the conference:

1. From the Alliance of Chicago Lithuanian Societies: K. P. Gugis, Dr. A. Zimontas, Mrs. M. Jurgelionis, V. Miseika, F. Kybartas, A. Bierzinskas, M. Silkaitis, M. Juska, Dr. K. Drangelis.

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- 2 -

LITHUANIAN

Lietuva, Sept. 25, 1914.

2. From the Second District of the Lithuanian Alliance of America: M. Sarka, M. Damijonaitis, and P. Simaitis.
3. From the Lithuanian Alliance of America, Lodge 36: F. P. Bradchulis and K. Jurgelionis.
4. From the Lithuanian Alliance of America, Lodge 139: M. Bacevicius, K. Kelmirtis.
5. From the Lithuanian Alliance of America, Lodge 194: P. Stankaitis, V. V. Cesna, and J. Girijotas.
6. From the Lithuanian Alliance of America, Lodge 74: J. Trijonis and P. Simanaitis.
7. From the Lithuanian Alliance of America, Lodge 182: B. Janulis and A. Cepas.

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III B 4

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- 3 -

LITHUANIAN

Lietuva, Sept. 25, 1914.

8. From the Lithuanian Alliance of America, Lodge 122: A. Bierzinskas, and F. Kybortas.
9. From the Lithuanian Alliance of America, Lodge 226: Mrs. J. Kalaine, P. Galskis, and P. Indrele.
10. From the Lithuanian Socialist Alliance, Lodge 158: S. Medziauskas.
11. From the Lithuanian Socialist Alliance, Lodge 222: J. Karpevicia and J. Dailys.
12. From the Lithuanian Socialist Alliance, Lodge 4: A. Lekavicius, A. Lalis, J. Markus, J. Buragas, M. Petrauskas, S. Markauskas, J. Grigas, A. Petraitis, J. Puniska, J. Starulis, and J. Simbelis.
13. From the Lithuanian Socialist Alliance, Lodge 137: M. Arbaciauskas.
14. From the Lithuanian Socialist Alliance, Lodge 22: A. Ambrazevicia and K. Bliza.

III B 4

- 4 -

LITHUANIAN

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Lietuva, Sept. 25, 1914.

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15. From the Lithuanian Socialist Alliance, Lodge 170: A. Cinikas.
16. From the Lithuanian Socialist Alliance, Lodge 81: P. M. Kaitis, A. J. Karalius, J. Galskis, A. Kairis, and J. Repsis.
17. From the Lithuanian Socialist Alliance, Lodge 178 (Cicero): K. P. Deveikis, A. Linge, K. Tumas, and J. Niukas.
18. From the Socialist Party, Cicero Branch: J. Gubavicia.
19. From the Lithuanian Branch of the Socialist Party, Melrose Park: J. Paleckis.
20. From the Lovers of the Motherland Society, Chapter 22: Dr. K. Drangelis and A. Misevicia.
21. From the Lovers of the Motherland Society, Chapter 113: F. Grybas.

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III B 4

- 5 -

LITHUANIAN

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Lietuva, Sept. 25, 1914.

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22. From the Society of the Lovers of the Motherland Lithuania
(Englewood): A. Zelnis, J. Valionis, and A. Cinikas.

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23. From the Simanas Daukantas Society: M. Damijonaitis, J.
Janulevicia, F. A. Golubickas, and A. Rudauskas.

24. From the Evening Star Club, Cicero: A. Tumavicia.

25. From the Keistutis Benefit and Political Club: J. Aleksandravicia,
J. A. Povilaitis, and J. Gustaitis.

26. From the Society of Lithuanian Brothers and Sisters in America:
J. Sereika and S. Skirgaila.

27. From the Birute Musical Society: Kvietkauskas, V. Vitkevicius,
A. Glebaitis, and V. Elzbergas.

28. From the Society of Young Lithuanian Song Lovers: J. J.
Stasiunas.

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III B 4

- 6 -

LITHUANIAN

II B 2 d (1)

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Lietuva, Sept. 25, 1914.

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29. From the Dr. Vincas Kudirka Society: Z. Mickevicius and A. Miezlaiskis.

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30. From the General Meeting of Cicero Lithuanians: A. Sideravicia, V. Butvilas, and Mrs. B. Jonaitis.

31. From the Gediminas Society: D. Satkus, P. Lukauskis.

32. From the Lithuanian Women's Enlightenment Society: Mrs. M. Olsevskis, Mrs. A. Miscikaitis, Mrs. P. Sileika, and Mrs. Z. Puniska.

[Translator's note: Paragraph identifying thirty-third society does not appear in the text.]

34. From the Farmers of Lithuania Society: R. Zaura, J. Rimavicia, and M. Juska.

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- 7 -

LITHUANIAN

Lietuva, Sept. 25, 1914.

35. From the Lovers of the Truth Society: N. Girdvainis, P. Mazeika, and K. Kudulis.
36. From the Lovers of Lithuania Society, Cicero: M. Gabraitis, A. Mileris, and F. Srelciunas.
37. From the Lovers of Lithuania Society, Chicago: J. Norvaisa and J. Vebliauskas.
38. From the newspaper Naujienos: P. Grigaitis.
39. From the newspaper Draugas: M. Zujus.
40. From the Aurora Library, Roseland: J. Varekojis.
41. From the Lithuanian Catholic Brothers and Sisters of St. Casimer Society: A. Nauseda, V. Mereckas, and B. Treciokas.

III B 4

- 8 -

LITHUANIAN

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Lietuva, Sept. 25, 1914.

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42. From the St. Augustine Society: J. Janulis.

I E

I G

43. From the Lithuanian Singers' Dramatic Society of St. Cecelia:
J. Sedaitis, M. Mazeika, D. Zutautas, and A. Rugienis.

IV

44. From the Lithuanian Roman Catholic Alliance, Lodge 16: K.
Pakstas and A. Bacevicius.

45. From the Knights of Lithuania, Council 5: Miss A. Strezalauskas,
Miss C. Pakstas, and V. Mickus.

46. From the Total Abstinence Society, Chapter 38: A. Stulginskas
and S. Kybartas.

47. From the Our Lady of Vilna Society: M. Jokubka.

48. From the St. Francis Society: Mrs. M. Neverauckas and Mrs. J.
Bernaskas.

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III B 4

- 9 -

LITHUANIAN

II B 2 d (1)

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Lietuva, Sept. 25, 1914.

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49. From the St. Michael the Archangel Society Number Two:
A. Repsis, J. Valaitis, I. Kieliecius, P. Vaskunas, K.
Kublis, and M. Daugirda.
50. From the Guardian St. Joseph Society: A. Stanevicius, A.
Marcinkevicius, J. Ziekaitis, and F. Budrevicius.
51. From St. Michael Parish: J. Rutkauskas, J. Cepaitis, J.
Rainevicius, J. Ramaska, A. Kupris, K. Satas, J. Naujokas,
Reverend J. Kazokas, A. Golubickas, A. Malkevicius, and J.
Unikauskas.
52. From the Liberty Society: S. Danta and B. Liubinas.
53. From the Lovers of Freedom Men's and Women's Society, Aurora,
Illinois: T. Siurna.
54. From the Lovers of the Motherland Society, Chapter 139, Aurora,

III B 4

- 10 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H

Illinois: K. Siurna.

I E

I G

55. From the Lovers of Lithuanian Song Society: Z. Mickevicia
and A. Miezlaiskis.

IV

56. From the Aidas Lithuanian Musical Society: J. Grybas.

57. From the Lithuanian Alliance of America, Lodge 129: A. F.
Kazlauskas, J. Juknius, and R. Linkauskas.

The delegates of some of the societies were late and presented their credentials after the meeting had already been opened.

.....

The elected officers of the conference took their places. Chairman Petraitis read the agenda, which was unanimously accepted without change. The agenda follows:

III B 4

- 11 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H

(1) Participation in a general political convention of Lithuanian-Americans;

I E

I G

IV

(2) Financial and political aid to Lithuania;

(3) Local problems.

.....

The first subject on the agenda, participation in the political convention of Lithuanian-Americans, which is being called in New York on October 1, 2 and 3, was put up for discussion.

.....

Damijonaitis moved that, since the majority of the newspapers and four of our largest organizations--the Lithuanian Alliance of America, the Lithuanian Socialist Alliance, the Lovers of the Motherland Society and the Lithuanian Roman Catholic Alliance of America--had approved the convention in New York, we too should support the New York convention.

.....

WPA (ILL.) PROJ. 30275

III B 4

- 12 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H Pakstas asserted that the Lithuanian Roman Catholic Alliance was not
I E supporting the New York convention.....

I G

IV Jurgelionis, having obtained the chair's recognition, made a long and fervent speech, a synopsis of which we present here: "Lithuania is in most unfortunate circumstances, and it is our duty to help her. But we must maintain our unity; we must all get together and make preparations. We can do this at the convention which is to be held in New York. One of the factions, the Catholic Federation, is sponsoring a congress tomorrow, September 21. It will discuss the entire matter. The Federation has called its convention because of its desire to take a leading role in the whole movement. It claims that it represents eighty-five to ninety per cent of the Lithuanians in America and is inviting others to its conference in Chicago. Such behavior on the part of the Federation--its desire to take everybody under its wing--is a work of destruction and should be censured. All the Lithuanians are supporting the convention which will be held in New York. It is necessary to protest against the Lithuanian Roman Catholic Alliance's approval of the destructive work begun by the Federation.".....

WPA (LL) PROJ. 39273

III B 4

- 13 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H A motion to close the discussions was offered and accepted. Gabrys
I E asserted that the question of both the New York and the Chicago con-
I G vention should be submitted to a vote.

IV

The secretary read the motion: "Does this conference support the
convention which is to be held in New York?"

.....

The general convention in New York was accepted, with only five dissenting
votes.

The second part of the agenda, relating to financial and political aid to
Lithuania, was placed on the table. Voices were raised requesting that
Jurgelionis speak. He arose and spoke as follows:

"Lithuania will, for the most part, suffer great economic and financial losses
as a result of the war. There may be political calamities also, but that we
do not yet know. We know only that Lithuania will suffer.....We must now

WPA (ILL.) PROJ. 30275

III B 4

- 14 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H organize donation-collecting committees in all Lithuanian colonies,
I E and these should begin their work as soon as possible. The local
I G committees must be connected with a central committee which will be
IV elected by the general convention in New York."

After Jurgelionis' speech several delegates pointed out that the Lithuanians in America, suffering from unemployment, are also in need of relief.

.....

The discussions were closed. Jurgelionis' motion that local committees, connected with a central committee which will be elected by the general convention in New York, begin their work immediately was brought to a vote and was unanimously adopted.

Then the question of political aid to Lithuania was brought up.

.....

MPA (ILL) PROJ. 302/5

III B 4

- 15 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H Grigaitis spoke as follows:

I E

I G "Material aid to Lithuania is a question on which all can easily
IV agree. The political question is more acute. There are two schools
of thought in regard to the political situation in Lithuania. One
group would take advantage of the opportunity by having the Lithuanian-
Americans present their demands concerning Lithuania to the various nations.
The second group holds to the theory that the Lithuanians of America have no
right to speak for Lithuania, for it is not known what Lithuania wants. I
am of the second opinion.

"There is no certainty about which side will be the victor. It is possible
that both sides will be so weakened that they will withdraw and keep their
old boundaries. In this event everybody, including the Lithuanians, will
have suffered. Therefore material aid to Lithuania must be placed first.....
We can only prepare to give aid to Lithuania. If Lithuania is to be autonomous,
there must also be freedom for the workers. A petition to that effect should
be sent to the general convention in New York. We must also pass a resolution

WPA (44) PROJ. 302/3

III B 4

- 16 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H denouncing the system which manufactured this war."

I E

I G

IV The press committee read the following resolution:

"We, the delegates of Lithuanian societies in Chicago and vicinity, meeting at Meldazis Hall on September 20, express the sincere desire that Lithuania obtain as much freedom as possible after the war. On our part, we promise to assist in Lithuania's battle for freedom with all our resources. In order that our support be well organized and well directed, we advise the General Political Convention of Lithuanians in America to elect, or to set up rules for electing, a central committee of Lithuanians in America to supervise political aid to Lithuania.

"Such a committee should justly represent the Lithuanian political factions."

The resolution was accepted unanimously.

WPA (ILL.) PROJ. 30275

III B 4

- 17 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H Gugis moved that the collection of donations in Chicago be entrusted
I E to the Alliance of Chicago Lithuanian Societies.....Finally....the
I G motion was passed in a corrected form: That the collection of
IV donations be entrusted to the Alliance of Chicago Lithuanian Societies,
 together with all the other Chicago societies and their branches.

Kaitis moved that this conference elect three delegates to the New York convention and that the societies donate one hundred and fifty dollars for their traveling expenses. The motion was carried.

Gugis suggested that the delegates participating in this conference state the sums which their societies would guarantee for this purpose.

Many of the delegates had no authority to make guarantees. The following, however, did: the Women's Enlightenment Society, ten dollars; the Unity Society, the Aidas Musical Society, the Lovers of Lithuania Society, the Chicago Lithuanian Mutual Benefit Society, the Lovers of the Truth Society, the Liberty Society, the Simanas Daukantas Society, and the Cicero Society, which is

WPA (11) PRO 30274

III B 4

- 18 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, Sept. 25, 1914.

III C

III H composed of Jancevskis himself, five dollars each; the Kensington

I E Lodge of the Lithuanian Alliance of America, six dollars. Total, fifty-

I G six dollars.

IV

It was decided that each society send three delegates to the next meeting.

A motion was made that the date for the next meeting be next Sunday, September 27, at 1 P. M., at Aurora Hall, 3149 South Halsted Street. The motion was carried.

The motion was made and adopted that all the newspapers advertise the meeting.

The chairman adjourned the conference until September 27 at Aurora Hall.

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IV The political convention of Lithuanians in America, which was called by the Lithuanian Roman Catholic Federation of America, was held in the drill hall of the Masonic Temple in Chicago on September 21 and 22.

The chairman was Dr. A.K. Rutkauskas. The vice-chairmen were Joseph J. Elias (Chicago), B. Vaisnora (Pittsburgh), and Miss Jakaitis (Worcester, Massachusetts). The secretaries were Mr. Kaupas (Chicago), and Mr. Vasiliauskas (Baltimore).

More than 270 delegates, many of whom represented several societies, participated in the convention. Many branches of the Lithuanian Socialist Alliance, the Lithuanian Alliance of America, and the Lovers of the Motherland Society were represented. There were about fifty priests present.

The convention sent President Wilson a telegram in which he was petitioned to

LITHUANIAN

Lietuva, Sept. 25, 1914.

THE POLITICAL CONVENTION OF LITHUANIANS IN AMERICA



III B 4

II D 10

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III H

III C support the Lithuanian demands.

I G

IV The following resolutions were passed: (1) A demand for autonomy for Lithuania and the union of Lithuania Minor with Lithuania Major. (2) A demand for the separation of the Suvalki province from Poland. (3) An expression of the hope that an autonomous Lithuania would arrive at federation with an autonomous Latvia. (4) An expression of the hope that Lithuania's neighbors, the Poles, the White Russians, and the Ukrainians would also gain autonomy.

It was decided to establish a timely National Fund for the purpose of providing relief to Lithuanians who will suffer because of the war, and to aid in obtaining autonomy for Lithuania. In connection with this, it was decided to proclaim a "Lithuania Day" throughout the United States. The profits of this day will go to the fund. Thanksgiving Day, November 26, was selected for that purpose for the present year.

- 2 -

LITHUANIAN

Lietuva, Sept. 25, 1914.



III B 4

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III B 2

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- 3 -

LITHUANIAN

Lietuva, Sept. 25, 1914.

There was also an expression of the desirability of founding a national council which would be composed of the delegates of the largest organizations, selected according to these regulations: organizations having not less than one thousand members would have one delegate; organizations of not less than five thousand members would have two delegates; the delegates would be elected for two-year terms.

.....

Five sessions were held; four regular ones, and an extra session. The regular sessions were held on September 21 and 22, from 9 A. M. to 12 noon, and from 2 P. M. to 5 P. M. The extra session was held on September 22, from 5 P. M. to 9 P. M.



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III B 2
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LITHUANIAN

Lietuva, Sept. 11, 1914.

CONVENTION OF LITHUANIAN STUDENTS



The third convention of the Lithuanian Students' Alliance of America was held in Aurora Hall last week. Among its more important decisions the following are noteworthy: that the proposed general convention of Lithuanian-Americans is necessary, and that this convention be held in Chicago on September 25.

Stephen Biezis, A.J. Karalius, and J. Naujalis were elected delegates to the general convention. The delegates were authorized to act independently, but were instructed to uphold the side of the progressives in the coming convention. The Alliance decided to "become legal" and elected a committee for this purpose. [Translator's note: "Becoming legal" apparently means that the Alliance had decided to apply for a state charter.] It was further decided that the decisions of the Alliance's convention should be published in the Jaunimo Sapnai and that the next convention be held in 1915, again in Chicago. [Translator's note:

III B 4

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- 2 -

LITHUANIAN

Lietuva, Sept. 11, 1914.

Jaunimo Sapnai was a periodical published by the Alliance.⁷ The following were elected to the executive committee: Stephen Biezis (former editor of the Jaunimo Sapnai), president; D. Bagocius, vice-president; J. Naujalis, treasurer; Valasnis and Benosius, trustees; J. Vitkus, secretary; F. Zuraulis, assistant secretary. A.J. Karalius and K. Augustinavicius were appointed editors of the Jaunimo Sapnai. Other committees were made up of practically the same people.



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II D 10

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LITHUANIAN

Lietuva, Aug. 28, 1914.

AN INVITATION TO A GENERAL CONVENTION

From a reading of the Lithuanian newspapers, it is apparent that everyone, regardless of differences in viewpoint, feels the need for a general convention. There cannot be two opinions on this matter. A general convention of all the Lithuanians in America must be held without fail. We are all Lithuanians, all the children of the same motherland, Lithuania, and we must discuss her problems and hurry to her aid in common.

It only remains to select the place and date for the convention. Chicago, as a gigantic Lithuanian colony in which a large group of intellectuals are to be found, is the most appropriate place for the convention. The most convenient time, as the Draugas points out in a recent issue, would be September 25, after the Lithuanian Roman Catholic Federation Congress will have ended. Having conferred with other members of the Federation's executive committee and having received their approval, I am taking the liberty of inviting all of the Lithuanians in America to the General



III B 4

- 2 -

LITHUANIAN

II D 10

III C

Lietuva, Aug. 28, 1914.

III H

I G Convention, which will take place in Chicago on September 25 and, if necessary, September 26. Mr. J. Gabrys had urged that a general convention be held early in September. The Katalikas is not opposed to having the convention immediately after the Federation's Congress, but only desires that it take place as soon as possible. It is true that periculum in mora. Lithuania will soon demand our assistance.

However, the executive committee of the Federation does not think that it would be convenient to advance the date of the Congress.....However, the work can be started at once. May the donations be heaped on the alter of the Motherland! In the name of the publishers of the Draugas, I am sending five dollars to the Fund to Aid Lithuania, which will ultimately be organized at the general convention. May that fund grow most rapidly! Private individuals, societies, groups, etc., send your donations to the Fund to Aid Lithuania through the newspapers which, I am sure, will not refuse to accept the donations and will publicize them in the columns of their newspapers.



III B 4

II D 10

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- 3 -

LITHUANIAN

Lietuva, Aug. 28, 1914.

I G When we meet on September 25 we will already have some money, which will be intrusted to an elected treasurer and used for the benefit of our fellow nationals who have remained in Lithuania and who will suffer because of the war.

What happens to our motherland, Lithuania, cannot be immaterial to us, fellow nationals! The political changes which will undoubtedly take place in Europe will also affect Lithuania. We, the Lithuanians of America, must be prepared to give Lithuania such help as she might request. We must fulfill our duties as good patriots without fail. All must unite. Do not let unity fail us. At least during this hour, let us restrain our partisan egos, so that the results of the general convention will be most perfect.

Reverend J. Misius
President, Lithuanian Catholic Federation
P. S. Other papers please copy.

Lietuva editor's note: While we fully agree with Reverend J. Misius on



III B 4

II D 10

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- 4 -

LITHUANIAN

Lietuva, Aug. 28, 1914.

I G the necessity of calling a general convention of Lithuanians in America as soon as possible, we believe, however, as we have stated in the previous issue of the Lietuva, that the selected date, September 25 and 26, is too soon. It is necessary that as great a number of Lithuanian-Americans as possible participate in the convention and that every large Lithuanian colony be represented. That can be attained only with the aid of the societies. In their meetings, to which other local Lithuanians also might be invited, they will discuss the situation, will confer with other societies, and will elect delegates. The societies usually hold meetings once a month. Little time remains before the specified date and therefore the machinery of the societies can hardly be speeded to organize the whole matter in such a short time. As has been pointed out in our last issue, the Chicago societies are invited to meet for a pre-convention conference on September 20. That is only a few days before the proposed date. Similar conferences and the elections of delegates in many other places are likely to be held at the same time, and perhaps even a week or two later. Because of this the delegates of many colonies would not come to the convention and it would, therefore,



III B 4

- 5 -

LITHUANIAN

II D 10

III C

Lietuva, Aug. 28, 1914.

III H

I G lack completeness and universality. In our opinion, the date of the convention should be set about a month later. Then it would be neither too early nor too late, and a truly general convention, representing all of the Lithuanians of America, could be expected.7



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II B 2 d (1)

II D 10

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LITHUANIAN

Lietuva, Aug. 21, 1914.

CONCERNING THE PROPOSED GENERAL CONVENTION
OF LITHUANIAN-AMERICANS



(Editorial)

The project of calling a general convention of Lithuanians in America, proposed because of the state of war in Europe and the threat of danger to Lithuania, has won the sincere support of our masses. Individuals, various organizations, and the larger part of our press are in full accord with the suggestion.

The Lithuanian Alliance of America, as is usual when important matters are involved, was the first organization to respond. As we can judge from the appeal appearing in this issue of the Lietuva, the central body of this organization has become very active. The officers of the Second District (Chicago) of the Lithuanian Alliance of America are also showing much activity.

The Second District has brought forth a new method in preparing for a general

III B 4

- 2 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV convention. As can be seen in the local news column of this edition, the Second District, taking the initiative, is inviting all of the Chicago societies, of which we have many, to attend a pre-convention conference.

The importance of such a conference is self-evident. Many matters will be cleared up in the general discussion. The path, as it were, will be opened to the general convention and delegates will proceed to the latter having a clearly stated opinion of their local people and knowing their reaction to the whole problem.

Such conferences are also important because they are the binding links between the convention itself and the people of different localities.

By attending discussions of the matter, electing delegates from their societies, and holding meetings with the delegates in their homes, the people will undoubtedly become interested in the whole matter and, as a result, the verdicts of the convention will be a fuller expression of the opinions of all of the Lithuanians in America than if arrived at by other means.



III B 4

- 3 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV

In our opinion, it would be a good thing if the work in all the colonies were organized along the same lines.

The Lovers of the Motherland Society also promises to respond favorably to the suggestion for a general convention. We have learned that Dr. A. J. Zimontas, president of the executive committee of the Society, is preparing a statement to be released by the executive committee.

Among the newspapers, we have noticed that the Tevyne, Vienybe Lietuvininku, Katalikas, Draugas, Naujienos, and Saule have commented on the suggestion. Not one of the newspapers commenting on this proposal has expressed itself as being opposed to the principle of a general convention. Some have expressed their doubts about whether it will be possible for all factions to meet for a general discussion and whether they could understand each other.

In our opinion, a common discussion depends on the honest willingness of all of us. If we call everybody together with the idea of working with a united



III B 4

- 4 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV spirit and then begin to prod one another with charges of impossibility or unwillingness to agree, nothing will come of the project.

At times like this everyone needs to show the highest degree of tolerance. The relations between the separate factions are strained--that we all well know. At this time, however, it is necessary for all factions to show the maximum of intelligence, tact, and submissiveness--at least for the moment. Everyone of our parties and factions is now confronted with a test of its maturity. The test will prove whether a party or faction is mature and whether its leaders and representatives are farsighted. The preferred suggestion will also show which of us are human beings and Lithuanians and which are not.

We want to believe that all factions will pass these tests, figuratively speaking. At the same time, it is our opinion that such a reaction to the matter is the only thing which can be an aid to the realization of the present suggestion.



III B 4

- 5 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV There is hardly any basis for saying that the question of a revolution will not be discussed at the proposed convention. In our opinion the convention will discuss all that is necessary to be discussed. If the revolution question appears worthy of discussion to the convention, it undoubtedly will be included in the day's program. Everything depends on how the delegates look upon the present situation in Lithuania.

The same can be said about the idea of a Lithuanian-Latvian republic, which the honorable Dr. J. Sliupas has been propagandizing for a long time.

We now hear that the political status of Lithuania is a question which should be relegated to the Lithuanians living in Lithuania. In this case the purpose of the convention would be confined to founding the Fund to Aid Lithuania.

Such a restriction of the purposes of the convention would be hardly suitable. If the political circumstances in Lithuania were to be altered, it can be predicted that a large number of Lithuanians would return to their native land. They are not unconcerned about the trend of circumstances there.



III B 4

- 6 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV

Every person has the right to be concerned about the future of his native land and to strive to steer it onto one path or another. It seems that that right should not be denied even to the Lithuanian emigrants.

The Lithuanians in America reveal a sufficiently intense concern about their native land. This is testified to by the hundreds of thousands of dollars which flow out of America to private individuals in Lithuania and the huge sums which have been donated by Lithuanian-Americans for public needs in Lithuania. Because of this the Lithuanian emigrants have the right to concern themselves with the country of their birth.

Nobody can say that only the Lithuanians of America have the right to make final decisions in Lithuania's political questions. The opinion of the Lithuanians there is important. We believe it is even more important than our opinion. However, in the present circumstances, Lithuania cannot even pause to deliberate its affairs. As far as we know, there is no political center there from which it would be possible to address all of Lithuania. The conditions of freedom in America permit Lithuanian-Americans to help



III B 4

- 7 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV

the Lithuanians overseas in this matter, at least to a certain degree. What the Lithuanians here might decide may meet with the approval of the majority in Lithuania, and it may not. If it meets with approval, the plan would then already be organized beforehand and the most successful results could be expected. If, however, the decisions of the Americans differed from the wishes of the majority in Lithuania, the deliberation of the matter here will be beneficial because it will bring forth ideas and suggestions. Therefore, from any point of view, the raising of the question of the political future of Lithuania at the proposed convention is desirable.

Difficulties are arising in the selection of the site of the convention. The Vienybe Lietuvninku suggests New York as the place for the convention, but gives no reasons for this suggestion. In his appeal Mr. J. Gabrys suggests Chicago, but also neglects to offer reasons. The Draugas also suggests Chicago and sets the date for September 25. Draugas bases its suggestion on the fact that the Lithuanian Roman Catholic Alliance's Congress will take place in Chicago at that time and the delegates of the Catholic parishes and societies will meet here. In that manner, according to Draugas, "it will



III B 4

- 8 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV

not be necessary for many to make two trips to two different places at unnecessary expense. It would be better to donate the money to a fund for helping those who must suffer because of the war." Besides this, as Draugas also states, Chicago has the largest Lithuanian colony and in it "all of our factions and larger organizations are well represented; here, also, are the offices of our largest newspapers".

We think that the local Lithuanians and the Catholics who will assemble here will not be enough. It can be expected that many delegates would come here from various places. However, in our opinion, the date selected by Draugas is too early. It would not be possible to arrange everything satisfactorily and to have a truly representative convention of Lithuanians in America.

We advocate Chicago as the convention site for one more reason: because Chicago is centrally located it would be possible for the colonies in western states to send delegates. It would be easier for both the East and West to meet in the Middle West than for the West to travel to the East. There are so many Lithuanian colonies in Illinois and surrounding states that the



III B 4

- 9 -

LITHUANIAN

II B 2 d (1)

II D 10

Lietuva, Aug. 21, 1914.

III B 2

IV Lithuanian population about equals that of the eastern states.

It would be desirable to hear the opinions of other newspapers. It must be pointed out that, with the exception of the Naujienos, not one of the Socialist newspapers has replied to the suggestion. However, we hope that partisanship will be forgotten at this time and that everybody will work for the common good. We see no obstacles.



III B 4
III B 2

LITHUANIAN

Lietuva, Aug. 21, 1914.

SECOND ALLIANCE DISTRICT TO CALL
A PRE-CONVENTION CONFERENCE



In connection with the intended nonpartisan convention, the officers of the Second District (Chicago) of the Lithuanian Alliance of America have taken the initiative in sponsoring a pre-convention conference of all the Lithuanian societies in Chicago.

The Meldazis Hall, 2244 W. 23 Place, has been selected as the place for this conference. According to the plans they have outlined, the conference will take place September 20 at 12:30 P.M. All societies are invited to elect two or three representatives and to send them to the above-mentioned conference.

Lietuva, Dec. 5, 1913.

MEETING OF CHICAGO LITHUANIAN SOCIETIES ASSOCIATION

According to the decision of the Association's board of directors to call a meeting, I now announce that the Chicago Lithuanian Societies Association, will hold its meeting on December 5, at 8 P. M., in Aurora Hall, 3149 South Halsted Street. All delegates, who were elected by their societies to attend the first convention of the Chicago Lithuanian Societies Association, held in 1912, must be present without fail at this meeting to discuss the affairs of this Association.

For the secretary: Pranas Butkus, the vice-president of the Chicago Lithuanian Societies Association.



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LITHUANIAN

Lietuva, Oct. 31, 1913.

CONVENTION OF THE SECOND DISTRICT OF THE
LITHUANIAN ALLIANCE OF AMERICA

Last Sunday at Aurora Hall, 3149 South Halsted Street, the Second District of the Lithuanian Alliance of America held its convention. Present at this convention were forty delegates, not only from the Chicago area but also from twenty-two branches of the Lithuanian Alliance of America in Illinois, Michigan, Wisconsin, and Indiana. The convention program was divided into two parts: a discussion of the general affairs of the Lithuanian Alliance of America, and one of the affairs of this particular district. This district, as stated previously in this newspaper, has determined to secure one thousand new members before the meeting of the Lithuanian Alliance of America convention which will be held next June in Waterbury, Connecticut. When we consider the enthusiasm with which the delegates discussed the Alliance's affairs, we have not the least doubt that they will accomplish their aim. After electing suitable members to necessary committees, the convention



III B 4

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- 2 -

LITHUANIAN

Lietuva, Oct. 31, 1913.

expressed satisfaction with the present condition and rapid growth of the Lithuanian Alliance of America. For the success of this organization, the convention gave credit to the central secretary of the Alliance, Mr. A. Strimaitis, and to the editor, Mr. V. K. Rackauskas. It also decided upon several good projects for the benefit of this district and for the whole organization.

The chairman of this convention was Dr. A. Zimontas, and the secretary was Mr. P. Kibartas. The officers for the next year were elected: Mr. M. Sarka, president; Mr. M. Damijonaitis, vice-president; Mr. P. Kibartas, secretary; Mr. A. Bierzinski, treasurer; and Mr. K. Jurgelionis, general organizer for the district.



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LITHUANIAN

Lietuva, July 18, 1913.

THE LITHUANIAN ORGANISTS'
CONVENTION

July 7, at Lemont's summer resort, Sodus, Michigan, the Chicago Lithuanian Organists' Association had their convention. At the convention the following members were elected as officers for the coming year: president, Mr. V. Dauksa; vice-president, V. Nickus; secretary, B. Janusauskas; treasurer, V. Dauksa; director of music, A. Pocius; librarian, B. Janususkas; examination committee: A. Pocius, V. Dauksa and L. Vasauskas; advisory committee: A. Lemontas, K. Mikalauskas, S. Sukodolskis, and S. Simanavicia.

They decided first to hold meetings twice a month in order to explain the theory of music and singing; and second, to collect, systematize and publish a book of Lithuanian folk songs, and for that purpose, every organist at this convention donated \$5.00 per member; third to require every new member, who wants to join the organization, to pass an examination; fourth to refuse to play popular music during the divine service in the church.



III B 4

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LITHUANIAN

Lietuva, July 18, 1913.

Lectures were delivered on these subjects: (1) Palestine and its contribution to the field of music; and (2) the proper way to direct the choir.

During the convention, the organists gave two concerts. The stars of these two concerts were: Miss Anna Klimaviciute, Mrs. M. Janusauskiene, and Mr. and Mrs. Brumlik. Many people were present at both concerts.



III B 4

II B 2 a (1)

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II D 1

LITHUANIAN

Lietuva, June 14, 1912.

THE 27TH CONVENTION OF THE LITHUANIAN
ALLIANCE OF AMERICA

The 27th Convention of the Lithuanian Alliance of America began on June 3 and ended last Friday night.....

The most important work of the Convention was the discussion and, finally, the acceptance of a new constitution.

The constitution, with several changes, was finally accepted and ratified.The new constitution will become effective beginning January, 1913.

The second most important task of this convention--probably the most important of all, excepting the task of writing the constitution--was the inauguration of a benefit class in the Lithuanian Alliance of America..... The benefit class will become effective on July 1 of this year.

WPA (ILL.) PROJ. 30275

III B 4

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LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, June 14, 1912.

II D 1

Great changes were made with the organ of the Lithuanian Alliance of America: first of all, separate charges to members for the organ were voided. It was decided that each member pay fifteen cents each month for all of the Alliance's business and that the organ will be received without charge. In this manner the payments are reduced by two cents and everyone will receive the organ each week.....[Translator's note:--The "organ" referred to is the newspaper, Tevyne, which is published by the Alliance.]

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WPA (ILL.) PROJ. 30275

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III B 2

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LITHUANIAN

Lietuva, June 17, 1910.

THE TWENTY-FIFTH CONVENTION OF THE

LITHUANIAN ALLIANCE OF AMERICA

The Twenty-fifth Convention of the Lithuanian Alliance of America was a very noisy one. Many matters were brought up for discussion.....The new constitution was accepted with additions and corrections. A system for the public election of officers was inaugurated. The supervision of the elections has been entrusted to the central committee. Elections will have to be certified and ratified by the conventions. The purchase of a building for the Alliance was approved. New death benefit classes have been introduced: \$150, \$300, \$600 and \$1000 classes.....

Mr. Vidikas of Valparaiso was chosen the new editor of the Tevyne. [Translator's note: The Tevyne was the official organ of the Alliance.] The newly elected officers are: president, M. J. Damijonaitis of Chicago; his assistant, Zivatkauskas; treasurer, Skritulskas; medical examiner, Dr. F. Matulaitis of South Boston.....

WPA (ILL.) PROJ. 30275

III B 4

III B 2

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- 2 -

LITHUANIAN

Lietuva, June 17, 1910.

The National Penny Fund will be distributed as follows: for the National Building in Vilna, Lithuania, one thousand rubles; to the Aurora Society, \$180; for the needs of emigrants, \$400; for political martyrs, \$100; to Vistalis, \$60; to be set aside for contests, \$50; to pay for subscriptions to Mr. Vanagaitis' Birute, about \$21. [Translator's note: Vanagaitis was publishing Birute in the Tilsit district in an effort to arouse the Lithuanian nationalistic spirit in Germanized Lithuanians living in that district.]

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III B 4

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, June 10, 1910.

I C

IV

THE CELEBRATION OF THE TWENTY-FIFTH JUBILEE CONVENTION
OF THE LITHUANIAN ALLIANCE OF AMERICA

The celebration of the twenty-fifth jubilee convention of the Lithuanian Alliance of America was, it can be said without error, the largest not only in the history of the Lithuanian Alliance, not only the largest in the history of the Lithuanian-Americans, but also the largest in recent Lithuanian history. It showed that we Lithuanians do not lag far behind other nationalities, especially in our concord and unity.

Almost thirty different societies participated in the parade, comprising from three to four thousand people. Eight bands and four decorated floats were also in the parade, the floats being those of the Birute Society, the Women's Enlightenment Society, the Lithuanian Youth Circle and the Lithuanian merchants. There were also about twenty automobiles and seventy carriages.

The parade began about 3:00 P.M., June 5, 1910. The weather was very appropriate and therefore everything went well. The parade entered the hall before 4:00 P.M.



III B 4

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LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, June 10, 1910.

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IV Though the hall is vast, with a capacity of six thousand, not all of those assembled could get into it. The hall is located on the most famous of Chicago's streets, Michigan Boulevard, at Sixteenth Street and is called the First Infantry Armory.....

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The program for the jubilee and the stage presentations comprised forty pages and was larger than we had ever seen before.....

After the parade had entered the hall M. Damijonaitis, chairman of the arrangements committee, called forth the officers of the various organizations and entrusted the chairmanship of the evening to Attorney F. P. Braciulis. The band played the Lithuanian National Anthem, the instrumentation of which was arranged by Mr. M. Petrauskas.....

.....

In the evening, after the celebration, the first evening affair of the convention was held at the Columbus Theater. The melodramatic opera, "Birute" and the opera,



III B 4

- 3 -

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, June 10, 1910.

I C

IV "Harvest Time", were presented..... The orchestra of fourteen persons was good and was conducted by Mr. M. Petrauskas.

.....

The singers and actors in the operas were: "Birute", M. Horodeckaite; her father, B. Vaitiekunas; her brothers, K. Kasputis and M. Duda; "Keistutis", V. Vitkevicia; an old priest, A. Zacharevicia; a young lad, A. Bagdanavicia; "Zundstein", K. Strumskis; Knights, K. Raulinaitis and P. Stogis; "Xilli", A. Linkus; "Klaus", J. Buragas; "Lizdeika," J. Juska; "Krive", J. Ilgaudas, and various priestesses and soldiers.

The following participated in "Harvest Time": "Masiulis", K. Kasputis; "Aldona", M. Jaksevicaite; "Gotautas", V. Brusokas; "Juskus", F. Zachareviciene; a girl, M. Horodeckiute.

.....

This evening and the artists who participated deserve a place in Lithuanian



III B 4

- 4 -

LITHUANIAN

II B 1 c (1)

II B 1 a

Lietuva, June 10, 1910.

I C

IV history. On this occasion, for the first time, the earliest Lithuanian musical works--the first operas in our language, were well-presented. They are the original works of our foremost composer and the originator of our classical music, M. Petrauskas. This was a noteworthy and important moment for our future culture.



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LITHUANIAN

Lietuva, July 9, 1909.

PROTOCOL OF THE SECOND CONVENTION OF LOVERS OF THE
FATHERLAND SOCIETY

(Summary)

The second national convention of the Lovers of the Fatherland Society took place on June 2-4, 1909, at Worcester, Mass.

There were twenty-nine delegates from seventeen branches of the society at the convention. The following delegates represented two branches of the society in Chicago: M. J. Damijonaitis, Dr. A. J. Zimontas, F. P. Bradchulis, Dr. J. Kulis, and A. J. Bierzinskas.

The Society has fifty branches in the United States and Canada. There are four branches in Chicago, and one in South Chicago, Ill. The total membership of the society is 1,069. The four Chicago branches have a total of one hundred fifty-four members; the South Chicago branch has twenty-six



III B 4
II B 2 a
III B 2
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LITHUANIAN

Lietuva, July 9, 1909.

members.

The financial standing of the society is as follows: On May 27, 1908 the treasury contained \$347.07. Receipts from membership dues from May 27, 1908 to June 1, 1909 amounted to \$732.86; total donations to the fund for the publication of the literary works of Dr. V. Kudirka amounted to \$1558.37 on June 1, 1909. Expenditures amounted to \$293.12. Therefore a total of \$2345.18 remains in the treasury at present.

The society was established in 1896. However, it was legalized only in 1909, when a charter was taken out in the state of Illinois.

The librarian reported that the Society has 20,726 copies of nineteen different books.

B. K. Balutis, of 819 W. 32nd Street, Chicago, Ill., was elected president



III B 4
II B 2 a
III B 2
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- 3 -

LITHUANIAN

Lietuva, July 9, 1909.

of the society. Joseph Laukis, of 3252 S. Halsted Street, was elected a member of the literary committee. M. J. Damijonaitis, of Chicago, was elected to a committee for the revision of the constitution of the society.



III B 4

II B 2 d (1)

IV

LITHUANIAN

Lietuva, June 25, 1909.

LOVERS OF THE FATHERLAND SOCIETY

(Summary)

The Lovers of the Fatherland Society held their second convention on June 2 - 4, at Worcester, Mass. The following new officers of the Society were elected: B. K. Balutis, of Chicago, Ill., president; O. Romanas, of Lawrence, Mass., vice president; V. A. Greicius, of Valparaiso, Ind., secretary; A. J. Povilaika, of Waterbury, Conn., treasurer. The following were elected to the literary committee: J. Gabrys, of Paris, France; V. S. Jokubynas, of Boston, Mass.; J. Laukis, of Chicago, Ill.

Lietuva (Lithuania) was adopted as the official organ of the society. Previously, since the society was organized thirteen years ago, the official organ of the society was Vienybe Lietuvninku (Unity of Lithuanians), published in Brooklyn, N. Y.





LITHUANIAN

- 2 -

III B 4

II B 2 d (1)

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Lietuva, June 25, 1909.

Mr. A. Olsevskis, publisher of the weekly Lietuva (Lithuania), agreed to publish only matters pertaining to the society, which are approved by the literary committee of the society.

The following Chicago delegates from the 22nd chapter attended the convention: M. J. Damijonaitis, Dr. A. J. Zimontas, F. P. Bradchulis, and Dr. J. Kulis.

A complete copy of the protocol of the second convention will be published in the Lietuva (Lithuania).

By J. Laukis.

III B 4

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I F 3

I F 4

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LITHUANIAN

Lietuva, July 24, 1908.

LITHUANIAN WOMEN'S CONVENTION

The first convention of Lithuanian women in America, with delegates from all the principal Lithuanian colonies, took place in Brooklyn last month. The delegates were sent to the convention in answer to "An Appeal to Lithuanian Women," which was published in most of the Lithuanian newspapers. Apparently, the convention was called for the purpose of enlisting Lithuanian-American women in the world-wide feminine movement for the advancement and emancipation of women.

According to newspaper reports, the convention was quite stormy, with heated discussions and debates on important questions. Mr. Zvalgas, in an article in the June 26th issue of the Lietuva, states that a decision was made at the convention to form a nation-wide organization of Lithuanian-American women. However, the delegates were unable to agree for some time concerning the basic principles and aims of the new organization.



III B 4

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LITHUANIAN

I B 3 c

I A 3

Lietuva, July 24, 1908.

I F 2

I F 3

Some advocated a political organization, others pleaded that

I F 4

it should be formed only along educational lines. The latter

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group finally gained the upper hand, and it was decided to

I K

form an educational organization.

However, when the platform and constitution of the new organization was written, it proved to be an almost word for word copy of the constitution of the Lithuanian Socialist League. This precipitated heated discussions and debates among the delegates. The question of whether to accept or reject the platform and constitution as it was written created such a furore that it was decided not to vote on the matter at the convention. It was decided to permit all interested Lithuanian women in America to vote on the matter by means of a referendum, and then abide by the results of their vote. A committee was elected for that purpose. Therefore, what will be the aims and nature of the new organization is still an unsolved mystery.



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LITHUANIAN

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Lietuva, July 24, 1908.

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However, the greater majority of the delegates spoke for, and

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advocated a combined educational and political organization,

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with the former playing the leading role. Most delegates

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advanced the theory that the best interests of women lie in

both the educational and political fields, and that one cannot
be separated from the other.

In the July 10th issue of the Lietuva, one of the women, who represented the Lithuanian women of Brooklyn at the convention, explains in detail what is meant by the word "educational" as applied to an organization. The following is a quotation from her article:



"When we working women employ the word 'educational,' we do not have in mind the higher branches of learning, such as science, mathamatics, history, art, etc. Neither do we mean that it will be necessary to establish a university in each branch of the organization and undertake to explain how many millions of years were required for the earth to

III B 4

- 4 -

LITHUANIAN

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Lietuva, July 24, 1908.

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form, when certain animals became extinct, or the names and positions of the stars and planets. It is true that a knowledge of such matters is beneficial to mankind. However, there are many better places where such knowledge can be acquired than in an organization of working women. The kind of knowledge that is most beneficial to working women and men is an education pertaining to those matters which govern their daily life. It is a fact that economic conditions play the most important role in the daily life of working men and women. It is also a fact that economics is closely allied with government and politics. Therefore, if we wish to become acquainted with the fundamental principles which govern our daily lives, then we must necessarily be interested in an education in both the economic and political fields.

"If we women desire to lead more decent lives, and more properly fulfill our duties and obligations towards ourselves, our children, and society, then we must strive to obtain an economical and political education. We



I B 3 c

I A 3

Lietuva, July 24, 1908.

I F 2

I F 3 cannot satisfy ourselves merely with an idealistic education.

I F 4 When we are hungry and without food, when we have a lot of

I C household work to perform after working hard all day in a

I K factory, when we have no time to feed our children, nor time
to rear them properly, when our large families, together with

roomers and boarders, are forced to crowd into three or four room apartments, and breathe foul air, then idealism, or an idealistic education, is of little help to us. Realism submerges our spirit into the sea of misery to such an extent that it is altogether impossible even to think of idealism. We cannot afford to divert our minds with idealism until we succeed in attaining a great improvement in our economic conditions. The fact that a spiritual or cultural uplift of the masses is impossible without a decent standard of living has been recognized not only by men of high learning, but also by a large percentage of Protestant ministers."

One of the main questions at the convention which precipitated wide discussions and debates was the question whether to establish relations



III B 4

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LITHUANIAN

I B 3 c

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Lietuva, July 24, 1908.

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with the Lithuanian Women's League in Lithuania, whose aims

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are purely educational and non-political. One of the delegates

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made the following remarks in regard to that question:

I K

"We must vote against the establishment of any relations with the Lithuanian Women's League in Lithuania. If we would make such an alliance, then it would be necessary for the women in Lithuania to accept our program, or else we would be obliged to adopt their program. However, since our interests are different from the women in Lithuania, then an alliance with them would not be practical. Instead, it would be more practical and highly desirable to establish relations with the more progressive feminine organizations in the United States."



This delegate did not mention in what way, political or educational, the interests of Lithuanian women in Lithuania differ from the Lithuanian women in America. However, the important point is that a greater majority of the delegates voted against an alliance with the Lithuanian women in

III B 4

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LITHUANIAN

I B 3 c

Lietuva, July 24, 1908.

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Lithuania. Therefore, our women will probably accept the program of American women, whose main interest is to wipe out all foreign language groups in this country by Americanizing them, or, more accurately speaking, by Anglo-Saxonizing them. Therefore, our feminine "educational" leaders aim to lead a battalion of uneducated and unsuspecting Lithuanian women into the sea of Americanism.

My advice to our feminine leaders who are interested in the Americanization of our women, and who are of the opinion that the educational interests of Lithuanian women in Lithuania differ from the Lithuanian women in America, is to take a much easier road to attain their goal. Why go through the trouble of forming a separate organization in order to study economics and politics, and to promote the program of Anglo-Saxon women in the Lithuanian language? In this manner, our women will always remain mere servants of the American or Anglo-Saxon women. Would it not be better to join the already existing organizations of American women directly,

III B 4

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LITHUANIAN

I B 3 c

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Lietuva, July 24, 1908.

I F 2

I F 3

learn the English language, and in a generation become the equals of American women? It is advisable for such feminine

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leaders to take the latter step independently, without dragging with them a battalion of unsuspecting and uneducated

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I K

Lithuanian women!

A majority of the women at the convention agreed that the principal aims of their organization are to be "educational." However, there appeared to be a great difference of opinion in regard to the meaning of the word "educational." Apparently, the leading members of the convention believe that education means to agitate, engage in politics, and take full advantage of the rights of citizenship. It is very clear, therefore, that the educational aims of the Lithuanian Women's League in Lithuania are more lofty and much broader in scope.



The fact that all discussions and decisions at the convention hinged around the words "economics and politics," makes it clear that the real purpose of the convention was to form a women's section of the Lithuanian

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LITHUANIAN

Lietuva, July 24, 1908.

Socialist League. The phrase "educational aims" was employed to becloud the real purpose, and in that way secure a greater following. We, Lithuanian women of America, must not permit ourselves to be fooled so easily. The sponsors of that convention had no right to speak in the name of all the Lithuanian women of America. They should take off their disguise of "educational aims" and put on the red cloak of Socialism, and win the support of the masses with deeds and accomplishments. It is unfair to entice Lithuanian women into the Socialist movement under the guise of "educational" aims - it is like angling for fish in muddy waters.



S. Aldona Rutkauskas

III B 4

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III A

I C

Lietuva, June 19, 1908.

13TH CONVENTION OF CATHOLIC ALLIANCE

Last Sunday, June 14, the Lithuanian Catholics of Chicago celebrated the opening of the 23rd Convention of the Lithuanian Roman Catholic Alliance of America. More than 1,500 Lithuanians, including delegates from all over the United States, marched in a parade to the Columbus Theatre, where the celebration exercises took place. The hall, which has seating accommodations for 1,500 people, was filled to capacity.

Previously there were rumors to the effect that nearly all the Lithuanian church societies of Chicago had decided to boycott the convention because of legal battles with Rev. Krauciunas, pastor of St. George's parish. However, the multitudinous participation in Sunday's affair indicates that the plan to declare a boycott had been withdrawn. The parade proved to be the largest Lithuanian parade that ever took place in Chicago. Even the members of the arrangements committee appeared to be surprised at the large turn-out.

The hall was decorated in a typical holiday fashion. The front parts of

Lietuva, June 19, 1908.

I C the balcony and gallery were draped with Lithuanian flags. The box seats were draped with American flags. The spacious stage was occupied completely by those who participated in the program. There were various organized groups of vocal artists, and a number of boys and girls, dressed in Lithuanian national costumes, who delivered recitations. In the front part of the stage, a row of priests, prominent guests, and speakers were seated.

In writing about this celebration it would be very unfair if I failed to mention the fact that a number of non-Catholic vocal artists also took part in the program. Among the Catholic choral groups, which were led by V. Dauksa, there were quite a number of vocal artists from the non-Catholic Birute Singing and Dramatic Society, whose director is Mikas Petrauskas. Therefore, it appears that we are marching forward towards unity and brotherly love. But wait, reader, do not rejoice too soon; as you read on, you will find that our long standing flaws are still with us.

The musical part of the program, rendered by an orchestra and choral groups, was very successful. The choral songs, especially, pleased the audience.



III B 4

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- 3 -



LITHUANIAN

Lietuva, June 19, 1908.

Many encores were requested. The best number was a duet by Miss Odeikis and Miss Jakstas. The best recitation number was delivered by a little eight-year-old Lithuanian girl, Ona Binkis, who recited a Lithuanian poem very passionately.

However, the Lithuanian orators, except the secretary of the Catholic Alliance, spoke in the very same manner as our Socialists speak at their meetings.

Besides the Lithuanian speakers, there were some foreigners who spoke in English. One was a representative of the Mayor of Chicago, and another spoke in the name of the Governor of Illinois. The propriety of the practice of inviting foreigners to speak at our gatherings is very questionable. The Mayor and Governor are neither Catholics nor Lithuanians, and the sincerity of their friendly gestures is doubtful. It is true that their representatives praised us as much as possible. The Mayor's representative, Dr. Evans, who is a member of the Chicago Board of Health, even went so far as to declare that the Lithuanians are the most charming people in Chicago. This highly flattering remark received some applause from the audience. However, whether or not he really meant what he said is very doubtful. Immediately after completing their talks, they rushed out through the door and

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LITHUANIAN

Lietuva, June 19, 1908.

I C abandoned the "most charming people of Chicago." When in our presence, our public servants display great talent in the art of flattery; but when our backs are turned, they exhibit a corresponding ability to ridicule us and poke fun at our activities. A celebration, such as the parade and exercises about which I am now writing, furnishes them with a pretext for laughing at us. Most news items which appear in the American press about our activities, appear to be written in a ridiculous fashion, with the intention of demoralizing our spirit.

The first speakers, to address the audience in the theatre were Rev. A. Skripka, pastor of the Holy Cross parish; Dr. Stupnickas, a Chicago physician; and Bishop P. Muldoon. Dr. Stupnickas did not delve into any problems pertaining to our nationality; he merely advised the delegates to raise the death benefit of the alliance to \$1,000. Rev. Skripka spoke mainly on the subject of education. He has a very powerful voice and can shout loudly, but that is all. It seems that for such an important occasion he should have prepared a much better address. Apparently, our priests still regard themselves in the old-fashioned manner, as holy personages who, even without merit or good deeds, must be respected by everyone. He pointed out in his talk that people without an education are exploited by all sorts of swindlers, and that an education promotes the general

III B 4

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LITHUANIAN

Lietuva, June 19, 1908.

welfare of an individual. However, he strongly emphasized the point that an education without religion is disastrous. "In France," he said, many people are fairly well educated, but their education is separated from religion; for that reason French priests are being persecuted, their property is being taken away from them, they are being thrown out from their churches, and the people are being denied opportunities to save their souls. Therefore, "he stated, "we should beware of an education without religion."

Reverend Skripka remarked that many dishonest apostles have sprung up in all parts of the world, and that the world is now flooded with bad literature. He said some good literature is still available in America, but not much. He lauded the Lithuanian-American weekly Zvaigzde (The Star), and the following Catholic publications in Lithuania: Saltinis (The Fountain), Vienybe (Amity), Viltis (Hope), Draugna (Society), and various books and pamphlets published and sold at popular prices by the St. Casimir Society, which has branches in both Lithuania and America.

I am not a Catholic nor an adherent of any other organized religion. However, I would agree with Reverend Skripka if, in addition to religion, he would permit

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LITHUANIAN

Lietuva, June 19, 1908.

the people to be concerned with their worldly welfare. What he calls religion, I call morality, which I recognize as essential to the welfare and happiness of mankind. However, I cannot agree with him that an individual can find happiness and contentment merely by being moral. He must also know how to provide himself with bread, clothing, and other vital necessities; he must understand nature, know himself, and study the various branches of science. All these branches of secular learning are separated from the conception of God, and considered to be of no importance in a moral education. This would be a very strange world if we all depended for our earthly welfare entirely upon the providence of God. Everything is all right in its own place, but our priests refuse to recognize that fact. We must learn to know life from all angles. The people already understand this fact, but our priests are still unable to see it.

Reverend Skripka concluded his talk with the statement that it is absolutely necessary for Lithuanian Catholics to establish a Catholic school in Chicago.

The secretary of the Catholic Alliance supported Reverend Skripka's suggestion to establish a Lithuanian Catholic school.

The Bishop delivered a well prepared and appropriate address, which pleased

III B 4

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LITHUANIAN

Lietuva, June 19, 1908.

the Lithuanians. He expressed great satisfaction in the manner in which the Lithuanian Catholics honor the Pope, and later praised the Lithuanians for adhering to their native language and traditions. He stated that people of the same nationality are in a better position to understand and appreciate each other. It is apparent from the Bishop's talk, that he is a good Irish patriot, and that for that reason he urged others to be loyal to their nationalities. It is always pleasant to listen to those foreigners who wish for others the same thing which they wish for themselves.



Lietuva, Vol. XV, No. 15, Apr. 13, 1908.

THE LITHUANIAN PUBLIC CONVENTION

The Lithuanian public convention was held on February 22, 1906, in Philadelphia, Pa. Not much good came of this convention to the Lithuanian public. In the number 14 issue of Lietuva it was stated that another such convention should be called in Chicago, in order to make better plans as to how to help the revolution in Lithuania against the tsar of Russia.

The Lithuanian Alliance of America will have its convention in Chicago this year. The delegates of the Lithuanian Alliance also belong to other societies in their cities, so it would be proper for such delegates to represent the Lithuanians of their cities at the Lithuanian public convention. Such a public convention would not make more expenses for the delegate, with the exception of living expenses for one or two more days. I think that this second Lithuanian convention can be more successful



Lietuva, Apr. 13, 1908.

than the first convention in Philadelphia. Now the people will know the reason why the convention in Philadelphia did not give the desired results. I am sure that at this convention we will be able to unite all the Lithuanian factions into one strong political union to help our brothers in Lithuania fight against the tsar's despotism.

Kurmis, the Mole.

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LITHUANIAN

Lietuva, Vol. XV, No. 23, June 8, 1906.

THE TWENTY SECOND CONVENTION OF THE LITHUANIAN ALLIANCE
OF AMERICA.

The Lithuanian Alliance of America decided to establish a Lithuanian colony for old people. To find a suitable place, the following committee was elected: F. Golubickas, P. V. Birstonas, P. Lazauskas, J. Tareila, and A. Melninkaitis. They should find a suitable place, and describe it. The members of the Lithuanian Alliance of America will then vote for approval or rejection.

A protest resolution was brought against the Chicago Lithuanian clergy for their warning and threatening the excommunication of their parishioners for taking part in the parade and for attending the convention's sessions.

The convention set aside fifty dollars for the best written Lithuanian poem and composition. It donated fifty dollars for a monument to the deceased J. Paukstis, who was the first initiator to organize the Lithuanian Alliance of America. It

Lietuva, Vol. XV, No. 23, June 8, 1906.

pays five dollars per month to the writer, Vistalis.

The national cents (the national cents are paid, one cent a year by every member to the national affairs fund) were distributed as follows: \$210 for the writer, Vistalis; \$100 to the students fund; \$100 to the Lithuanian old people's home and colony, which are to be bought; and the balance of \$344.42 to the revolutionary movement in Lithuania. The Alliance will lend five thousand dollars without interest to the Lithuanian colony, if such a place is bought.

The twenty second convention of the Lithuanian Alliance of America will be held in Cleveland, Ohio.

The twenty first Lithuanian convention was closed at 7:30 P.M., May 31, 1906., Chicago, Illinois. J. Jlgaudas, reporter.



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LIETUVA, Vol. XV, No. 22, 6-1, 1906.

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II B 1 a THE LITHUANIAN ALLIANCE OF AMERICA, TWENTY-FIRST CONVENTION.

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III A Preparation for the convention lasted several weeks. Saturday, May 26th, all
III C the Lithuanian houses were decorated with American and Lithuanian flags, and on
III H Sunday more houses were decorated. This showed that Lithuanians felt more for
I C the Lithuanian Alliance of America than for the Rev. Krawczunas, who denounced
IV the convention and warned Lithuanians not to participate in the parade and conven-
tion. All the Lithuanian colony looked very nice. It looked like a national
holiday. The decoration of the houses made a large impression and brought back
feelings of the old fatherland. One thing is unforgettable. The Lithuanian
workers decorated their houses with flags, but the Rev. Krawczunas did not
decorate the parish property, the rectory and the church stood without decoration
like a nettle among flowers. The priest is a good lover of the fatherland!

May 27th was not such a good day; it was cold and rainy. At noon-time the rain
stopped. At 3 o'clock in the afternoon, when the parade started it began to rain
again. Many people got wet. Even though the Rev. Krawczunas warned and scolded
the people that they should not take part in the convention, they participated in
the parade. Thirteen Lithuanian societies participated in the parade which was
ten blocks long. There were seventy coaches. Two coaches were pulled by four

LIETUVA, Vol. XV, No. 22, 6-1, 1906.

horses. The parade started from 33rd and Morgan Street; 33rd to Halsted, Halsted to 31st Street, then to La Salle Street, then back to 33rd Street, and 33rd to State Street, to the convention hall.

When the public came to the hall at 4:30 in the afternoon, the program started. The program consisted of forty numbers! It was known at the beginning that to complete every number of the program was impossible. The public could not sit for 8 or 10 hours at one time. Ten numbers of the program were left out because the program lasted to 11:00 P.M.

The celebration meeting was called to order by M.J. Damijonaitis. The first speaker on the program was Mr. A. Olszevskis. He in his anti-clerical speech attacked the clergy, especially in Chicago, who warned the societies not to participate in this celebration. He said that unity among Lithuanians is the most essential affair. The second speaker was an American, attorney Morse Ives as representative of the Mayor of Chicago. He spoke about the benefit of citizenship in this country. He stated that if the Lithuanians do not become citizens, they will be lost and disappear as a nation; they will become denationalized. It is

LIETUVA, Vol. XV, No.22, 6-1, 1906.

a peculiar statement from a lawyer that citizenship will protect nationality. Then the Dr. Kudirka choir sang "Fatherland", and "From a Far Country". The singing was very good. The fourth number on the program was a declamation delivered by a small girl, L. Laukiute, and a boy, E. Domijonaitukas. (5) A speech by A.J. Taraila, president of the Lithuanian Alliance of America. His speech was devoted to the affairs of the Alliance. (6) Duet by Miss L. Sabauskiute and Mrs. M. Damijonaitiene. (7) Orchestra, "Concert Ouverture", Lavallo. (8) Long, "Lithuania Our Fatherland", by children's chorus. (9) Solos, "The Farewell to Alps" and the "Gypsy Dream", by Mrs. M. Kabasanskiene. (10) Speech by A. Ramanauskas. He spoke about the benefit of science and urged Lithuanians to join the Alliance. (11) Quartet, Lithuanian students from Valparaiso University. They sang very well. The public called them back to sing another song. (12) The Dr. Kudirka chorus sang, "The Sun is Rising". (13) Declamation, "Liberty ", by a young girl, Antigona Kabasinskaite. The public was moved by this declamation. Then she played on the piano, "The Waves of Nemunas". (14) Orchestra, "The Lithuanian Song", under the direction of Mr. P.F. Beidel, gave a few popular Lithuanian melodies. We are grateful to Mr. Beidel, even though he is not Lithuanian, he has devoted much of his time and energy to preparing the Lithuanian choir. (15) Dr. J. Zelviene spoke on



how to bring up children, about the conditions of the workers, and the unions. The workers must rule and reap the benefit from their own production. (16) Speech by a Valparaiso University student, Mr. S. Struckus, on the value of science. (17) Song, "Hello Brothers Singers" by children's chorus. (18) Orchestra, Ouvertura, "Liberty", under the direction of F. Beidel. (19) Song, "Vilija", by Lithuanian Alliance of America branch No. 109, male choir. (20) Mr. Jancevski spoke about the Lithuanian Alliance and the revolution. (21) Song, "In the Woods", was sung by Dr. Kudirka Choir. (22) Orchestra, "Bettel Student", by Millocker. (23) Declamation, "To the Youth", by Mrs. M. Damijonaitiene. (24) Speech by a Valparaiso University student, B. Balevicius. He spoke about man and science. Man, though physically not strong, is strong mentally, and must accomplish great deeds for progress. (Tran. note: B. Balevicius changed his name to Balutis, cut off the Polish suffix, "vicz". At present he is Ambassador to London from the Lithuanian government.) (25) Duet on piano by Mary and John Bijanskas. (26) Orchestra, the "Waves of Nemunas", by Dr. V. Kudirka musicians, arranged by T. Beidel. (27) Song, "The Happy Days of Spring are come", by children's choir. (28) Dr. A.L. Graiciunas spoke about the "Aurora" Society and its aims and benefits. (29) Orchestra, "Poet and Peasant", - Suppe. (30) Song, "The Hunter and the Marseillaise" by Dr. Kudirka choir. (31) Speech by A. Bijanskas. M. Damijonaitis called the meeting



to adjourn.

The program was a great success. The Chicago Lithuanians never had such a celebration before. This festival will remain in their minds for a long time. It must be mentioned that the hall was very nicely decorated, especially with Chinese candles. A large sign was hanging in the front with the description, "Freedom to Lithuania and Success to the Twenty-first convention". There were pictures of the Duke Keistutis of Lithuania, Lincoln and Washington; and on the sides were the pictures of Vytautas, Algirdas and Gedeminas, the grand dukes of Lithuania. On the front of the stage, was the flowing wreath of the Lithuanian Alliance Branch 36, and the Lyre made of flowers by the Dr. V. Kudirka choir as a present to the Twenty-first convention.



Lietuva, Vol. XV, No. 19, May 11, 1906.

THE XXI CONVENTION OF THE LITHUANIAN ALLIANCE OF AMERICA

The convention will be held at the South Side Turner Hall, 3143-47 S. State St., on the following days: May 28, 29, 30 and 31. The hotel for the delegates will be the Columbia Hotel, corner 31st and State St.

It is desirable that delegates come to Chicago on May 27th before noon, because on that afternoon, at three o'clock, a grand parade will be held. The local Lithuanian societies and the Lithuanian Alliance of America branches will march from Morgan street to State street to the hall, where there will be lectures, songs, declamations, music, etc. Therefore, the delegates from eastern states are asked to notify us when they are coming and what speeches they will deliver, so that their names can be put on the program.

For futher information, telegrams and congratulations, communicate with M. J. Damijonaitis, 3108 S. Halsted St., Chicago, Ill.



Lietuva, Vol. XV, No. 9, May 11, 1906.

GRAND CELEBRATION OF THE LITHUANIAN ALLIANCE XXI CONVENTION

On Sunday, May 27, 1906, there will be a grand celebration. The parade will start to march from 33rd and Morgan streets to the convention hall on 31st and State streets. The societies and clubs which will participate in this parade should come before the parade at 1 P. M. to the following places: L. Azukas, 3301 Auburn Avenue; L. Szlakis, 3321 Auburn Avenue; J. Rugis, 3301 S. Morgan Street; K. Liandanskas, 3117 S. Morgan Street; and T. Radaviezia, 942 W. 33rd St. Our sergeants-at-arms will inform all the societies where to come and start the parade. From 33rd and Morgan streets all the marching societies with music will start to march to the South Side Turner Hall, where the program will be held.

In this large hall there is room for several thousand people. Therefore, besides the societies participating in this celebration, we are inviting the public in general to come, because there will be room enough for all. Let the governor of Illinois and the mayor of Chicago see a great multitude of Lithuanians. There will be good speakers, songs and music. On Wednesday, May 30, there will be a banquet at the Turner Hall. The



Lietuva, May 11, 1906.

best orchestra of Chicago will play. The delegates and the guests will have a good time.

Committee.

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LITHUANIAN



Lietuva, Vol. XV, No. 14, April 6, 1906.

REMARK TO THE CHICAGO LITHUANIAN SOCIETIES

It has been told to you from the pulpit and in the printed circulars, and also through confession, that you must not participate in the twenty-first convention of the Lithuanian Alliance of America, which will be held in Chicago, because this convention is conducted by enlightened and intelligent people who are not afraid to tell the truth.

The church societies agreed to participate in the parade, but when they heard the warning of the priests they obeyed like sheep. It is time to shed your sheepskin and to become human beings, to demand human rights, to rule yourselves by your own reason, not to be ruled always by the morally inferior priests, who are leading you to the swamp where destruction is awaiting you.

Lietuva, April 6, 1906.

The Lithuanian Alliance of America is not an anti-religious organization. The Rev. J. Zebrys of New Britain, Conn., when the convention of the Lithuanian Alliance was held there, not only was not against the convention, but he urged all the Lithuanian societies of New Britain and from all other towns to participate in the parade of the convention.

By belonging to the Lithuanian Alliance of America, the Lithuanians can improve themselves materially and culturally, so that we shall be able to show Americans that Lithuanians are a cultured people. We pay no attention to the low cultured priests for their attack on culture and progress, against the enlightenment of our brother Lithuanians.

At this convention the governor of Illinois and the mayor of Chicago will be present. They are curious to see the activity of the Lithuanians. The greater the number of Lithuanians that will participate in this parade, the stronger will be the impression which we shall make on the



Lietuva, April 6, 1906.

American public and the officials. There will be reporters of American newspapers who will write broadly about our parade. The better they write about this convention, the better it will be for the Lithuanians. And yet, the ignorant Lithuanian priests of Chicago warn Lithuanian societies not to participate in this parade. The clergy wants to obstruct as much as possible the grand showing of the Lithuanians before the American public. All the Chicago Lithuanian societies must pay no attention to the priests, but must go forward with their preparations for the grand parade.

On April 6th, branch 36th of the Lithuanian Alliance of America will hold a meeting at 3301 S. Morgan St. We are inviting all the Chicago Lithuanians to this meeting. Come and hear for yourselves the discussion as to why we must take part in this parade of the convention of the Lithuanian Alliance of America. The societies which have decided to participate should send delegates to this meeting. Let us prepare for this rare Lithuanian festival in Chicago.

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LITHUANIAN

Lietuva, Vol. XV, No. 13, March 30, 1906.

WE ARE COMPLYING WITH THE ZVAIGZDE'S REQUEST



The clerical newspaper Zvaigzde (The Star) published a certain circular and requested other newspapers to reprint it. Therefore we are complying with the Zvaigzde's request and are publishing the circular in full. Here it is:

"Warning to the Chicago societies! During the coming month of May, on its 28, 29, and 30th days, there will be held in Chicago a convention of a non-Catholic Lithuanian Alliance of America. As a rule such conventions are attended by Lithuanians of liberal views. When they are discussing the organization's problems, they shamelessly attack the Lithuanian clergy, denounce the churches and make fun of the dogma of the Holy Trinity. We, the undersigned, are warning all Chicago Lithuanian church societies not to take part in the parade nor in the convention sessions. Such participation will injure the heart of every Lithuanian Catholic and will bring schism among the Catholics. Let Lithuanian Catholic societies and branches

Lietuva, March 30, 1906.



remain unpolluted in their hearts.

(Signed)

Rev. M. Krawozunas
" N. J. Lukosius
" A. Skrypka
" A. Petraitis
" A. Steponavicia
" A. Ambrozaitis."

Editor's note: It seems that the clergy are uneasy when the people do not scold them.



Lietuva, March 30, 1906.

Now the priests are scolding their faithful sheep, the parishioners. The Lithuanian Alliance of America forgot the priests entirely as though they do not exist at all. Now the clergy are trying to stir up the Lithuanian Alliance of America. The priests are uneasy when an important organization, like the Lithuanian Alliance of America, says nothing about them.

The clergy in the circular states that this convention will be held by a non-Catholic alliance, and the good Catholics must not go to this convention, in order "not to pollute their hearts." According to this expression of the clergy, we have the following conception: those who are not too lazy to break the windows of the rectories and of the churches are good Catholics, while those who don't take part in breaking the windows, are not Catholics. It seems to us that it is too late to warn the people about "Catholicism" and "non-Catholicism," because everybody



Lietuva, March 30, 1906.

knows that the clergy's Catholicism is based on the dollar. Where there is no dollar, Catholicism to the clergy is unnecessary.

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LITHUANIAN

Lietuva, Vol. XV, No. 11, March 16, 1906.

WPA (ILL) PROJ. 30275

FROM THE 36TH BRANCH OF THE LITHUANIAN
ALLIANCE OF AMERICA

We are preparing and waiting for the Lithuanian Alliance of America's twenty-first convention, which will be held in Chicago on the 28th, 29th, and 30th of May, 1906. The 36th branch of the Lithuanian Alliance of America has mailed letters to all the Lithuanian societies in Chicago, regardless of their political and religious views, with invitations to participate in the parade on May 27th. All loyal sons of Lithuania should participate in this grand parade, to show the Americans that we Lithuanians are a separate nation, that our Lithuanian nation exists. This grand parade will be held in memory of our brothers who lost their lives for Lithuania's freedom. Now then, who would oppose such a project? Only he who is not of our nationality, who is not going with us. Such a person is our enemy. In this case the degenerate Lithuanian appears to be the Rev. Krawczunas. As soon as we mailed our appeal to

Lietuva, March 16, 1906.

WPA (ILL) PROJ 30275

the Lithuanian societies, the Rev. Krawczunas, on Sunday, March 11th, in the St. George's Church, stated, "We the five priests have decided to make a protest against the convention of the Lithuanian Alliance of America, which will be held in Chicago this coming spring. We forbid all societies and individual people to participate in the convention and the parade. For not obeying our order, they will be excommunicated. We will not perform nuptials, baptism, and we will not receive confessions. We do not need such people." Therefore, the Rev. M. Krawczunas and his five priests have shown that they are the open enemies of Lithuanianism. Whatever is beneficial for the good of Lithuanianism the priest has denounced from the pulpit. I am not amazed at the Rev. Krawczunas. He admitted in court, before the judge, that he is a Pole and that he does not understand Lithuanians. Up to the present time we have not insulted the priest Krawczunas nor his friends. We have cared for our own duties, but now when that priest has attacked our organization in order to harm our national activity, we will take up our weapons to defend ourselves,

Lietuva, March 16, 1906.

WPA (ILL) PROJ. 30275

and our defense will be easy because light always conquers darkness.

We are thanking Rev. Krawczunas for the declaration he made about the Lithuanian Alliance of America, because on the same day after the denunciation of this organization, we held a meeting, and behold! twenty new members joined the 36th branch of the Lithuanian Alliance of America. The threats of the priest brought benefits to us.

Honorable Lithuanian priests of Chicago! You are succeeding in befogging the minds of the people, and in reaping the benefit for yourselves. The other Lithuanian colonies, as we can see, are not as fat a prey as that of Chicago. But the priest must remember things will not always be like that, because the people are claiming their freedom. You became conscious of the fact too late to fight against the Lithuanian Alliance of America, which at present in Chicago has four branches in various parts of the city. These branches are growing fast; the membership is increasing daily. It would be much better for the priest not to show his degeneration. He should urge the people to take part in this great Lithuanian celebration.

Lietuva, March 16, 1906.

WPA (ILL) PROJ 90275

The Rev. Krawczunas should do like the Rev. Zebrys, who urged the people to attend the convention of the Lithuanian Alliance and to participate in its celebration.

The Lithuanian Alliance of America does not take action to destroy the churches. Its duty is to spread love among Lithuanians, unity, enlightenment and morality. To defend the Lithuanian nation from her oppressors who are exploiting our nation politically and economically and demoralizing it morally and politically. Those who want to stop the progress of our nation should depart from our midst!

In the name of the 36th branch,

M. J. Damijoniaitis.

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IV

LITHUANIAN

Lietuva, Vol. XV, No. 9, March 2, 1906.

MASS MEETING OF THE CHICAGO LITHUANIANS



A Lithuanian mass meeting was held on February 18, 1906, at the Dore Hall. Mr. J. Jancauskas called the meeting to order. He explained why this meeting was called and asked the secretary to read the letter which was sent to the Chicago Lithuanians, asking them to send a delegate to the convention in Philadelphia. This convention is held by all the Lithuanians of America in order to make plans on how to help our brothers in Lithuania fight against the Russian despotism. The elected delegate was Mr. Szernas, editor of Lietuva. The following program was adopted at this meeting:

The chief aim is to fight against the tsar's regime through the united power of the two main Lithuanian political parties, the Social-Democrat and the Democrat.

(1) To demand the creation of a federative Lithuania with a congress

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LITHUANIAN

Lietuva, Vol. XV, No. 9, March 2, 1906.



at Vilnius.

- (2) To collect money for the revolutionary movement.
- (3) The elected committee in America must use its power and influence in order to unite all the factions into one large party in Lithuania.
- (4) To organize a similar committee in Lithuania.
- (5) The delegates have full authority to make decisions concerning all the questions put before the convention.
- (6) That the clergy must not condemn the revolution; if any priest goes against the revolution he must be forced to pay a fine at the convention.
- (7) To improve the Lithuanian schools in America, to elect a committee

Lietuva, Vol. XV, No. 9, March 2, 1906



in order to work out a program for such schools.

(8) To elect a committee which would take care of immigration.

(9) That such conventions should be held every two or three years.

Then the speaker, Mr. G., was called to deliver a speech. He explained the value of science, the importance of the convention in Philadelphia, and the revolution. The speaker said that one German professor stated that in 1905 there will be a revolution in Russia. The people will gain freedom and Russia will be transformed into a federation of autonomous states.

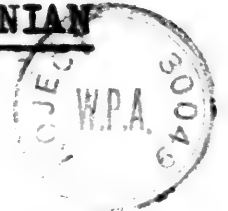
At present it looks as if the prophecy is coming true. Therefore we must help as much as we can in the struggle for freedom.

The second speaker, Mr. K., also spoke about the revolution. The speaker

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LITHUANIAN



Lietuva, Vol. XV, No. 9, March 2, 1906

stated that it is not the tsar alone who is our enemy, but religion also, because every religion says that all governments are given by God. Religion keeps the people in ignorance; the more the people are ignorant, the easier it is to exploit them. But the people began to see the light, to see the wolves in sheep skins and started to fight against exploitation.

The third speaker, Mr. K., spoke on the value of education. He took for example the Lithuanian schools in America. What will people get from such schools that teach nothing but prayer? In such schools the brains of the youth are poisoned with religious falsehoods, and when the pupils leave the schools they remain ignorant to the end of their lives.

The last speaker, Mr. G., mentioned the massacre at the Providence of God church in Chicago. It was not enough for the priest to skin the people of their last penny, he also demanded their blood. Perhaps the priest is satisfied now, but the blood of the innocent people calls for revenge.

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LITHUANIAN

Lietuva, Vol. XV, No. 9, March 2, 1906.

Then a collection was made; we have collected \$36.87. This proves that the people are supporting the convention because they give money freely.

We have many people who are serving humanity, but we have ten times more people who are still worshiping Mammon. The time is not far distant when the people will recognize what is good and what is bad. They will get rid of harmful superstitions and will go along the road of morality to fortune and freedom.

Secretary of the Mass Meeting.





Lietuva, Vol. XV, No. 8, Feb. 23, 1906.

THE 36TH BRANCH OF THE LITHUANIAN ALLIANCE OF AMERICA

This year the 21st convention of the Lithuanian Alliance of America will be held in Chicago. The expenses of this convention will be covered by the local branches of the Lithuanian Alliance of America. For this reason the 36th branch of the Lithuanian Alliance of America held a banquet on the 18th day of February, at K. Landauskas Hall. In order to help make this banquet a financial success, Mr. K. Jokubaitis donated a dresser and Mr. K. Petronis donated a mandolin. These two objects were to be raffled and many tickets were sold. Many people were at the banquet. The net profit from the banquet was \$80. In the name of the 36th branch, I am thanking all supporters of this great cause.

M. J. Domijonaitis.

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LITHUANIAN



Lietuva, Vol. X, No. 19, May 9, 1992.

THE AFFAIRS OF THE NATIONAL ALLIANCE

The convention of the Lithuanian National Alliance is near. There are various opinions as to how the National Alliance must take a view towards the clergy. Some say that the clergy can belong to the National Alliance, while others are against the clergy. They say that if the clergy is accepted by this organization it will usurp all power, as they did before the split of the Lithuanian Alliance.

It seems to me that there is no danger in accepting the clergy in the National Alliance. There are 15 or 20 priests in America, what then can they do to the 1,000 members of the Alliance? The priests in this organization must have no special privilege; they must be like any other members. The members of the National Alliance should not obey as if they are slaves of the priests, but must

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LITHUANIAN



Lietuva, Vol. X, No. 19, May 9, 1902.

use their own thinking. Then the priests will not enslave the national organization.

The National Alliance should have no division among its members; there must be no privileged and unprivileged members.

The organization should not be a class organization. The affairs of the organization must be under the control of its members, but not by the privileged few. The organization should have nothing to do with the religion of the people. Believers and unbelievers can belong without discrimination.

III. ASSIMILATION

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Interview with Rev. G. Tamosiunas, Raymond Chapel, Lithuanian Baptist Church, 813 W. 31st St., Chicago, Illinois by Alex Ambrose.

The Lithuanian Baptists began to organize about the year 1918, and they called themselves the Raymond Missionary Institutue until 1928. The first preacher was J. Vaitulis from 1918 to 1928. From 1928 on, the name was changed to Raymond Chapel. The present Pastor, Rev. J. Rodinas, has been there since 1928. His assistant, since 1922, has been G. Tamosiunas.

There are about seventy parishioners. The parish maintains a school which has a Kindergarten, and which teaches the older children all kinds of handwork, but nothing else.

A journal called Sviesa (The Light) is issued monthly. Previously it was issued regularly, but now it is issued only when the funds allow it. The first editor was J. Acas. The publishers are Rev. G. Rodinas and G. Tamosiunas.

The church is worth about \$15,000.

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LITHUANIAN

Record Books of The Girls' Society of the Immaculate Conception of the Holy Lady Mary, In possession of the Secretary, St. George's Parish Chicago, Ill.

THE OBJECTIONS OF MEMBERS

1. Every Lithuanian Catholic girl of moral conduct, from fourteen to twenty-five years of age, belonging to the St. George's Parish, can join this society.
2. Every member must go to confession and take the holy sacrament on a day designated by the society.
3. A member who wants to take a place in the administration must have been a member of the society not less than two years.
4. A member who does not know how to speak, read and write Lithuanian cannot be elected to the administrative board.
5. Upon the death of a girl who has been a member for not less than one year, the society pays a holy mass for the soul of the deceased and buys flowers.

Record Books of St. George's Parish

6. When a girl who has been a member of this society for three years gets married, the society buys a present of \$5.00 value; if she has been a member for five years, she will get a present of \$10.00 value.

The young girls' Society of the Immaculate Conception of the Holy Lady Mary will be under the supervision of the St. George's Parish rector and his assistant, who will be the spiritual leaders of the society.

THE INCEPTION OF THE SOCIETY AND ITS ACCOMPLISHMENTS:

This society was organized on April 4, 1909, by the girls who had been attending the St. George's Parish School. The first meeting was attended by the following members: Monika L. Gurinskaite, Anna Buziute-Stankuniene, Mary Overlingaite-Miksiene, Francisca Lomite-Bartuseviciene, Josephine Adomavicaite, Francisca Jociute-Burkiene, Eva Jakseviciute-Curiene, Martha Ruleviciute-McIntee, and Catherine Benusaite.

Most of the help toward organizing this society was given by the deacon, Rev. M. Krawciunas (now deceased) and the present prelate, the Rev. M. L. Krusas.



Record Books of St. George's Parish

The society with its activity and donations has done much for the benefit of church and the nation.

To the St. George's Parish donated.....	\$1,000.
To the Missionaries.....	20.
To the Anna Society's Flag.....	10.
To the Archbishop, J. Matulevicius.....	100.
To the Nation's Fund.....	138.
To the soldiers of Lithuania.....	31.50
To the Vilnius Charitable and Cultural Affairs.....	58.
To the Catholic Women Society's representative.....	25.
To the Kaunas Orphan Asylum.....	5.
To St. Casimir Convent.....	120.
For candle-sticks.....	100.
To the life member of the St. Casimir Supporters Society.....	100.
To the St. Anton Charitable Association from the banquets held for its benefit	292.47
To the life members of the Charitable Association.....	100.



LITHUANIAN

Record Books of St. George's Parish

Furnished room in the Holy Cross Hospital for	\$350.
To the St. Francis Sisters.....	<u>25.</u>
Total.....	\$2,472.97

At Christmas time, when there was need, five or six Christmas baskets were given to the poor families.

On August 20, 1922, when the United States of America recognized Lithuania's independence, the society participated in the parade. It had two "floats" at its own expense- The American Flag and the School of Lithuania; also forty members carried the three-colored Lithuanian flag and during the parade collected money. The collection was \$58. The money, through the Rev. J. Tumas, was sent to the Vilnius Asylum and cultural affairs.

May, 1928, at the 10th anniversary of the independence of the Lithuanian Republic, the society participated in a parade which was held in McKinley Park.

Record Books of St. George's Parish

WPA (ILL.) PROJ. 30275

The society has its own "Bunco" tables which it loans free of charge to the St. Casimir's Supporters of grade two, to the Benefactors Association, branch five and to the St. Francis^a Sisters.

The society has a very nicely furnished club room where the members can cook, sew and read; they also have a very good basket-ball team whose president is Miss M. Gurinskaite.

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Record Books of St. Casimir Sisters' Convent Chronology, in possession of Secretary, St. Casimir Sisters' Convent Chronology, Chicago, Ill.

On November 24, 1903 at Pittsburgh, Pa., the Lithuanian Catholic clergy held a convention for the establishment of the Lithuanian congregation for the teaching of girls. There were fourteen priests present at the convention; thirteen approved the convention's decision. It was decided: (1) That for the American Lithuanians it is most essential to have Lithuanian monks, whose main duty must be to educate the Lithuanian youth in the parish schools.

- (2) It is more desirable to restore the old Lithuanian Sisters Congregation "Mariae Vitae," than to establish a Lithuanian branch and to unite with some existing order in America.
- (3) All the petitions to the Apostolic delegate at Washington or Rome, and all the other legal steps, must be made in the name of the Lithuanian Clergy of America.

May 3, 1904, the Lithuanian priests held a second convention at Elizabeth, N.J., and discussed the affairs of the Lithuanian nuns. Eight priests were present. At the

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LITHUANIAN

WPA (ILL) PROJ. 30275

Record Books of St. Casimir Sisters' Convent Chronology.

convention they made the following decision: Whereas, there have been no results from the first convention which was held in Pittsburgh, Pa., and whereas, as we have seen from the committie's report, nothing good will come of it, therefore we have decided: To ask the priests A. Kaupas and A. Milukas, to communicate with the sister superior of the order of "Mariae Vitae," and ask her whether she can start from where she is now, to organize the order of "Mariae Vitae" of the Lithuanian nuns.

April 25, 1905, the priests, A. Kaupas and A. Milukas, turned over all the Lithuanian sisters' congregation affairs to the Rev. A. Staniukynas.

July 2, 1905, the bishop of Harrisburg, Pa., agreed to take care of the Lithuanian sisters' affairs.

August 3, 1905, the Lithuanian priests donated \$350.00 to start the congregation.

October 2, 1905, the Immaculate Hart of Mary Sisters agreed to take candidates to

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- 3 -

LITHUANIAN

WPA (ILL) PROJ. 30275

Record Books of St. Casimir Sisters' Convent Chronology.

the nuns order with a monthly payment of \$15.00 by each candidate. The bishop agreed to pay for one year the support of three sisters who were coming from Switzerland.

November 3, 1905, three Lithuanian girls came from Switzerland: Kazimiera Kaupiute, Judyta Dvaranauskiute and Antanina Unguraicute, and at once they went to the Mount of Saint Mary's Seminary, Scranton, Pa. Information was received to the effect.

August 2, 1906, that the Lithuanian girls must stay longer than one year in its seminary, and that the bishop of Scranton did not give more support for those girls; then the matter was taken care of by the Lithuanians themselves.

April 19, 1901, permission was received from Rome for the establishment of the Lithuanian congregation. The present by-laws of the St. Casimir Sisters were made according to the "Normas" or the directions issued to the holy congregation of the bishops and monks in the year of 1901; this must be confirmed by the common promise of the congregation, if they want to have their by-laws approved by Rome.

III C
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I A 2 d

- 4 -

LITHUANIAN

WPA (ILL) PROJ. 30275

Record Books of St. Casimir Sisters' Convent Chronology.

August 29, 1907, the first three Lithuanian girls received their nun's vestments and have joined the St. Casimir Sisters Congregation, under the following names: Sister Maria, Sister M. Immaculata and Sister M. Concepta.

August 30, 1907, the first three sisters have the vows of virginity, poverty and obedience.

February 13, 1909, Archbishop J. E. Quigley, agreed to take the St. Casimir Sisters' Congregation to Chicago, and to loan their mother home establishment \$30,000.

March 23, 1909, Bishop Shanahan when he obtained approval of the archbishop of Chicago, wrote to Rome, in order to get permission to move the Sisters' Congregation to Chicago.

May 21, 1909, five acres of land were bought for the convent for the sum of \$8,500.00, between 67th and 68th Streets, and between Rockwell Street and Wahstenaw Avenue.

Record Books of St. Casimir Sisters' Convent Chronology.

November 22, 1909, two lots, adjacent to the convent land, were bought for \$550.00, to build the chapel.

July 12, 1910, adjacent to the convent land there were bought five more acres for \$7,000.

In the year of 1911, soon after the New Year there St. Casimie Sisters came from Scranton, Pa., and at once took under their control the school of All Saints parish.

July 2, 1911, J.M.J.E.Quigley, the archbishop of Chicago consecrated the convent of Saint Casimir Sisters.

July 3, 1911, the Rev. J. Kolesinskas donated \$5,000.00 to build the chapel. (Translators note: Rev. J. Kolesinskas, the same priest about whom I wrote previously, that he was exiled by the Russian government to Siberia for ravishing girls. Later the same priest in Pittston, Pa., tried by force to ravish a saloonkeeper's wife; the saloonkeeper beat him up. After that the priest came to Chicago, where he robbed the ignorant Lithuanians right and left.)

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- 6 -

LITHUANIAN

WPA (ILL.) PROJ. 30275

Record Books of St. Casimir Sisters' Convent Chronology.

August 24, 1912, an election was held to choose the superior of the convent. Nine sisters took part in the election. Sister Maria was elected Superior.

September 1, 1912, there were established two new St. Casimir Sisters' Schools. One in Philadelphia, Pa., the other at Waukegan, Ill.

October 1, 1912, a new school was established at the "Aurora" Gates parish.

September 1, 1914, there were established two new schools; one at the Providence parish, the other at the St. Michael parish in Chicago.

In 1915, the debt of the convent was \$57,000.

July 24, 1915, the St. Casimir Sisters' Congregation was incorporated in the State of Illinois. The sisters got the charter with full rights and power to organize and to establish schools and charitable institutions under their sole control.

The sisters' address: Sisters of St. Casimir, 6700 S. Rockwell St., Chicago, Ill.

III C
IV

LITHUANIAN



THE LITHUANIAN FREETHINKERS ETHICAL AND CULTURAL SOCIETY, LOCAL NO. 1.

(Information Supplied by Alex Ambrose, of F. L. P.)

A group of active people as A. Jocius, S. Dambro, S. Vitkus, A. Mazi-liauskas, M. Uzunaris, V. Patupas, A. Lanrutenas, J. Jukelis, Peter Kucinskas and J. Rasinskas held a meeting on Sept. 14, 1935, at the home of J. Rasinskas, 209 E. 107th St.

They organized a relief fund for Rev. M. X. Mockus. (Translator's note: Rev. M. X. Mockus is an ex-priest of the Independent Roman-Catholic religion. He became a freethinker and he is a very good speaker. He is the Lithuanian Robert C. Ingersoll.)

They decided to have a picnic for the benefit of M. X. Mockus on the 20th day of September. It rained on that day and they were unable to



The Lithuanian Freethinkers

hold this picnic, so later a banquet was held in the hall, the proceeds of which were \$47.87. There was also collected \$29.50. The question then came up (as to) who should take care of this Mockus relief fund. It was decided that a Lithuanian Freethinkers branch should be organized. The group kept this name until the month of June, 1936, when it was changed to the Lithuanian Freethinkers Ethical and Cultural Society. This group grew from 10 to 121 members.

Cultural Activity. This organization has had three lectures on various subjects and gave a banquet to Dr. John Sliupas, who came from Lithuania in 1936 to America for a three months visit. This organization held lectures jointly with other organizations; joined also in the upkeep of the Lithuanian youth school in Roseland, and in the work of the congress which has for its purpose the return of democracy to Lithuania. This movement is being sponsored by American



The Lithuanian Freethinkers

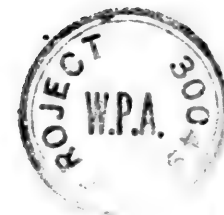
Lithuanians. It is actively working against reactionary government in Lithuania. Two concerts have been given (interspersed with speeches), two picnics, and one evening dance.

A meeting was held for Joseph Stilson, who is in prison in Pennsylvania for anti-war activity during the World War (now pardoned by President Franklin D. Roosevelt); \$13 was collected for the Stilson's Fund. Twenty-five dollars were sent to the Lithuanian Freethinkers Ethical and Cultural Society in Lithuania. The proceeds from the banquet for Dr. Sliupas (\$51) was given to him.

At present the organization has \$200.

President, S. Vitkus, 12002 S. Green St.
Secretary, Mrs. U. Kucinskieve, 48 E. 98th St.
Treasurer, S. Dambro, 31 E. 101st St.

The Lithuanian Freethinkers Ethical and Cultural Society's charter is



The Lithuanian Freethinkers

signed by Peter Kuchin, President; S. Dambro, Treasurer; Theodore Kucinskas, Secretary.



Record Books of the St.Teresa Society.

The St.Teresa Society was organized in 1929. The purpose of this society is to help members with funeral expenses. The membership dues are twenty-five cents per month. The death benefit is \$100.

One time a year this society arranges a banquet for the benefit of the parish.

This society accepts members from sixteen to forty years of age.

The membership at present is about one hundred and twenty members. The assets are about \$1,900.

O. Jegmin, president, 6725 So. Rockwell St.
M. Ambrose, secretary, 6800 So. Artesian Ave.

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IV



LITHUANIAN

Record Book of the St. George Parish, in possession of
Secretary, 3230 S.Lithuanica St., Chicago, Ill.

St. George Parish records contained interesting writings about the first Chicago Lithuanians and their efforts to organize a Lithuanian parish.

The first Lithuanian parish in Chicago was begun in 1884, because from that time on Lithuanians began coming to Chicago, and at the same time the first St. George Society was organized. As at that time there were a few Lithuanians and in a short time the few that were there had left for other cities, the society couldn't exist and dispersed.

Further, the writer says that in 1886 more Lithuanians began coming to Chicago. Then the Lithuanians who had remained began thinking of getting a Lithuanian priest. As these Lithuanians saw that they couldn't maintain a priest, on October 24, 1886, they determined to call a Lithuanian meeting at Dr. Kossakauskas' drug store, at 668 Noble Street for the purpose of organizing a Lithuanian society. There were twelve Lithuanians at the meeting and they organized the St. Casimir Prince Society. On November 7, 1886 another meeting was held and twenty-three more Lithuanians joined. About Easter time of the following year, 1887, the St. Casimir Society invited Rev.



Record Book of the St. George Parish.

Cizauskas from South Bend, Ind. This Lithuanian priest was received by the Polish priest W. Barzynski of the St. Theresa Parish. For the first time in the Polish church Rev. Cizauskas listened to the confessions of the Lithuanians from Chicago and suburbs in their native tongue. Then he delivered a Lithuanian sermon, inviting the people to join the society, saying that in a short time they would be able to have their own Lithuanian parish, church and priest.

For six years the St. Casimir Society grew and became stronger. Each year the society invited the priest at Easter, and sometimes he was invited twice. As the society began to grow the members began to think of organizing a parish and having their own priest.

In the beginning of 1892 Rev. Cizauskas was convinced that there were more Lithuanians in Bridgeport at the Polish Parish of St. Mary School and began to organize a Lithuanian parish and collected money for the purpose. On March 2, 1892 Rev. George Kolesinskis arrived. He was the first regular Chicago Lithuanian priest, and from that time began the real life of the Lithuanian parish. The parish was named after St. George.



Record Book of St. George Parish.

Before the arrival of Rev. G. Kolesinskis, the newly-organized Lithuanian parish committee had found a place for the church at 33rd. Street and Ambrose Avenue. In 1892 they bought eight lots for \$4,800.00 at this place. An old wooden church was bought from the German Catholics for \$1,100.00 and it was moved to the lots which they bought. Later four more lots were bought for \$2,850.

Rev. G. Kolesinskis stayed in Chicago until the fall of the year 1893. Temporarily, the Bohemian priest from 18th Street took his place.

The second Chicago Lithuanian priest was Rev. M. Kriauciunas who had long worked in the St. George Parish. He became the priest on January 28, 1894. From the very beginning Rev. M. Kriauciunas ardently carried on his work. He began thinking of changing the church both on the inside and outside. In the basement of the church he organized a Lithuanian school, the first teacher of which was Stanly Daugelevicius, who is still living and has a milk business. The first organist was Alexander Popkevicius.

On March 31, 1895 a parish meeting was held and it was decided to build a brick rectory. The parish then had hardly any debts; so the entire meeting in which there were about



Record Book of St. George Parish.

700 people, unanimously agreed to the plan. They decided that the cost would be from seven to ~~eight~~ thousand dollars.

The building of the rectory began that same year in the month of May.

In the spring of 1896 Rev. Kriauciunas was given an assistant the Rev. E. Steponavicius.

Since the number of Lithuanians in Chicago grew, they decided that the wooden church was too small; so they planned to build a new brick church. In the fall of 1896 the foundation of this church was laid. There wasn't enough money to finish the church, and they didn't want to take out a mortgage. About half was built, then the work stopped. A temporary roof was put on and for ten years sermons were held in the unfinished church. The old wooden church was used as a school.

Between 1900 and 1901 the brick church was finished in new style.

The next thing for the St. George Parish to do was to establish a suitable school. On August 3, 1902, three lots were bought for the school.



Record Book of St. George Parish.

The building of the school started in 1907, and the work was finished the next year, 1908. The school was built in accordance with the requirements of the city, as to health, safety and style. This was the nicest and largest Lithuanian school. It had sixteen rooms, and a large hall which seated about 1,000 people. The sisters here taught at the St. George Parish since 1897.

In 1918 Michael Leon Krusas was appointed priest for the St. George Parish.

In the spring of 1924 Archbishop Mundelin of Chicago returned from Rome with the title of Cardinal and with a gift for Rev.M.L.Krusas, pastor of St. George Church, - the title of Monsignor.

The parish maintains a school which has about 600 pupils. Fourteen sisters are the teachers. There are about 2,000 parishioners. Also, they have a church choir with about seventy members, and the St. George Parish's School Orchestra, whose leader, Anthony S. Rocius is a composer and an organist.

St. George Parish's property is:

Church- - - - - \$400,000.

School - - - - - 240,000.

Rectory - - - - - \$35,000.

Sisters' Home - - - - - "5,000.

Mortgage \$18,000.

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LITHUANIAN

Information Prepared for Foreign Language Project by Alex Ambrose.

Aug. 24, 1937.

LITHUANIAN ROMAN-CATHOLIC ALLIANCE OF AMERICA

MEMBERS AND ASSETS:

<u>Year</u>	<u>Members</u>	<u>Assets</u>
1904	-	\$6,595.00
1905	-	8,959.00
1906	-	11,746.00
1907	-	14,414.00
1908	-	18,786.00
1909	4,945	22,193.00
1910	-	-
1911	5,563	26,957.00
1912	6,387	31,945.00
1913	-	45,557.00
1914	-	-
1915	9,405	57,891.00

III C

- 2 -

LITHUANIAN

Lithuanian Roman-Catholic

WPA (ILL) PROJ. 30275

<u>Year</u>	<u>Members</u>	<u>Assets</u>
1916	10,010	\$74,267.00
1917	12,848	94,978.00
1918	14,964	120,156.00
1920	15,060	196,658.00
1922	-	309,407.00
1924	15,356	460,286.00
1926	19,005	652,257.00
1928	18,374	798,652.00
1930	16,612	951,591.00

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LITHUANIAN



THE LITHUANIAN CATHOLIC YOUTH ORGANIZATION, WEST PULLMAN

(Data Supplied by Alex Ambrose, of F. L. P.
June 23, 1937)

The Lithuanian Catholic Youth organization was organized in 1936 in West Pullman. The most important purpose of this organization is for sports and advertising of the Catholic church. The membership is about 50 members.

President, M. Genaitis, 12118 Lowe Avenue, Chicago.

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LITHUANIAN

Interview with Rev. H.J. Vaiciunas, St. Anthony Parish, 1515 So. 50th Ave., Cicero, Illinois, by Alex Ambrose, Feb. 19, 1937.

The St. Anthony parish was organized in 1909. In 1910 ten lots of ground were bought for \$4,125. This property was bought, under the name of the Catholic Bishop of Chicago Corporation Sale, in the Lithuanian Parish in Cicero.

The first priest of this parish was A. Ezerskis, from 1911 to 1918. On March 8, 1918 the present priest, Rev. H.J. Vaiciunas, was appointed. He also has helpers, Rev. J. Kliovis and S. Valuckis.

The parish maintains a school in which there are about two hundred eighty pupils. Before, they had about six hundred; ten sisters are the teachers.

Also, they have two choirs, mixed, with sixty-six members, and a men's choir with twenty-six members. There is also a children's orchestra with about thirty members. The chorus is lead by the organist, A. Mondeika.

The parish has property worth about \$450,000. Mortgage \$27,000.



LITHUANIAN

Interview with Rev. F. Vaitukaitis, St. Joseph's Parish, 8801 So. Saginaw Av. Chicago, Illinois, by Alex Ambrose, Feb. 17, 1937.

The St. Joseph parish and church was organized in 1900. The first priest was A. Pieza, from 1900 to 1902. The second was Rev. A. Petraitis, from 1902 to June 1930. Rev. B. Urba, from 1930 to Feb. 1934. Rev. F. Vaitukaitis, from 1934 to the present time.

From the first there were about four hundred families in the parish. Now there are only two hundred and thirty.

The parish maintains a school which has forty children. Two sisters are the teachers. Also, the parish has a choir with about forty members. The leader, K. Gaubis, is also the organist.

The property of the parish amounts to about \$50,000. Mortgage \$30,000.

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LITHUANIAN

Interview with Rev. S. Linkus, Lithuanian National Catholic Church, 3501-9 South Union Ave., Chicago, Illinois, by Alex Ambrose, Feb. 16, 1937.

The Lithuanian National Catholic Church was organized on May 17, 1916. by Bishop S.B.Mickevicius, who died in 1923. After his death there were many priests, but finally a few years ago, S. Linkus was appointed priest and he is still in the clergy now. The organist of the parish is, A. Lianzardas.

The property of the parish is worth about \$25,000. Mortgage \$3,000.

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LITHUANIAN



Interview with Rev. A. M. Linkus, St. Peter and Paul Parish, 12259 So. Emerald Ave., Chicago, Illinois, by Alex Ambrose, Feb. 16, 1937.

The St. Peter and St. Paul Parish was started by the Holy Cross Founders Society in 1913. The church was built in 1914. There were two hundred fifty families then, but now there are about one hundred sixty. The first priest was Rev. N. Lukosius, from 1914 to 1918. Then Rev. G. Paskauskas, from 1918 to 1927; Rev. J.J. Statkus, from 1927 to 1931, and Rev. A. Linkus, from 1931 to the present time.

The parish maintains a school which has about one hundred and twenty students. Four St. Casimir sisters are the teachers. Also, the parish has a choir with about forty members. The leader, St. Raila, is also the organist.

The parish has property worth about \$200,000. Mortgage \$13,000.

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LITHUANIAN

Interview with Rev. G. Paskauskas of All Saints Parish, 10809 So. State St., Chicago, Illinois, by Alex Ambrose, Feb. 15, 1937.

All Saints Parish was organized in 1906, and the church built in 1907. The first priest of the parish was F. B. Sarafinas. He remained the priest until 1915. After him came P. Lapelis; from 1915 to 1927. The present priest, Rev. G. Paskauskas, started in 1927. He also has a helper, Rev. V. Cernauskas.

There were about four hundred families in the parish before, and now there is about the same number.

The parish maintains a school with about one hundred and fifty pupils. There were three hundred and fifty before. Six St. Casimir sisters are the teachers.

The parish has three choirs: The parish choir, with about thirty members, the girls' choir, with thirty-five members, and the school children's choir, with about sixty members. The leader is J. Rakauskas, the organist. The property of the parish amounts to about \$250,000. They have about \$7,000 cash.



Interview with Rev. M. Urbonavicius of the Aurora Gates Church, 2327 W. 23rd St., Chicago, Illinois by Alex Ambrose, Feb. 10, 1937.

The Aurora Gates parish began to organize in 1904. While it was being organized, Lithuanian priests came to the St. Pious Irish Church, delivered sermons and preached in Lithuanian. The church was built in 1906. The first priest was K. Ambrozaitis, from Kenosha, Wis., who had organized a Polish parish there. Rev. K. Ambrozaitis was the priest in this parish from 1906 to 1915.

Rev. F. Sarafinas from 1915 to 1918.

Rev. F. Meskauskas from 1918 to 1919.

Rev. F. Kudirka from 1919 to 1927

Rev. V. Draugelis from 1927 to 1931.

Rev. J. Maciulisnis from 1931 to 1935.

Rev. M. Urbonavicius from 1935 to the present time.

In the beginning there were about seven hundred parishioners; now there are about three hundred.



Interview with Rev. M. Urbanavicius of the Aurora Gates Church, 2327 W. 23rd St., Chicago, Illinois by Alex Ambrose, Feb. 10, 1937.

The parish maintains a school which has about eighty pupils. Four sisters are teachers. Also, the parish has a choir composed of about fifty members. J. Brajaitis, the organist, is the leader.

The parish property is as follows:

Church and School	\$100,000.
Rectory	25,000
Sister's Home	25,000

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WPA (ILL) PROJ. 30275

Interview with Rev. Ewald Kories of the Zion Lithuanian Evangelical Lutheran Church, 2209 So. Bell Ave., Chicago, Illinois by Alex Ambrose, Feb. 10, 1937.

The Zion Lithuanian Evangelical Lutheran parish was organized on Dec. 4, 1910. The same year they purchased a church at 35th St. and Emerald Ave., and they remained there for twelve years. In 1922 they bought a church at 22nd St. and Bell Ave. and they still have it at the present time.

The first Pastor was Rev. J.J. Razokas, until 1921. Then Rev. J. Rozak, from 1921 to 1924. After that Rev. Ewald Kories, from 1924 to the present time. The parish now, has as before, about one hundred parishioners.

The parish has two choirs, one - Lithuanian with twenty-four members, the other -English, with sixteen members. Mrs. Lydia Kories, an organist, directs both choirs. On Saturdays and Sundays she teaches about thirty children. In the summer, Mrs. Kories teaches four times a week.

The parish property consists of about \$25,000; mortgage \$3,500.

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WPA (ILL.) PROJ. 30275

Interview with Rev. J. Juska of the St.Cross Parish, 4557 So. Woods St., Chicago, Illinois by Alex Ambrose, Feb. 9, 1937.

The St.Cross parish was organized by Rev. Alex Skrypko in 1904. He was the first priest and is still serving at the present time. During all these years he has had ten assistants. In the beginning there were about 1,400 parishioners, but now there are only about five hundred.

The parish maintains a school which has about two hundred pupils. Before, there were about eight hundred pupils. Nine sisters are the teachers.

Also, the parish has a St.Cecilia Choir, which has about sixty members. Their leader, an organist, is V. Danksa.

➤ The St.Cross Parish property is as follows:

Church	\$250,000.
School	50,000.
Rectory	28,000.
Sister's Home.....	12,000.

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WPA (ILL.) PROJ. 30275

Interview with Rev. J. Saulinskas, St. Michael The Archangel Parish, 1644 Wabansia Ave., Chicago, Illinois by Alex Ambrose, Feb. 8, 1937.

St. Michael The Archangel Parish began to organize about the year 1902. They started building the church in 1904. The first priest of this parish was Rev. J. Statkevicius, but now Rev. J. Saulinskas takes care of the parish problems.

The parish maintains a school which has thirty-four pupils. Before, the school had about two hundred pupils. Three sisters are the teachers. There is also a church choir, composed of about forty members. The choir leader, an organist, is N. Kulys.

The parish has about \$95,000 worth of property. There is a \$4,000 mortgage.

Interview with Father Ignatius Albovicz of Providence of God Parish,
717 W. 18th St., Chicago, Illinois, by Alex Ambrose, Feb. 5, 1937.

This parish was established in 1900. In the beginning there were about five hundred families in the parish, now there are about four hundred families. The first priest was E. Stepanavicius. He was the priest of the parish from 1900 to 1912. The second priest was E. Krusas, from 1912 to 1918.

From 1918 to the present date the parish priest has been Ignatius Albovicz.

A school, with about two hundred pupils is kept by this parish. Six nuns teach the children.

The parish has a choir composed of about fifty members. The choir's leader is N. Kulys, an organist.

The building of the church cost about: - \$175,000

School - - - - - 40,000

Rectory - - - - - 20,000

Sisters' Home - - - - - 20,000

Debts - - - - - - - - - \$70,000.

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LITHUANIAN



Interview with Rev. S. Linkus, Pastor of St. Mary's Mission Church,
3501 S. Union Avenue. (Feb. 2, 1937)

(Interviewer's note: This is the continuation of the schism in the Roman-Catholic Church. When the Polish priest, Kozlowski, by inducement of A. L. Graiciunas, established the Independent Catholic Church, the movement of the Independent Church at that time spread throughout the United States among Poles and Lithuanians, like fire. In many cities Lithuanian and Polish churches were established. There was one priest, Mickevicius, in the New England states, very active. He organized in Lawrence, Mass., Providence, R. I., etc., the Lithuanian National Catholic Church. This priest later became Bishop Mickevicius. He was a terror to the Roman-Catholic priests. He was a good speaker and good organizer. As soon as he came to the city where the Roman Catholic Church dominated the Lithuanians, Bishop Mickevicius always succeeded in organizing Independent Catholic churches. One of these churches he organized in Chicago. He was very successful in his church



Interview with Rev. S. Linkus

activity because there were no price set for his services).

St. Mary's Mission Church has the distinction of being the home of Rev. Stanley Linkus, founder of the mission. During the past several years Rev. Linkus has been very active in providing food and clothes to thousands of destitute people, irrespective of religious belief or race.

About 100,000 Lithuanians reside in Chicago and vicinity. Of these about 10,000 belong to the Chicago Lithuanian National Church of America. The church was established in Chicago in 1916 by the Rt. Rev. S. Mickevicz, as is stated in a publication of the Department of Commerce, United States of America, Religious Bodies, Part II, page 347, published in 1916.

The Lithuanian people are lovers of liberty. The Roman-Catholic



Interview with Rev. S. Linkus

religion was forced upon Lithuanians by sword and fire. In the year 1250 A. D., Pope Innocent IV and the people of Rome presented the crown to Mindangas, Duke of Lithuania, but the moment he realized what monarchy implied, he passed it aside and trampled it under his feet. He became again a simple Lithuanian, a knight of freedom and a follower of the democratic virtues.

Lithuanians defended their liberty for 300 years against the Roman Catholicism. After 300 years of wars, Lithuania was exhausted of man power, and through the intrigues and conspiracy of Poland's demoralized nobility, Lithuania by force and fraud accepted the Catholic religion, and liberty and independence were lost. In other words, upon Lithuania was pronounced the sentence of death. Her name was blotted out, the language was forbidden, and all the printing was prohibited by the Russian government with the help of the Roman-Catholic clergy.



Interview with Rev. S. Linkus

In the United States, for the last fifty years, in many cities there had been many bloody battles in Lithuanian Roman-Catholic churches for the control of the parishes and members of the Lithuanian parishes. The situation was aggravated in some cases by placing of other than Lithuanian priests in charge of Lithuanian churches. The result was that disturbances arose which developed at times into riots. In Chicago a popular Lithuanian priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own and declared itself absolutely independent of the former ecclesiastical leaders.

During the panic 1930-1935, the Lithuanian National Catholic St.



Interview with Rev. Linkus

Mary's church gave many concerts and dance balls to raise money for the needy.

One spectacle, "The Gates of Paradise," by Lorado Taft, was presented on June 23, 1934, at Coliseum, 15th and Wabash Avenue. "The Orphan of Faith," was presented by St. Mary's church, Oct. 29, 1935, at the Lithuanian Auditorium, 3133 S. Halsted St.

Relief.

An audit of the St. Mary's Mission church relief provision has just been completed which gives an accurate and interesting picture of the relief work carried on during the five years, from April 5, 1930, to April 6, 1935.



Interview with Rev. S. Linkus

During this period 2,235 families or 9,527 persons were helped with food, clothing, fuel and other necessities, irrespective of race or creed.

The distribution of the following commodities and their quantities: Bread, 355,785 loaves; Cakes, 200,325 pieces; Rolls, 25,575 bushels; pies, 28,650 pieces; milk, 15,576 gallons; eggs, 10,250 dozens; Fruits and vegetables, 11,502 bushels; candy and nuts, 650 pounds; meat, 1,478 pounds; coffee, cocoa, sugar, etc., 2,650 pounds.

Coats and trousers, 1,225 pairs; Women coats and dresses, 1,110 pieces; Boys and girls clothes, 12,455 pieces; stoves, 52; beds, complete, 65; sewing machines, 1; shoes, 1,551 pairs.

St. Mary's Mission church, 3501-09 S. Union Avenue, Chicago, Ill.



Interview with Rev. S. Linkus

Board of Trustees and honorary officers:

Wm. Zukowski
A. Raslavicz
J. Kirby
J. Bogus
J. Martin

Attest:

A. Raslavicz, Secretary.

(Seal)

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LITHUANIAN



Record Books of St. Cecilia Society, 1937, in possession of
Secretary, 1644 Wabansia Ave., Chicago, Ill.

St. Cecilia Society was organized in November 14, 1905, under the name of the Lithuanian Music and Drama Society. They selected this name because it fitted their aim perfectly. The first organizers of this society decided to work only in the music and drama field. The initiation fee was twenty five cents. The monthly fee was ten cents. Music was taught by the St. Michael Parish's organist. Drama was taught by any one of the students who was most talented. The income, which was collected from initiation and monthly fees and dances or concerts given was raised to buy theatrical books, music and other books for their small library. In this way their library grew.

Thus, the society successfully worked until 1911. Rev. Lukosius perceived that the society didn't have a steadfast Catholic constitution. In 1910, Rev. Lukosius made a motion to make the society a mutual aid society by raising the monthly fees to twenty five cents from which \$6 a week would be paid in time of sickness. A constitution was made in accordance with the Roman Catholic Church rules, leaving the same name, "Lithuanian Music and Drama Society," but adding: Under the guardianship of St. "Cecilia."



Record Books of St. Cecilia Society, 1937.

This motion was unanimously adopted on January 3, 1911. Rev. Lukosius, I. Navickas, A. Gerdjiunas and P. Kriksciunes made the constitution and registered it in the State of Illinois as a Mutual Aid Society. The society worked as before, not forgetting her music or drama. They gave two theatricals each year. The chorus also participated in them. They continued this until 1920. From 1920, the society stopped teaching dramatics, as the Lithuanian Knights of Columbus, Branch 5, took up acting. The library which they had from the very beginning they gave to the Federation Society in their vicinity. The books were worth about \$200.

From then on the society looked after the benefits for its members and took part in all tasks for the nation and the church. The society dosen't forget its dead members. Each year they pay holy masses to pray for their souls.

The society gave to the church about \$600.00, to St. Casimir Sisters' Convent \$100.00, to Fathers Monks' College \$100.00, to Charity about \$450.00. The society always



Record Books of St. Cecilia Society, 1937.

participated in church and public affairs, on which it spent about \$150. It bought Lithuanian Liberty Bonds to the amount of \$350.00 and donated for Lithuania about \$950.

The society didn't forget her members either. Every year an honorary supper was held for those who hadn't taken any benefit for ten years. At the supper the members were given a gold ring - an honorary symbol.

They have about 100 members.

P.Maskolaitis, secretary, 1651 N. Clarmont
St.

Lietuva, Oct. 5, 1917.

ST. GEORGE'S PARISH MARKS TWENTY-FIFTH ANNIVERSARY

St. George's Lithuanian Roman Catholic Parish, which is located in the Bridgeport district of Chicago, commemorated its twenty-fifth anniversary this week. The Parish was founded in 1892. In connection with the commemoration, an exhibit and bazaar were held in the Parish hall, 32nd Place and Auburn [now Lituanica] Avenue.

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LITHUANIAN

Lietuva, Sept. 21, 1917.

NEW LITHUANIAN PARISH BEING ORGANIZED HERE

A new Lithuanian Roman Catholic Parish is being organized in the southern part of Chicago, in the community in which the Lithuanian (St. Casimir's) Convent is located [67th Street and South Washtenaw Avenue]. The organizers of the parish, as announced in the newspaper Draugas (Friend), are Reverend A. Staniukynas, A. J. Stukis, and Mr. J. Kabelis.

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Mar. 9, 1917.

STANDING OF LITHUANIAN NATIONAL CEMETERY

The board of directors of the National Lithuanian Cemetery issued a financial statement for the year 1916. The report shows that a total of sixty-three Lithuanians were buried in the Cemetery during that year. The total income for the year was \$3,400, most of which was realized from the sale of burial plots, which amounted to \$1,923. A picnic, which was held for the benefit of the Cemetery, and the proceeds from Memorial Day netted a total profit of \$560.

Expenses during that year amounted to \$2,720.55, which includes a payment of \$1,277 on the debt. The balance in the treasury now is \$679.75, compared with only \$244.95 last year.

The officers of the board of ten directors are: B. Lubinas, chairman; J. Skutas, vice-president; S. Smardakis, treasurer; S. Danta, secretary. The janitor and caretaker of the cemetery is Mr. Ed. Cepulis.

WPA (ILL) PROJ. 30275

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LITHUANIAN

Lietuva, Feb. 16, 1917.

O, MY!

In the printed program of the Federation of Chicago Lithuanian Societies' Concert, which took place last Sunday evening in Pulaski Hall, there is a very unusual advertisement. On Bridgeport Avenue there is a St. David's Roman Catholic church whose pastor is Reverend Joseph McNamee, an Irish priest. Reverend McNamee donated the sum of ten dollars for Lithuanian war relief and also placed a ten-dollar advertisement in the printed concert program. The advertisement reads as follows:

"St. David's Church, located at 32nd Street and Emerald Avenue, welcomes all nationalities. Masses are held every hour from 6:00 A. M. to 11:00 A. M. on Sundays. Catechism classes are held every morning at 8:00 A. M. First Communion is made on Easter Sunday. The church maintains a parochial school for children. No fee is charged for the Easter duty confession. We do not ask for money for christenings, weddings, or funerals; we accept only money that is voluntarily offered to us after each ceremony. We do not ask that anyone divulge his or her nationality. All nationalities are equally welcome."

WPA (ILL.) PROJ. 30275

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LITHUANIAN

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Lietuva, Feb. 16, 1917.

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We understand that upon reading this advertisement certain Lithuanian

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priests became angry over what they sneeringly term the "politics of the Irish."

WPA (ILL.) PROJ. 30275

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LITHUANIAN

Lietuva, Feb. 2, 1917.

REVEREND M. KRAUCIUNAS RETIRED ON PENSION

Reverend M. Krauciunas, for many years the pastor of St. George's Lithuanian Roman Catholic Church, 33rd Street, and Auburn /now Lituanica/ Avenue, was retired on a pension last week on account of old age and poor health. He will reside in his own home in Cicero, Illinois. The new pastor of the parish is Reverend H. Vaiciunas.

During the pastorate of Reverend Krauciunas, the parish built one of the largest Lithuanian churches in America, and also established the largest Lithuanian parochial school in this country.

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LITHUANIAN

Naujienos, Apr. 19, 1916.

THE PEOPLE ARE LAUGHING

(Editorial)

After Reverend Maliauskas' evening of execration against the Naujienos in a Chicago Lithuanian church, we have been anxious to learn the present attitude of the people toward our newspaper. We asked our distributor, and he said that "the people are laughing at the priest's denunciation; they are still buying the Naujienos and intend to keep on doing so even if they have to go to hell for it. A record number of copies of the Naujienos were sold on the morning after Reverend Maliauskas' execration!" This is the answer of thinking people to the dizzy priest's fanatical outburst. And this answer hurts that little fanatic more than we at first expected.

In yesterday's issue we voiced the opinion that the outburst of Reverend Maliauskas would not stop the people from reading working-class newspapers. However, we expected that the people would at least feel somewhat guilty

WPA (H.L.)

III C

II B 2 d (1)

- 2 -

LITHUANIAN

Naujienos, Apr. 19, 1916.

and to a certain extent stop buying the Naujienos for the sake of the salvation of their souls. But it turned out to be the other way; the people are not only paying no attention to the fool Maliauskas' denunciation leveled against working-class newspapers, but are even laughing at him!

The people do not intend to worry about the terrors of hell which that apostle of darkness is painting for them as a penalty for reading working-class newspapers. He is execrating **against** the Naujienos and is tearing himself apart in doing so, but the people only laugh at him. This laughing of the people is an appropriate funeral march for the idiotic ghost of Clericalism.

WPA (ILL.) PROJ. 30275

Naujienos, Feb. 2, 1916.

RELIGION IS A PRIVATE MATTER

(Editorial)

Statistics of churches in the United States, published here yesterday, prove the truth of the principle adopted by all progressive people: religion must be a private matter.

Only forty per cent of the population of the United States are members of religious alliances (churches). In other words, they are in the minority. And that minority is split up into several dozen sects. Under such conditions it would be detrimental to the public if religious matters were united with matters of state.

If the state were to pay money from its treasury for the support of churches and priests, the majority of the people would be exploited, for their money would be used for matters which are of no concern to them. The affairs of the minority would be supported by the money of all the people.

Naujienos, Feb. 2, 1916.

If laws were passed to punish people for refusing to adopt a religion, the larger percentage of the people would be restricted. Sixty per cent of the inhabitants of the country would lose the freedom of their conscience, and would forced to live not according to their convictions but according to the dictates of the forty per cent.

If religion were taught in schools, the majority of parents would have to tolerate the fact that their children were being forced to study something the parents do not consider beneficial. At the same time, the parents would be paying money for the unwanted classes (for the schools are supported by the taxes pain by all the people).

The minority would govern the majority, the minority would dictate to the majority, the majority would servr the wishes and affairs of the minority even in such an important and sensitive thing as a person's conscience!

Naujienos, Feb. 2, 1916.

But this moral slavery of the majority would be only half the damage. The restriction of freedom of conscience would bring worse consequences.

The believers themselves, as we have mentioned, are split up into various sects which not only fail to agree, but which are often fighting each other (take, for example, the fight between our Roman Catholics and Independent Catholics).

If religion were so privileged that the state would force people into it, the various religious alliances would strive to use the tools of state against each other. Each would attempt to gain control of the state. Fights between the partisans of various religions would develop in our law enactment bodies, in our elections, courts, schools and everywhere. Such fights would increase religious intolerance and fanaticism.

In places where one church was victorious in gaining control of the government, it would persecute the followers of other religions. In other places, where the same sect was weaker, it would be persecuted by its stronger foes.

Naujienos, Feb. 2, 1916.

As a result, in this manner all the inhabitants of the country would find themselves in the plight of persecuted and downtrodden people-- those who believe and those who do not. Even the Roman Catholics, whose number is greater than the number of followers of any other church, would feel the yoke of other churches on their necks in many localities.

This is why the Socialists have included in their program the demand that religion must be a private matter.

Matters of the church must be separated from matters of state, and every person must be guaranteed the fullest freedom of conscience.

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LITHUANIAN

Lietuva, Oct. 22, 1915.

WHAT THE DRAUGAS HAS TO SAY

(Editorial)



Readers have undoubtedly noticed that the Lietuva has published many articles about the dangers of clericalism (the mixing of religion with public and national affairs) to Lithuanian-Americans. Those articles always stressed the point that certain Lithuanian-American leaders are striving to shackle Lithuanian-Americans with clericalism by placing the cloak of Catholicism upon all Lithuanian-American activities. We have repeatedly pointed out how harmful it would be to all Lithuanian-Americans, including the Catholics, if the Clericals (priests and their followers) succeed in attaining their aims.

We have been patiently waiting for the Draugas (The Friend), official organ of the Clericals, to answer our charges. For a long time the editors of the Draugas contented themselves merely with making sarcastic, devious, and

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- 2 -

LITHUANIAN



Lietuva, Oct. 22, 1915.

dishonest remarks in the comic section about the charges that were being made by the Lietuva. In these remarks, the editors of the Draugas merely denied the existence of Clericals or clericalism among Lithuanian-Americans and stated that the Draugas is not a Clerical newspaper and that all talk about clericalism is sheer nonsense; no comment whatsoever was made about the arguments of the Lietuva.

However, in last week's issue of the Draugas an effort was finally made to answer the charges of the Lietuva. In a very long article, the editors of the Draugas criticized the editorial "Catholic Press League," which appeared in the October 8 issue of the Lietuva.

Frankly speaking, we are unable to find anything in the article in the Draugas that would prove that we misinterpreted or misrepresented the activities of our Clericals. In answering our charges the Draugas uses much space and many words, but the article contains very little critical discussion; it

III C

II B 2 d (1)

I C

- 3 -

LITHUANIAN



Lietuva, Oct. 22, 1915.

is just another one of those meaningless and empty apologies of the Clericals.

The substance of the article in the Draugas is that all nationalities have a Catholic press, that Catholics cannot get along without a press, and that the press of the Lithuanian-American Catholics is not Clerical but Catholic; these are the only arguments in the article. Everyone who thinks logically and has some common sense can readily see that these arguments are not sound. The method of argumentation employed by the editors of the Draugas is similar to that used in the following reasoning: John has a gold watch; John cannot get along without a watch; therefore, the potato which Bartholomew has in his hand is a gold watch.

We have never said that the Catholics do not need a press. We agree and always have agreed that the Catholics need a press the same as all other factions. We even pointed out in a previous article that The New World is

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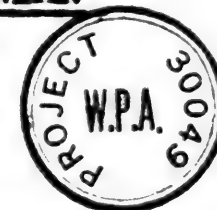
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- 4 -

LITHUANIAN

Lietuva, Oct. 22, 1915.



a true and ideal Catholic newspaper. We also had pointed out that the Katalikas (The Catholic) has a greater right to call itself a true Catholic newspaper than the Draugas or any other similar publication.....Therefore, we are not associating all Catholic newspapers with clericalism, as the editors of the Draugas believe and try to make others believe. Among the English-speaking public in the United States, as the Lietuva has previously pointed out, the Catholics are bitterly opposed to clericalism. The (non-Lithuanians) Clericals who have been condemned by the Catholics for promoting clericalism are engaged in identically the same kind of activities as the Lithuanian-American Clericals.

The Draugas claims that only the most gullible fools can believe the charge of the Lietuva that there is such a thing as clericalism among Lithuanian-Americans, and states that all such claims are sheer humbug. The Draugas further states that the Lietuva did not prove in any way the charge that clericalism exists among our people. However, all these charges had been

III C

II B 2 d (1)

I C

- 5 -

LITHUANIAN

Lietuva, Oct. 22, 1915.



proven by the Lietuva a long time ago. A long series of articles on this subject were published in the Lietuva. Neither the Draugas nor any other apostle of clericalism ever challenged or attempted to challenge these articles with sound arguments. This fact alone serves to prove the truth of the charges advanced by the Lietuva.

It would be a waste of time to repeat here all the arguments with which the Lietuva supported its charge of clericalism. We challenge the editors of the Draugas to refer to the back issues of the Lietuva and prove, if possible, that the charges of clericalism which the Lietuva had made are untrue!

III C

I C

IV

LITHUANIAN

Lietuva, Sept. 3, 1915.

WHO ARE RENEGADES?

(Editorial)

The term "renegade" is usually applied to a person who was closely associated with, but broke away and separated himself from, an organized group of individuals who believe in and foster the same ideals.

Dr. A. K. Rutkauskas, who is now one of the pillars of the Clericals, still continues to apply the term "renegade" to every person who disagrees with his own ideas. Has he a moral right to do so? He was formerly an extreme leftist and also a very ardent Freethinker. Later, he severed his connections with these groups and allied himself with the middle (Nationalist) faction. Finally, he broke away from the Nationalists and joined the Clerical faction, among whom he is now probably the strongest pillar.

From his past history the conclusion may be drawn that Dr. Rutkauskas is the greatest renegade that Lithuanian-Americans have ever seen in their midst. He



III C

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- 2 -

LITHUANIAN

Lietuva, Sept. 3, 1915.

may be called a champion of the renegades. Nevertheless, Dr. Rutkauskas is endeavoring to label others with the term "renegade", which fits him better than anyone else.



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LITHUANIAN

Lietuva, Aug. 20, 1915.

RELIGION AND NATIONAL UNITY

(Editorial)

The leaders of all Lithuanian-American factions take advantage of every opportunity to emphasize the point that if Lithuanians wish to survive as a national unit then they must strive to attain that goal with united forces. We are being constantly reminded that unless we unite our forces, which are already weak because of the small number of our nationals, there can hardly be any hope of surviving the struggle for national existence.

The faction which does the most talking about the need for national unity is probably the rightist (Catholic) faction. It is said that the middle (Nationalist) faction also does plenty of talking on this subject. However, the Clericals (Catholics) excel the middle faction in this respect. Let us examine how the Clericals really promote unity.



III C
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- 2 -

LITHUANIAN

Lietuva, Aug. 20, 1915.

Unity is attained through compromise. In other words, those who enter into a united front agree to certain necessary restraints in order not to harm or antagonize one another; everyone retains a certain number of rights which all others agree to respect.

The Lithuanian nationality is composed of a variety of idealistic persons, who possess a variety of different religious, political, and other viewpoints. In the religious field we have Catholics, Protestants, atheists, etc. In the political field we have Clericals, Nationalists, Socialists, and others. When these various idealists and factions of different shades of opinion agree to enter into a united front, they will not thereby renounce any of their basic principles. No one is even asking them to do so. They all have the right to adhere to their religious or other beliefs, and they have the right to expect others to respect them. Otherwise, if the rights of others are not respected, they would be insulted, quarrels would ensue, and that would be the end of the united front.



Lietuva, Aug. 20, 1915.

Although our Clericals, under the cloak of Catholicism, are talking of unity more than others, nevertheless, their actions make it impossible to form a united front among our people. They are proclaiming that the Lithuanian nationality is composed only of Catholics. It is very clear that their claim is contrary to fact. Everybody knows that there is a large number of Lithuanian Protestants. It is estimated that in Greater Lithuania there are about fifty thousand Lithuanian Protestants. The percentage of Lithuanian Protestants in Minor Lithuania is very large. There are a number of Lithuanian Protestant parishes here in America. It is difficult to estimate the total number of Lithuanian Protestants. However, their number is undoubtedly large and they deserve attention.

Furthermore, there are many Lithuanians who cannot be classified as Catholics or Protestants. These are generally known as Freethinkers.

By building our national ideals on a Catholic foundation our Clericals interfere with the rights of Lithuanians of other religious beliefs, and in that manner they violate the fundamental principle of unity. The



III C
I C

- 4 -

LITHUANIAN

Lietuva, Aug. 20, 1915.

Protestants are unwilling to renounce their Lithuanianism, but they will not accept that form of Lithuanianism which is clothed with Catholicism. The same is true in regard to the so-called Freethinkers.

We all know how strongly everyone adheres to his or her religion. We also know from the annals of history that in the past many major and, frequently, bloody religious quarrels took place and engendered intense hatred among the people of the world. Therefore, the mixing of religion with national affairs must be looked upon as a dangerous step, which can do much harm to our nationality.

We have interviewed a number of leaders of Lithuanian-American Lutherans. They all confirmed the above statements. We were informed that Lithuanian Lutherans are glad to participate in Lithuanian public life and that many are doing so. We hear very little about their activities because they do not mix their religion with public affairs. Lithuanian Lutherans who do not participate in Lithuanian public life complain that the public



III C
I C

- 5 -

LITHUANIAN

Lietuva, Aug. 20, 1915.

activities of Lithuanian-Americans are permeated with Catholicism. We received the impression from the interviews that if our public life is to be labeled with the letters "R. C.," as our Clericals are trying to do, then the Lithuanian Protestants will completely refuse to work in unity with other Lithuanians.

No one can logically state that the above-mentioned viewpoint of our Protestants is wrong. Their viewpoint is based on true fundamental principles of unity. What is true in regard to Protestants is also true in respect to other non-Catholics. We venture to say that even among intelligent Lithuanian Catholics there are many who realize that the mixing of religion with national affairs is fraught with many dangers to the welfare of our nationality.

By building our national ideals on a religious foundation, our Clericals are preparing the field not for Lithuanian unity but for complete discord.



Lietuva, Aug. 13, 1915.

ALL RELIGIOUS GROUPS ARE AGAINST CLERICALISM

(Summary of Editorial)

"Clericalism is the intrusion of religion into public or political affairs and the employment of religion as a tool in such matters. Clericalism is prevalent not only among Lithuanians; it also exists to a certain extent among other national groups in the United States. However, clericalism is not tolerated among other American national groups, and wherever it appears, it is immediately opposed by all religious groups.

"In this connection, a very interesting example has been set in the city of Buffalo, New York. That example is of special interest to, and deserves the attention of, Lithuanian-Americans, because clericalism is steadily growing among our people and threatens to dominate our entire life. We can learn from other nationalities how to conduct ourselves [in combatting clericalism]."



Lietuva, Aug. 13, 1915.

According to The New World, official organ of the Roman Catholic Archdiocese of Chicago, "several joint meetings of priests and lay leaders of various religious groups, such as Catholics, Presbyterians, Unitarians, **Baptists**, Episcopalians, and Congregationalists, were held during the month of July in the city of Buffalo, New York. These meetings were called for the purpose of finding ways and means to stop the mixing of religion with public and political affairs."

At the first joint religious meeting a long resolution, directed against bigotry and the mixing of religion with politics, was adopted.

"That resolution should be very carefully read by all Lithuanian-Americans, but especially by our clerics, who desire to label our whole public life with the letters 'R.C.' (Roman Catholic).....

"It is hoped that some of our Catholics will follow the wonderful example that has been set in Buffalo by protesting against the mixing of religion with our



Lietuva, Aug. 13, 1915.

public affairs. The present behavior of our clerics is not only against morality and justice, but also against the principles of the United States Constitution. That is something that Lithuanians, like other citizens of the United States, should not tolerate."



III C
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LITHUANIAN

Lietuva, June 18, 1915.

REVEREND KRAUCTUNAS ARRESTED

Reverend Matthew Krauciunas, pastor of St. George's Parish, was arrested last Tuesday, June 15. A warrant for his arrest was sworn out by relatives of the deceased Reverend George Kolesinskas. These relatives recently won a court decision against Reverend Krauciunas for the recovery of the fortune of the late priest, estimated at \$15,500. The court ruled that Reverend Krauciunas must pay the foregoing sum to the relatives of Reverend Kolesinskas. It is said that Reverend Krauciunas had secretly purchased a steamship ticket on the Russian-American Line, from New York to Archangel.

Reverend Krauciunas was arrested in front of St. George's rectory. His bond has been set at five thousand dollars. In addition, within thirty days from last Saturday, he must pay \$15,500 to the relatives of the late Reverend Kolesinskas.

WPA (ILL.) PROJ. 30275

III C
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LITHUANIAN

Lietuva, May 28, 1915.

FOUR NEW LITHUANIAN PRIESTS ORDAINED

Next Sunday, May 30, four new Lithuanian priests will celebrate their first masses in Chicago Lithuanian churches. They are: A. Tamoliunas, Al. Baltutis, J. Statkus, and Jer. Vaiciunas, all of whom completed their education in the United States.

Reverend A. Tamoliunas, who graduated from St. Bonaventure College, is well known in Lithuanian-American literary circles. Many of his works have been published. He also contributed several articles to our newspapers and periodicals. He will say his first mass in St. George's Church.

Reverend Al. Baltutis came to America eleven years ago and is twenty-eight years old. He attended a number of schools and colleges, graduating from St. Viator College, Bourbonnais, Illinois. He will say his first mass in Holy Cross Church,



III C
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- 2 -

LITHUANIAN

Lietuva, May 28, 1915.

in the Town of Lake district.

Reverend J. Statkus attended Valparaiso University, Valparaiso, Indiana. He graduated from St. Bonaventure College.

Reverend Jer. Vaiciunas is a graduate of Niagara Falls College. He attended Valparaiso University for six years and received two degrees, Bachelor of Arts and Bachelor of Science. He will say his first mass in the Providence of God Church, 18th Street and Union Avenue.



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LITHUANIAN

Lietuva, May 21, 1915.

SOCIALISTS INVITE NATIONALISTS TO COMBAT CLERICALISM

(Editorial)

A suggestion has originated in the press of the Lithuanian Socialists that a united front be formed with the Lithuanian Nationalists for the purpose of combating the ever-growing danger of clericalism among our people in America.

There can be no doubt that clericalism is dangerous, and its spread among our people should be fought. The history of Lithuania during the past few decades serves to demonstrate how intolerable the power of clericalism can become to the masses. Besides Lithuania, there are many other examples which show how undesirable and damnable is the power of clericalism.

However, there are a number of points to consider in connection with the proposal to form a united front between the Socialists and Nationalists to



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- 2 -

LITHUANIAN

Lietuva, May 21, 1915.

combat the spread of clericalism. It is quite true that clericalism is dangerous to our people; but no less dangerous is that dire debauchery which predominates in that section of our press from which the proposal for a united front has originated. The press of the middle (Nationalist) faction always upheld and still upholds the belief that the prime requisite for making progress in public life is decency. In public as well as private life it is impossible even to think of progress when vulgar language and indecent behavior are countenanced. Therefore, as long as the Socialists endanger the moral foundations of our people by tolerating and promoting debauchery, the Nationalists cannot talk of forming any kind of united front with them; they must clean house first before any united front proposals can be considered.

The Nationalists are waging a fight against clericalism (not against Catholics). But the Nationalists are likewise opposed to the indecency and debauchery of the Socialist faction. The Nationalists believe that our people are endangered by both of these elements. Therefore, a united front cannot be formed between factions with such widely divergent aims and principles.



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LITHUANIAN

Lietuva, Apr. 16, 1915.

TO DEDICATE LITHUANIAN LUTHERAN CHURCH HERE

The dedication of the Lithuanian Zion Lutheran (of the creed of Augsburg) Church, located on Emerald Avenue between 35th and 36th Streets, will take place on Sunday, April 18.

Plans have been made to dedicate the church with ceremonies in four different languages: Lithuanian, Latvian, German, and American. Services in the Lithuanian and Latvian languages will begin at 10 A.M.; services in German will start at 3 P.M.; services in the American language will commence at 7:30 P.M. A large number of Chicago Lithuanians have been invited to participate in the dedication ceremonies.

The Lithuanian Lutheran parish in Chicago was organized on December 4, 1910. It is said that the parish is getting along successfully.



III C
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LITHUANIAN

Lietuva, Apr. 2, 1915.

CELEBRATE FIRST MASS IN NEW LITHUANIAN CHURCH

Last Sunday, March 28, mass was celebrated for the first time, in the newly built Holy Cross (Lithuanian Roman Catholic) Church at 46th Street and Hermitage Avenue in the Town of Lake district of Chicago. About four thousand people witnessed the opening of the new church.

The dedication of the new church will take place some time in summer, during the month of June or July. However, all masses will henceforth be celebrated in the new church and not in the old one located at 46th and Wood Streets.

The new church was built at a cost of about \$180,000. The seating capacity is sufficient to accomodate twelve hundred people. The church also has a balcony with several benches to seat worshippers.

The new church is probably the most beautiful of all Lithuanian churches in Chicago. Reverend A. Skripka is the pastor.



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LITHUANIAN

Lietuva, Feb. 12, 1915.

REFUSE CHURCH HALL FOR LIBRARY BENEFIT AFFAIR

At the annual meeting of delegates from the organizations that support and maintain the Lithuanian Public Library at 1815 South Union Avenue, it was decided to hold a benefit social with speeches for the Library. An arrangements committee was elected for that purpose.

The committee decided that the best place to hold the affair would be in the Providence of God (Lithuanian) parish hall, which is located at 18th Street and Union Avenue, directly across the street from the Library. Accordingly, the committee went to see the pastor, Reverend Krusas, to engage the hall. Instead of giving a definite answer, the priest displayed to the committee a letter, which he had received in November, 1913. It is written in the letter that directly across the street from the Providence of God Church there is a Lithuanian library in which all newspapers of Socialists and freethinkers are read.

The priest then asked the members of the committee if the statement in the letter is true. The committee gave an affirmative answer. Then the priest



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LITHUANIAN

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Lietuva, Feb. 12, 1915.

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asked: "Where are those opportunities for intellectual advancement in that Library as you claim? All the filthy newspapers are found there, and there cannot be any educational opportunities in that filth." A member of the committee explained that besides those "filthy" newspapers there are Catholic newspapers and even Catholic literature in the library. He also explained that the Library is being operated on a strictly non-partisan and non-sectarian basis; no discrimination is made against any group or faction.

The priest did not like the above explanation. He then asked the committee: "How would it look if God, the devil, and a Socialist were placed together on the altar of a church? Would that be non-partisan?" A member of the committee answered the priest by saying that "it would not be a bad idea, because then a person who enters the church would have an opportunity to make a choice."

The audience with the priest ended with heated arguments between the priest and the committee. The use of the parish hall was denied to the committee. When members of the committee were on their way to the priest, they did not even imagine that the priest would refuse the use of the hall to them.



III C

LITHUANIAN

Lietuva, Feb. 5, 1915.

LITHUANIAN NATIONAL CEMETERY

The annual meeting of the board of directors of the Lithuanian National Cemetery was held last Sunday at the Ausra Hall. In addition to delegates from Lithuanian organizations, those who purchased lots in the cemetery were also invited to attend the meeting.

The following financial report of the cemetery for the year of 1914 was made at the meeting:

Income:

Sale of lots.....	\$465.00
Sale of burial space.....	195.50
Profit from picnic, including donations.....	437.41
Sale of burial boxes.....	14.00

Lietuva, Feb. 5, 1915.

Bonds sold for.....	22.75
Balance from 1913.....	\$328.95
Total.....	\$1,463.59

Expenses:

Wages and extra help.....	\$601.20
For purchased material.....	71.25
Printing.....	41.25
Memorial day expenses.....	24.25
Recording of bonds.....	8.25
Bonds redeemed.....	103.00
Road repairs.....	351.44
Balance.....	262.95
Total.....	\$1,463.59

During the year 1914, forty bodies were buried in the cemetery. Altogether sixteen lots were sold during the year.



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LITHUANIAN

Naujienos, Jan. 6, 1915.

A CATHOLIC PRIEST WITH A DIFFERENT OUTLOOK

(Editorial)

From day to day we hear and see what our priests say and write about Socialism. They call it the most immoral and the most evil thing in the world. With threats of "mortal sin" and damnation they fervently urge all their faithful followers to beware of that "ism" and to avoid any contact with those who advocate it.

But let our readers acquaint themselves with the opinion of Socialism expressed by an English priest, the Reverend Charles Russell, at the annual Catholic youth congress in Great Britain. He also is a servant of the Church of Rome, like our own priests, but he appears to be by quite a few degrees superior to them in intelligence.

Here is an extract from an address of his:

WPA (ILL) PROJ. 30275



Naujienos, Jan. 6, 1915.

"What is the fundamental cause of the present Socialistic movement? We must seek the answer to that question in the present deplorable and ghastly economic conditions of the masses. We all can see how, on the one hand, vast wealth is being steadily concentrated in the hands of the few, and how immorality and despotism are rapidly increasing among the wealthy class, while on the other hand we note among the masses a rapidly rising tide of poverty, misery, and unemployment. These serious abuses of the capitalist system created a great incentive for the origin and the development of the Socialist movement, since it became necessary for the masses to find a remedy for their ills. Although I do not believe for one moment that Socialism is a remedy for these abuses, nevertheless I am forced to admit that apart from Socialism no other remedy has been advanced.

"Most of our Catholic priests and Catholic lay leaders attack Socialism as a most heinous thing and as something which cannot be supported or tolerated by any Catholic. They even go to the extreme of calling Socialist leaders fools



Naujienos, Jan. 6, 1915.

and swindlers. But I ask you: is such an attitude toward Socialism honest and wise?

"Socialism is a well-known and recognized theory. It means the nationalization of industry. It stands for a social order in which goods shall be produced not for profit but for use only. The post office is an example of Socialist economy.

"Furthermore, I wish to emphasize the point that we can easily become convinced that there is nothing in Socialism that is contrary to the principles of Christianity and of Catholicism.

"Therefore, let us oppose and combat Socialism with intelligent weapons. Let us point out the errors and the impracticability of the Socialist theory; that it ultimately leads to the abolition of the spirit of initiative. We can succeed in combating Socialism only by the use of sound arguments. I strongly oppose

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Naujienos, Jan. 6, 1915.

and protest against the use of religious thunder and lightning."

Here is an enemy of Socialism, but he is very different from the kind that we meet in our daily life here in Chicago.

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LITHUANIAN

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Naujienos, Jan. 6, 1915.

CATHOLIC ALLIANCE GIVES BANQUET WITH LECTURES.

p. 3... The 39th chapter of the Lithuanian Catholic Alliance of America gave a banquet with lectures and other entertainment, Jan. 2, at the J. Ellis Hall, 5728 So. State St.

P. Mulelis read a manuscript on "The Future of Mankind," Another speaker delivered an address on "The European War" and its probable effect upon the future of the Lithuanian nation."

Rev. A. Lapelis outlined the principles and aims of the Catholic Alliance. He explained the various sick and death benefits that are enjoyed by members of the Alliance. He urged Lithuanians to organize and join only "good" societies such as the Catholic Alliance, the Knights of Lithuania, and the Lithuanian Temperance Society.

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Naujienos, Jan. 6, 1915.

Julius Kaupas concluded the program with a monologue, entitled "A German and Russian Soldier."

III C

LITHUANIAN

Lietuva, Nov. 27, 1914.

A NEW LITHUANIAN PARISH



Lithuanians residing in the vicinity of Brighton Park are determined to found their own parish. At a meeting of local Lithuanians last Sunday, November 22, it was decided to purchase six lots between Sacramento and Francisco Avenues, around 39th Street, as a church site.

A committee, composed of the following persons, was elected to supervise the affairs of the proposed parish: M. Kodis, president; A. Grigaliunas, vice-president; P. Česna, secretary; J. Vesdziunas, treasurer; A. Morkauskas, J. Monikas and A. Valiukas, trustees. The following were elected donation collectors: [A list of names follows.] The new parish does not as yet have a priest of its own.

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LITHUANIAN

Lietuva, Oct. 2, 1914.

FOURTH CONGRESS OF THE LITHUANIAN ROMAN CATHOLIC FEDERATION



The Lithuanian Roman Catholic Federation held its fourth annual congress at the St. George Parish Hall on Wednesday, Thursday, and Friday of last week. One hundred and four delegates attended. Six sessions were held.

The Reverend F. B. Serafinas was the chairman. Dr. A. L. Graiciunas was first vice-chairman; the second vice-chairman was Mrs. J. F. Kasetis. The Reverend Augustaitis (Girardville, Pennsylvania) was the secretary.

The greater part of the time was devoted to the reading of papers. Reverend Jakaitis spoke extemporaneously on parish organization. Reverend Misius talked on Lithuanian colleges. The following read papers: Reverend Visniauskas, "Why the Lithuanian-Americans Need a Bishop of Their Own"; Dr. A. L. Graiciunas, "Our Parish Schools"; Reverend A. Staniukynas, "The Tasks of St. Casimer's Convent"; Reverend Lapelis, "Our Press"; Reverend Kemesis, "The Task of Temperance"; "The

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LITHUANIAN

Lietuva, Oct. 2, 1914.

Tasks of Our Charity Groups," "The Revision of the Federation's Constitution," and "The Organization of the National Fund"; Reverend Serafinas, "Children's Organizations," etc. Several papers were not read because of the shortage of time.

The following were elected officers of the Federation for the next year: Reverend J. Misius, president; Kadzievskis, vice-president; J. Kaupas, secretary; J. J. Elias, treasurer. It was decided to hold the next congress in Brooklyn next fall.

Entertainment programs were arranged in the evenings at St. George Hall. The most important one took place on Thursday night when the united Lithuanian parish choirs presented "Brothers" (words by M. Gustaitis, music by C. Sosnauskas). A. Pocius directed, The author of the cantata, Mr. Gustaitis, was present and appeared on the stage for a bow. A flashlight photo of the choirs and Mr. Gustaitis was taken.



III C

LITHUANIAN

Lietuva, Sept. 18, 1914.

A NEW PARISH

Reverend A. Briška has been appointed pastor of the new Roman Catholic parish which is being formed by Lithuanians living in the vicinity of Kedzie and California Avenues, between 35th and 49th Streets. In the meantime, until it has a place of its own, the new parish will hold all its services in St. Ann's Church, 38th Place and California Avenue. The name of the new parish is "The Immaculate Conception".



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LITHUANIAN

Lietuva, Sept. 11, 1914.

CATHOLICS ARE PREPARING FOR CONVENTION

The Lithuanian Roman Catholic Federation is feverishly preparing for its congress, in connection with which a political convention to discuss Lithuania's political problems is also being called. The Chicago members of the Federation's executive committee called a meeting last Saturday to elect a special committee to make the preparations for and to organize the convention for the Federation.

Reverend F. Serafinas, Dr. A. K. Rutkauskas, S. Tananevicia, A. Sliakis, and J. Bagdziunas comprised the committee. Last Tuesday the committee held another meeting, at which the problems of preparation were discussed and additional committees were appointed.

The political convention is being called under the auspices of the Lithuanian Catholic Federation and will be held September 21 and 22. The Federation's Congress will continue for a few days more.



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LITHUANIAN

Lietuva, July 24, 1914.

[NEW LITHUANIAN PARISH]



An impressive ceremony, the consecration of the cornerstone of the newly organized St. Peter and Paul Parish, was held in West Pullman last Sunday.

A big crowd of various Lithuanian organizations and about 10,000 persons attended the ceremony.....

The pastor of this new Parish is the Reverend N. Lukosius.

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LITHUANIAN

Lietuva, July 17, 1914.

THIS AND THAT ABOUT THE LITHUANIANS IN
WEST PULLMAN

Complaints are often heard from the local West Pullman Lithuanians to the effect that no news of this colony is ever published in our newspapers. The supposition that there are no persons here who would, or could, undertake that task was usually offered as a justification for the lack of news. Regardless of what the truth may be, the fact is that the general public has had very little news of this colony and its activities. Nevertheless, even in silence, life did not remain stagnant here. It meandered along its own path, unseen and unknown by the public at large. The pulse of life beat here and slowly progressed. Life, of course, is life anywhere.....

The Lithuanians settled here about fifteen years ago. For a long time their number was small. During the last several years, however, the number of families has increased to about 150. There are also about 400 unmarried persons.



Lietuva, July 17, 1914.

As in other Lithuanian colonies in America, we also have ignorant Lithuanians here, who, following the practice of "olden times," are inclined toward the Poles and regard themselves not as what they really are--Lithuanians--but as sons of that "noble" nation. They avoid and are ashamed of everything that appears Lithuanian or carries a Lithuanian name. On the other hand, their joy is unbounded when they breathe the odor of the Polish spirit and--like a fish out of the water--it seems as if they would suffocate if they would not be allowed to smell the odor for a longer time. They receive the same reward that is given to all who attempt to ape others and crawl into their coats and, sometimes, slippers. When things are going well, the real Poles get along with these "imitation" Poles. But should a black cat run between them--and it does happen--those who attempt to please the Poles immediately receive such a beauty as "commoner," "damned Lithuanian," or "dog's blood." That is the reward for walking in foreign footsteps. As much as those poor souls would like to shake off their innate quality, they cannot do so. Why, even a Pole himself will stick such a person under your nose--like a barley cake in a market place. The status of these ignorant people is not enviable.



Lietuva, July 17, 1914.

However, the number of such people is small. The majority of the Lithuanians are nationalistically conscious. These Lithuanians concern themselves with their affairs. When the number of Lithuanians here became quite large, plans for their own church and parish were begun. Then, on March 6, 1913, a general meeting of Lithuanians was called by the Discovery of the Holy Cross Society. The purpose of the meeting was to organize a parish in West Pullman. It was unanimously decided, after a long discussion, that a parish was necessary. Here a parish was created under the name of the St. Peter and Paul Parish--if the Bishop will not change the name. A special committee was elected, which included the following persons: A. Vainauskas, K. Ziogas, S. Eidintas, A. Kiaulakis, J. Dobilas, and M. Kiubetis. They were entrusted with the whole matter. At this meeting a total of \$137 was collected for the new parish. The site of the new parish was chosen at 123rd Street and Emerald Avenue. The necessary lots cost \$2,400. The work progressed so, that on June 21, 1913, the treasury had \$1,200. On June 21, 1913, \$1,000 was made as a down payment on the lots. It was further decided to approach the Bishop, requesting that he appoint a priest. This decision was fulfilled September 29, 1913. At first



Lietuva, July 17, 1914.

the Bishop revealed himself as not being very much in favor of the idea of a new parish. In time the affair turned in favor of the parish and on January 6 of this year the Bishop agreed to investigate the matter. The result of the report by the Reverend N. Lukosius, which was given the Bishop, was the appointment of the report giver as the pastor of the new parish. The parish's first services took place January 10. Since it does not yet have its own church, the services were held in the Polish church, at 123rd Street and Parnell Avenue. The remaining work progressed swiftly and, on June 17, the foundation for the new church was laid. The church, which will also include a school, will be a brick structure. The rectory will be separate. The total cost will be about \$25,000. The blessing of the cornerstone will take place July 19, at 4 P. M. The founders and members of the new parish plan to celebrate the occasion festively and expect a large number of societies and individuals to attend. The committee invites all the nationalistic and religious societies--local and in the vicinity--to attend the celebration. The societies which will participate will meet at 119th Street and Michigan Avenue, at 3 P. M. There it is planned to meet the Bishop and, at an appointed time, parade to



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LITHUANIAN

Lietuva, July 17, 1914.

the site of the blessing. M. A. Vainauskas, 715 W. 120th Street, West Pullman, Illinois, has been placed in charge of organizing the societies which will participate.....

The affairs of the new parish are supervised by the pastor, Reverend Lukosius, and a committee composed of the following persons: A. Vainauskas, A. Norbutas, A. Vaitekus, A. Kiaulakis, B. Simkus, K. Ziogas, K. Morkunas, K. Paliliunas, T. Zutaitis, P. Mikolaitis, M. Kiupelis, and K. Maciulskis. The priest and the committee are in concord, and it is expected that they will also be able to avoid misunderstandings in the future. There is also a ruling that every person who donates twenty-five dollars or more to the parish will be known as a founder and will have his name carved in marble in a prominent place in the church. Such persons will be remembered by the parish annually. Founders may be either local people or those from afar. The Reverend N. Lukosius, 1201 South Lowe Avenue, West Pullman, Illinois, is in charge of the donations.

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Naujienos, Vol. I, No. 21, July 15, 1914.

WPA (ILL) PROJ. 30275

ST. GEORGE'S CHURCH IS MORTGAGED

The Chicago Catholic bishop is the owner of all the Catholic churches in Chicago. As the owner of the property, he has all the legal rights to handle his property as he sees fit. The bishop is owner of the Lithuanian St. George's Church, which is located in Bridgeport.

The bishop is worried now about Lithuanian churches, because this church has not yet paid out its debts to him. The church at present is in debt and, in addition, the bishop made the mortgage of \$88,000 on St. George's church. The Lithuanian people will have to pay out this sum and $5\frac{1}{2}\%$ interest on the sum within five years. The amount of the annual payment on the principal in cash, as the bishop has arranged it, is \$17,600, and the interest is \$4,920. The burden of the mortgage fell on the members of St. George's parish, who are the victims of the priests and bishops.

Naujienos, Vol. I, No. 21, July 15, 1914. WPA (ILL) PROJ. 30275

This is a little too much for the Bridgeport Lithuanian Catholics to pay that sum of money in such a short period of time. The members of the parish will have to pawn their last pair of pants in order to pay out that sum of money in five years. This is a very good contribution for the fools who don't know any better. If they are fools, let them pay and pay, we cannot feel sorry for people who want to be exploited by the priests and the bishops of the Catholic Church. They are nothing but lambs and will remain lambs the rest of their lives and nobody in the whole world can teach them and make them see that they are exploited unjustly. The Lithuanians must pay money to the Union Trust Company and keep quiet, and the Union Trust Company will be the boss. This company will keep this church until the Lithuanians pay out the debt of \$88,000 to the Union Trust Company.

Hurrah! Lithuanian Catholics are helping the Irish bishops and the Catholic priests; help them more and you may get a front row seat in heaven when you die. Those people who pay more money usually

Naujienos, Vol. I, No. 21, July 15, 1914.

WPA (ILL) PROJ. 30275

get better seats in heaven, and those who pay less only get back seats. In order to make these people pay, it is best to keep them in ignorance, because the more ignorant they are the more they pay to them, and in addition, they remain contented even though they are exploited.

So that is that, and the ignorant people are happy.

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LITHUANIAN

Naujienos, Vol. I, No. 19, July 1, 1914.

TEACHER OF MORALS (Editorial)



Draugas (Friend), the Catholic newspaper, is shrinking from its own false statement which it made against the Naujienos (News). Moreover, Draugas does not want to admit that it made such a hypocritical statement against the News. Draugas made a reference especially to one article which was published in the News just recently. This article was misinterpreted to the people by Draugas, and its meaning was not explained as it was written originally in the News. Draugas, in order to hurt Naujienos' good standing in the community, took excerpts from some Socialistic sources, which they claim to be genuine, and published them in their paper as follows: "The Socialists are organizing the proletariat and will lead it into bloody battle when the zero hour comes." Then Draugas made the following statement: "Naujienos says that arms will be used only then, when the ruling class will try, with armed force, to subdue the proletariat.

"However, we know that the Naujienos' editor and other Socialist

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL.) PROJ. 30275

leaders understand that the ruling class will not give up without a fight and the Socialists will not accomplish their task without using armed force."

One thing we would like to know, how does Draugas know , and where did they get the information that the Socialist party and its leaders are planning to use armed force against the ruling class? A man who is well read and has studied the principles of the Socialist party knows very well that the Socialists don't believe in overthrowing the government and the ruling class by armed force. This idea of using armed force, as Draugas states it, is nothing more than fantasy and excogitation by the editor of Draugas, who is ignorant and does not understand the principles of Socialism. To write of certain things of which you have no idea shows that a man has a mental weakness, and he should be sent to the hospital immediately for mental observation. We have already mentioned in the newspaper a famous living Socialist, who is a real authority on the principles

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL) PROJ. 30275

of Socialism and we explained his opinion about social revolution, but there was not mentioned anything about that which Draugas said about the Socialist proletariat and its armed force. The people who are feeble-minded as a rule imagine very queer things in the world we live in; very seldom they see the world as it is, and they live in a world of hallucination and see devils flying around like angels. It is a pitiful thing to see people in that state of mind, especially when their mental faculties cease to function properly. Under such conditions these people cannot see and cannot understand the facts as they really exist. We cited in our article a few sentences on social revolution from a famous living authority on Socialism, Mr. K. Kautsky, and we explained his opinion on Socialism and the principles of the Socialist Party. But we never made a statement that the Socialist proletariat is organizing to use armed force against the ruling class, and neither did Mr. K. Kautsky mention in his book on Socialism anything about using armed force against the ruling class. According to the Socialists' understanding, social revolution will manifest itself in various countries and in various forms, but

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL.) PROJ. 30275

we cannot say that social revolution should and must happen through a means of a bloody battle, this is impossible. There is no Socialist who really believes in using armed force and waging a bloody battle against the ruling class. Even if the Socialists did suspect that the ruling class all over the world are planning to subdue the Socialist proletariat by means of armed force, the Socialists would never resort to armed force and wage a bloody battle against the ruling class. So Draugas and its editor are far from being correct about the principles of Socialism and the social revolution. If anybody uses a weapon to defend himself in case of attack, one cannot say that he wants a bloody battle and is waiting for an hour of opportunity to strike. That idea is absolutely wrong, incorrect and antiquated. It is easier for some people to lie than to tell the truth, and they cannot get away from that bad habit, because to lie is almost inborn in them.

Draugas, the Catholic newspaper, failed a second time in its investigation to prove that the followers of Karl Marx are purposely increasing

Naujienos, Vol. I, No. 19, July 1, 1914.

WFO (ILL) PROJ 30275

the workers' misery in order to effect social revolution sooner and accomplish their purpose. The question that started this argument between Naujienos and Draugas was the question of morality. Draugas expressed its opinion that the workers' living conditions can be improved only when their morals are raised to a higher level; and in addition, a dissolute people would never live in peace under the Socialist system. Draugas, the Catholic newspaper, call those people dissolute who are not members of the Catholic Church and don't attend the church services on Sunday morning. Draugas' opinion of morality and immorality is, as we understand it, that all Catholics have a high standard of morality and all other people who are not Catholic, especially the Socialists, are very immoral people. This is the definition of morality and immorality as given by the editor of Draugas, which is the leading Catholic newspaper in America. It is pitiful that the editor of Draugas has not learned the definition of morality and immorality as yet. He should make every effort to look up these two words in the Webster's International Dictionary,

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL) PROJ. 30275

and he will find there a correct meaning of these two words, morality and immorality. We answered his question before, but he failed to understand our answer. We answered that the workers are waging the battles for Socialism and full expansion of morality, which is essential in order to effect the idealism of the Socialist proletariat, and this can happen only in the era of Socialism, when the capitalists' exploitation of the people and ignorance will disappear from all the world. Draugas, the Catholic newspaper, for some reason did not mention private ownership and the effect of exploitation upon the morality of the people. Draugas speaks about the relationship between morality and enlightenment. The quotation from Draugas is as follows: "The editor of Naujienos made a big mistake by saying that knowledge or enlightenment can bring about a real morality. The life of the people shows us that morality cannot be separated from religion. In life itself, there are many people who are very well educated, understand the philosophy of life and yet they lead an immoral life. So, what does this mean to them. What does enlightenment or knowledge mean to a man who has bad inclinations? Does knowledge

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL) PROJ 30275

or enlightenment help him to lead a moral life? Knowledge or enlightenment to a man who leads immoral life is just the same as the flashlight to a burglar who robs homes at night. Religion can only teach morality and faith can give a man power to resist temptation, and to lead a clean moral life." We did not confirm that enlightenment alone can bring about morality. But under no circumstances can we agree with Draugas that morality comes from religion and faith. Draugas repeated its statement about twenty times in each edition, and each time its argument appeared weaker and without logic. According to their argument, all Catholics are moral and the others are immoral. Lithuanian Catholics who are strong believers are those who set the example of hate and create disturbance among peace-loving people. There is a good example of what happened in Hoosick Falls, N. Y., and Montreal, Canada, when a Catholic priest organized the mob which attacked the speaker and people in Hoosick Falls, N. Y. Mr. John Perkunas was the main speaker that evening when he was attacked and beaten by the mob, which was organized by the Catholic priest, the teacher of morality. And religion is supposed to teach morality. A second example of the Catholic priests' morality: when

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL) PROJ 30275

the priest killed the girl who was to become a mother through his fault, in Montreal, Canada. He took the girl's life to save himself and his so-called morality. The third incident was in Cracow, Poland, when a priest, Macoch, fell in love with his brother's wife and then he killed his own brother because he knew too much about his reverend brother's relationship with his wife. He was afraid to murder his brother, especially when his brother was sober, so he made him drunk first, then he murdered him with an ax by chopping his head off. The fourth and the last incident we all remember happened in New York, when a Catholic priest by the name of Schmidt murdered a young girl who was to become a mother; he cut up her body and threw it into the Atlantic ocean. These facts cannot be denied by the Catholic priests because they are known all over the world. We have one outstanding example in the world, which shows that Catholic priests are the coldest murderers that had ever existed. We have historical facts which prove what happened in Spain during the period of the inquisition. How many innocent people were murdered by the Spanish monks. Those people were tortured with greatest pain-

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL) PROJ. 36276

producing instruments that could be conceived by the brains of the Spanish Catholic church. Is that the morality the Catholics teach? What is the morality of religion? We found from historical records and proved by historical fact that the heads of the Spanish church were the cruelest of murderers. These people were well educated and in addition they were very religious, and yet, they committed immoral deeds and committed cruel murders by burning people alive and torturing them with the cruelest instruments which produced the greatest pain and suffering. We believe that Draugas will admit that the Spanish Inquisition was the moral deed of the Catholic Church. Religion and faith do not help to bring about morality and idealism.

The editor of the Catholic newspaper, Draugas, failed to prove his theory about religion and morality. Moreover, he contradicted himself by saying that Socialists are immoral. We gave him very good historical examples as to what type of people are most immoral in their actions. We cited five good examples, which show that the

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL.) PROJ. 0026

Catholic priests have committed more immoral deeds and cruel murders than any other leaders of any organization. By this we refer to the Spanish Inquisition. Now let us take for example free thinkers such as Voltaire, Karl Marx, Frederick Engels, Bebel, Kautsky, Mirabeau, and Savanarola who was a Catholic priest and was actually burned on a pile of wood for criticizing the priests' immorality.

Let the editor of Draugas scrutinize the famous Socialist leaders and let him see for himself what murders and immoral deeds these famous Socialist writers have committed, as compared to the famous leaders of the Spanish Inquisition. Let us see how many immoral men and murderers the editor of Draugas can find among the Socialist leaders whose names we mentioned above. The Socialist writers and leaders have fought and will fight in the future against the elements that bring about immorality. We may enumerate the three main factors that increase immorality and they are as follows: Ignorance, Misery and various exploitations by capitalists and political parasites.

Naujienos, Vol. I, No. 19, July 1, 1914.

WPA (ILL) PROJ 30275

Bad conditions and starvation are most dangerous to morality. There is nothing that can save the morality of the people under the bad conditions. What causes immorality if not bad conditions and starvation? This situation can be remedied only by social revolution and social reforms and other remedies will not help, especially religion. Religion has thwarted social and economic progress for many years, and will thwart it for many more years to come. And morality itself depends upon social reforms and more justice to humanity. In order to eliminate immorality, we must first improve living conditions by eliminating ignorance, misery and exploitation by the capitalists, then the world will be happy and moral.

NAUJENOS, Vol. I, No. 16, 5:3, June 10, 1914.

NATIONAL CHURCH IN THE TOWN OF LAKE.

Lithuanians have a new national church in the Town of Lake. This church is established by the people, who don't want to belong to the Roman Catholic Church and pay heavy dues to Rome. Rev. Jankauskas of the Lithuanian National Church worked ardently for many years before he organized and established the Lithuanian National church in Chicago. Today, the parish is in good standing financially and well managed by Rev. Jankauskas. The value of the church property is \$24,000. Most of its debts are paid now, and only \$10,000 remains unpaid. But in a few years the remainder of the debt will be paid out and the parish property will be cleared of all debts. At the present time the total number of members is 400, and the number is growing rapidly. In one year we expect to have about 600 new members in our parish. The people began to like the Independent Lithuanian National Church. There is a good reason why the people admire the Lithuanian National Church more than the Roman Catholic Church. The reason is this: that at the Lithuanian National Church there is a real spirit of democracy and friendship between Rev. Jankauskas and the members of the parish. This parish we can call a big happy family, where there is no disputes between Rev. Jankauskas and the members of his church. Roman Catholic priests are at war constantly with the members of their parish. Catholic priests are charging their parish members too heavy fees for weddings,

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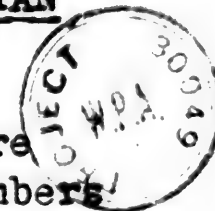
NAUJIENOS, Vol. I, No. 16, 5:3, June 10, 1914.



christenings, etc. In addition, the members of the parish must throw into the collection basket fifteen cents every Sunday, and if he cannot come to church on Sunday he must put in fifteen cents in the envelop and give it to his children to put in the collection basket. It is imperative that every member put in fifteen cents in the collection basket on Sunday morning and their children must put in not less than a nickel. If one of the parishioners' dies he must be buried according to the customs of the catholic church, and funeral service must be in the catholic church, which costs at least \$25.00. If he does not have at least \$25.00, he cannot have funeral services in the catholic church and he is buried in a certain section of the catholic cemetary away from the rest of the members of the church. If a man cannot afford to pay a fee of at least \$25.00, he is not looked upon as a good catholic, and he cannot have the same privileges as other members of the catholic church. In other words, if you are poor, you are a poor catholic and you don't deserve a funeral service. That is the policy of the catholic priests. Those people who were poor, as a rule, were called by the catholic priests, paupers, and they cannot be called good members of the catholic church. The catholic priests are very independent and have nothing in common with the members of the parish. These priests don't want to cooperate with the people of the parish, they prefer to be left alone and manage the affairs and finances of the church as they see fit and to their advantage. The people in these parishes have no voice, the priest is sole judge

NAUJIENOS, Vol. I, No. 16, 5:3, June 10, 1914.

of everything and he does things his own way, whether people like it or not, his decision is final and nobody has any right to dispute his statement. He dictates the policies of the church to the people of his parish. To oppose the Divine Father, is committing a sacrilege and sin. He must agree with everything the catholic priest does; even, if he is wrong a man has no right to show a contrary opinion to his (the priest's) statement. Moreover, the priest, is the guardian of his soul; his spiritual leader and a teacher of the catholic faith, and in that event he cannot criticize, make a comment or make the slightest remark against him, even though he is in the wrong. He must look upon the priest as a Divine Father, who is guarding his soul from perishing in hell. After all, we see that these people who belong to catholic churches are not treated like human beings, but like animals. They pay high prices for everything the priest does and the latter gets any favors from them. And, if he dies poor, the priest won't give a funeral service at the catholic church. This is the real reason, why so many people are quitting catholic churches and coming to the Lithuanian National Church, which is located now in the Town of Lake. There are other reasons for coming to the Lithuanian National Church and these reasons are as follows: first, the church itself belongs to the people of the parish and not to Irish Bishops; second, there is no compulsory dues to be paid to the Lithuanian National Church; third, the members are not threatened with hell if they don't put anything in the collection basket on Sunday morning; fourth, the people, without any discrimination, are all welcome at the Lithuanian National

NAUJIENOS, Vol. I, No. 16, 5:3, June 10, 1914.

Church, and all are treated equally. At the Lithuanian National Church, there exists a real spirit of democracy and a spirit of brotherhood between the members of the parish and Rev. Jankauskas. Last week, at the Lithuanian National Church, a funeral service was held, where 2,000 people participated. The funeral procession passed the "Holy Cross" catholic church which is located in the Town of Lake. The catholic priests, who saw this large funeral procession, were astonished and their blood was boiling as they were looking through the windows of the "Holy Cross" rectory. This procession, we believe spoiled their blood as they watched the procession go by the "Holy Cross" catholic church. The catholic priests, especially Lithuanian catholic priests, condemned the Lithuanian National Church, and told their parishioners during pospel, not to go to the Lithuanian National Church, that it is a sin to go to that church.

III C
III B 3 a
III E
IV

LITHUANIAN

Lietuva, June 5, 1914.

DECORATION DAY WITH THE CHICAGO LITHUANIANS
by
A. Baltimojis



A large crowd of Chicago Lithuanians travelled out to Willow Springs, May 30, so that they could decorate the Lithuanian National Cemetery that day. A special program was provided for the occasion. The day's program started in the Cemetery at about 11 A. M. The Reverend Jankauskas, an independent minister, officiated at the services. It should be remarked that the Reverend Jankauskas is talented despite his youth. His prayer was in the Lithuanian language and notably moving. Then Mr. Pius Grigaitis made a speech adapted to that day. There were songs also, which were rendered by the National Club of Young Lithuanians in America. Then followed the Reverend Jankauskas' sermon.

Attorney F. Braciulis [Translator's note.--also spelled Bradchulis, Brachulis] was in charge of the day's program. When the program ended the crowd went to the Blinstrupas Grove, where they remained until evening. A picnic was

III C

III B 3 a

III E

IV

- 2 -

LITHUANIAN



Lietuva, June 5, 1914.

held there for the benefit of the Cemetery. It was later revealed that the picnic brought more than four hundred dollars profit for the Cemetery.

It is apparent that the Cemetery is being well managed and that many improvements have been made since last year.

The large crowd of people, probably about five thousand, conducted themselves well during the whole day and there were no reports of any misunderstandings.

III C

LITHUANIAN

Lietuva, May 1, 1914.

[TAG DAY FOR THE BENEFIT OF CONVENT]

It has been announced in all Lithuanian churches that May 10 will be a tag day for the benefit of the St. Casimir's Convent. Donations will be taken up among all Lithuanians that day for the Convent. Donors will have special emblems pinned on them.



Lietuva, Mar. 27, 1914.

THE ACTIVITIES OF THE EVANGELICAL LUTHERANS

The organized Chicago Lithuanian Evangelical Lutheran Parish of Zion intends soon to build its own church, according to information given us by K. L., the secretary of the parish. The lots, as previously announced, have already been purchased. A sum of \$1,150 was paid for them. It is planned to start the building of the church this year. The pastor of the Zion Parish is the well-known Reverend J. J. Razokas.



III C
I C

LITHUANIAN



Lietuva, Dec. 26, 1913.

MEETING DISPERSED

The second meeting called last Thursday evening by certain "parishioners" against the St. George's parish priest, Deacon Krauciunas, was much shorter than the previous meeting about which Lietuva has already written. The first meeting was called as though in the name of the parish, but without the knowledge of Deacon Krauciunas. Reverend Krauciunas, having possession of the parish charter, which gives him such rights, got an injunction against this meeting, on the ground that it was not legal, and the meeting was dispersed by the police.

It seems to us that the parishioner who called this second meeting tried to act more wisely than he had previously--that is, in respect to parish rules. Therefore, this time the leaflets declared that this meeting was called "by the parishioners, but not by the Deacon." But even that did not help.

III C
I C

- 2 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

Crowds of people were waiting in front of Freiheit Turner Hall half an hour before the door was opened. It was clear that crowds of people were coming on streetcars from other parts of the city. Last week forty hours of devotions were held at St. George's Church; during that time, the Right Reverend Jakstis of Indiana Harbor delivered a very sharp speech against this meeting; but from reading the leaflet, it seems that he advertised this meeting more than anything else. Many people who had supported the idea came to this meeting, while others came just for the fun, in order to see what the outcome of this comedy would be.

In reality, it turned out to be not very humorous comedy. At about 7:30 P.M., the galleries of the hall were packed and the hall itself was almost full. Many people were still coming in, among them many women.

On the stage there was a man, who seemed to be the chairman; he was

III C
I C

- 3 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

the one who had called this meeting. He was the same man who had signed the first leaflets under the name of "Parishioner"--a certain Mr. J. Dimsa.

The conduct of the audience was orderly. Mr. Dimsa asked the public to take seats, and he even asked the men to stop smoking because many women were in the hall. But Mr. Dimsa did not even have a chance to open the meeting. The meeting was closed by the police in a very improper manner. The police captain from the 35th Street police station immediately appeared on the stage, and said something to Mr. Dimsa. Then, with his club, he struck the pitcher of water which was on the table. Parts of the pitcher flew in all directions, even the water spattered as far as the first seats on the main floor.

"This meeting is over!" cried the police captain, grabbing the arm of Mr. Dimsa.

III C
I C

- 4 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

The policeman revealed himself as a very cruel man, because Mr. Dimsa had a police permit to hold the meeting, and the conduct of the audience was orderly. It seems that the police decided to provoke an excuse to prevent the meeting from being held. The policeman grabbed Mr. Dimsa by the neck, and threw him from the stage to the floor below. The audience, which was very orderly, now stared at the police, awaiting the outcome of this commotion.

Mr. Dimsa went back up on the stage; of course he did not want to give up to the police. The audience greeted Mr. Dimsa with great applause for his daring action. Nevertheless, the triumph of Mr. Dimsa did not last long because the police captain again appeared on the stage, and at the same time several of Dimsa's friends went on the stage too, and demanded that the police explain what right they had to make trouble at this orderly and peaceful meeting. Then the riot began because the police captain and several policemen and detectives began to "clean up" the stage. At the same time, turmoil began in the audience in the hall.



Lietuva, Dec. 26, 1913.

Then Mr. Dimsa was arrested, and the police tried to take him out. But the supporters of Mr. Dimsa surrounded the police, and decided to take Dimsa from them.

Then there arose a real commotion in the audience. Part of the public ran out the door because they were afraid that in such a riot both guilty and innocent would suffer. Such a tumult arose in the hall that it was impossible to understand what was going on. Only one strong voice--belonging to a man--from the gallery was heard over the boisterous noise of the audience: "Do not give up, Dimsa! Do not give up, Dimsa!" Meanwhile, a group of men and women were standing around Dimsa, and over the top of people's heads, the policemen's clubs were swinging in every direction. Several were severely beaten.

In the hall, the people had been getting together into several groups, with everyone trying to express his own opinion about the situation. Some of them blamed the Deacon for calling the police. On the left

III C
I C

- 6 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

side of the hall, in the group of women, one woman said, "The church should be set on fire, and Reverend Krauciunas should be burned with it." This woman was one of the parishioners who were angry with the deacon, and had tried to call a meeting because the deacon was not sufficiently devout and did not take care of the church. That parishioner was one who had a great deal of trouble with him.....On the right side of the hall, there was another group of women who were standing on the table and telling a much different story. One young woman said, "These people are crazy; they themselves give money to the priest, and now because of that same money they are fighting among themselves. If they had not given money to the priest, they would have nothing to fight about now." Some of the other women agreed with her.

No matter how it was, the police in this case do not deserve any approval for their brutality. If this meeting was illegal, the police could have found some other way of stopping this meeting, than by pounding the heads of the people with their clubs. This police action almost

III C
I C

- 7 -

LITHUANIAN

Lietuva, Dec. 26, 1913.



provoked terrible bloodshed.

They tell a very interesting story of the reason for this tragicomedy. The supporters of the deacon and those who claim that they are very well acquainted with all the circumstances say that all this turmoil was caused by a certain Mr. Dimsa. They say that this same Dimsa, several weeks ago, was a parishioner at the Providence of God Church at 18th Street and Union Avenue; and that here, too, he had a dispute with the former rector of that church, Reverend Stefanavicius; and that when another priest replaced Reverend Stefanavicius, the troubles in the parish came to an end.

Then, Dimsa transferred his membership to St. George's Parish in Bridgeport. [These same people charge] that he went to the deacon, paid his parish dues, and about ten days afterwards called, as a full-fledged parishioner, the first meeting against Deacon Krauciunas. When that meeting was unsuccessful, he called this second meeting. He himself

III C
I C

- 8 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

gave the order to print the leaflets, and rented the hall. We ought to remember that all this costs a lot of money. Many people, therefore, cannot understand clearly what the devil is going on here. The charge is that Dimsa himself is making a specialty of such situations. They further declare that he has made similar trouble in other parishes. Others are saying that the younger priests have made a secret agreement among themselves to remove this old deacon, and that in his place they would seat themselves--in the oldest and largest parish in Chicago. It is said that they have hitched their wagons to the devout women and that they have found a good foreman, Dimsa, for the women; and also that they are giving Dimsa money in order to bring about this "revolution".

Is this true? At present it is impossible to say, because such plans are always made in secret. If this is true, such clandestine action would indicate no honor to the Lithuanian priests of Chicago and is not worthy of discussion, especially when such a conspiracy involves one priest as against another.

III C
I C

- 9 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

What these "revolutionists" want from Deacon Krauciunas, we have not so far been able to learn because not one of these meetings that we have seen has reached a decision, and the leaders of this "revolution" have had no chance to explain to the public what they want from the deacon. The rumor is going around that the deacon is not conducting the parish budget properly; that the parishioners have contributed large sums of money and still the church is in debt for several tens of thousands of dollars. There are also some other accusations. For this reason, the "revolt" is brewing.

The deacon says that he developed this parish and that he erected the church and paid off all the debts. He says that the present debt is for a recently built school, which is one of the largest Lithuanian schools in America; and that having been at this parish for over twenty years, he has already reached old age. He claims that the parish books have been taken care of properly, and that they are open to the parishioners; if they want explanations about the books, let the parishioners elect

III C
I C

- 10 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

a proper committee, and everything will be explained to them. The deacon says that he does not want one who has been a parishioner for only a few days to "hold him up".

As things are, it is impossible to say which side is telling the truth. Only God knows! One thing is clear: that from all this will come many such comedies in the future, and the spectators will not have a chance to see a single one of these comedians.

Lietuva Editor's note: Mr. John B. Dimsa came to our office and told us who the members of this committee were, and who called these meetings. The committee consists of John B. Dimsa, John Jonutis, Joseph Babicius (all of them live at 3302 South Union Avenue), George Darzinas, and Frank Bakutis. He explained further that there was no public meeting for the election of this committee; that this committee was elected in the office of Attorney Morgan, at 32nd and Halsted Streets by about twenty people.

III C
I C

- 11 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

He was asked what demands they wanted to present to Deacon Krauciunas. J. B. Dimsa says, in brief, that there should be such order in the Church of St. George as exists in Holy Cross Church in the Town of Lake; that the financial affairs of the parish should be taken care of by the parish committee. He added that the people want the church to be open all the time, and that there should be Lithuanian priests in addition to the deacon, instead of Polish priests who do not understand our people's language.

"Is it true, sir, that you joined St. George's Parish only ten days before the first meeting was called?"

"It is not true!" answered Dimsa. "I have belonged to this parish since 1911, and I can prove it." He then produced receipts for 1911, 1912, and 1913, bearing the signature of Deacon Krauciunas, as proof that John Dimsa, for those years, paid his dues in full to St. George's Parish.

III C
I C

- 12 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

"How does it happen, Mr. Dimsa, that while you were a member of St. George's Parish in Bridgeport since 1911, you were also a member of the Providence of God Church on 18th and Union Avenue, and that the people say that you introduced a 'revolt' there against Reverend Stefanavicius?" This was the second question asked of Mr. Dimsa.

"You see, sir, I belong to that church, too, because I belong to the Apostolic Society there and I also sing in that church. I have a book which shows that I have paid in full there, too," answered J. Dimsa.

"Is it true that in Pennsylvania also you have destroyed two or three parishes?"

"No, it is not true!" hotly denied Mr. Dimsa.

"Did you have a police permit when you called this last meeting?"

III C
I C

- 13 -

LITHUANIAN



Lietuva, Dec. 26, 1913.

"No, I did not. My lawyer and his associates told me that this is a free country, and for free speech one needs no permit."

"You see, sir, your lawyer gave you bad advice. You see, without the permit, the police had a chance to beat up severely many people. As you have said, some of the people received a severe beating on their heads, and for no reason innocent people had to suffer. What further do you expect to do?"

"At present, I do not know," concluded J. Dimsa.

"Who had rented this hall?"

"I, myself," answered Dimsa.7

III C
I C

LITHUANIAN

Lietuva, Dec. 5, 1913.

RIOTOUS MEETING CLOSED BY POLICE
by
Bridgeporter

Last Tuesday evening, not only the Freiheit Turner Hall, Bridgeport, but also several blocks of Halsted Street were crowded with people. They wanted to know who called the meeting and who was the person who signed the leaflet as the "Parishioner."

The meeting, as far as we can judge from the leaflets, was called against the priest, Deacon Krauciunas of St. George's parish. But if a person were to have entered the hall, he would have thought that this meeting was called, not by the enemies of the priest, but by himself, because the deacon was sitting on the stage with a group of people around him. Among them were many policemen and detectives. With such a scheme, the deacon played a clever trick on the public. In the hall there was such a turmoil that it was impossible to bring order, and finally, with the help of police, the meeting was closed. In the

III C
I C

- 2 -

LITHUANIAN

Lietuva, Dec. 5, 1913.

hall were not only the enemies of the deacon, but his supporters too, and both sides created such disorder, that it was impossible to have an orderly meeting.

It is plain enough that the meeting was called against the deacon, but the public had no chance to hear why it was called. The opponents of the deacon are angry because he closed the meeting with the help of police, while his supporters are glad that their deacon thought up this scheme to disrupt this meeting, and that in the hall he acted as if he were in his own rectory. Well, no matter how it was, the public had a "free show," and we believe that in the future we will see more of such comedies.



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IV

LITHUANIAN

Lietuva, Oct. 31, 1913.

RT. REV. A. KAUPAS DIES

(Editorial)



Rt. Rev. A. Kaupas, editor of the Catholic weekly newspaper Draugas (The Friend), died in Chicago on October 27, from an incurable disease--cancer of the throat and stomach.

The Rt. Rev. Antanas Kaupas was born February 1, 1870, in Ramygala Township, County of Panevezis, Province of Kaunas, Lithuania. He was graduated from Siauliu Gymnasium and the Ecclesiastical Seminary in Kaunas. In 1892, he came to America and completed his education at the Ecclesiastical Seminary in Detroit, Michigan.

The first charge he had was in Wilkes Barre, Pennsylvania; later he had others in Scranton and Pittston, Pennsylvania. While in Pittston, he became editor of the newspaper Draugas, which was published in Wilkes Barre.

III C

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IV

- 2 -

Lietuva, Oct. 31, 1913.



Last year, the newspaper Draugas and Reverend Kaupas, both moved to Chicago. He remained editor of Draugas, until several weeks ago, when, on account of illness, he was forced to resign as editor.

The deceased, as an editor, a journalist, and an able writer, played an important part in our public life.

As a journalist he was known not only as an editor, but also as a contributor, for many of his articles were published in newspapers and journals in Lithuania, and some even in English newspapers. He also helped edit the great Catholic Encyclopedia.

As he was a priest, he upheld the clerical viewpoint, but, we must say, that he was more liberal and progressive than other Lithuanian priests. He was one of the progressive priests, who maintained that in general national affairs, which should be of interest to all Lithuanians, there should be no reason for us to be separated into various parties and groups. For national culture, which concerns all the people of Lithuania, priests, progressives, freethinkers, socialists, etc., can all work together.

III C

II B 2 d (1)

III H

IV

- 3 -

Lietuva, Oct. 31, 1913.



LITHUANIAN

As editor of the clerical newspaper Draugas, published by the clerical alliance, he fought hard against extreme socialist views. He also fought with other progressive newspapers, and even our newspaper had several hot disputes because of our different views. Despite our struggle, his influence has made the Lithuanian clergy of America more liberal toward Lithuanian national affairs. While clerical editor, the deceased did everything possible to separate religious from national affairs. As he was a strong nationalist, he tried to appease the clergy's religious fanaticism that forbade our clergy to work in common with other people in cultural affairs among Lithuanians.

One of the most outstanding examples of his efforts is the support of the National Museum in Vilnius [Vilna]. If today our Lithuanian clergy of America support affairs of Vilnius [Vilna], if church societies show interest in national cultural affairs by contributing such large donations--we should be thankful to the work of the deceased. Reverend Kaupas himself donated one hundred dollars for the National Museum in Vilnius [Vilna]. Not only that, he urged others to contribute according to their means to support this

III C
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III H
IV

- 4 -

Lietuva, Oct. 31, 1913.



LITHUANIAN

institution.

Although we cannot agree with some of the ideas of the deceased, and we have argued and have had many disagreeable disputes with him, because we have found many weak points in his arguments (but who of us have not?)--but in general, we can say, as his tomb is still warm, that Lithuanian public life, especially Lithuanian newspapers, have lost one of its greatest actors.

[Translator's note: At the time of Reverend Kaupas' death, Lithuanian newspapers wrote that he had died because of a severe beating by other clergymen, who claimed he had had love affairs with the sweethearts of other priests. Other newspapers said that he was beaten because of his liberal views. Rumors still persist that the beating was the cause of his death.

[Dr. A. L. Graiciunas, who was the physician of Reverend Kaupas during his illness states that the Reverend A. Kaupas was severely beaten by the clergy three times. The first time was in Wilkes Barre, Pennsylvania; the second

III C

II B 2 d (1)

III H

IV

- 5 -

Lietuva, Oct. 31, 1913.



LITHUANIAN

time in Philadelphia; the third time in Pittsburgh. In Philadelphia, Reverend Kaupas' abdomen was severely injured and two ribs were broken. It was from that abdominal injury that cancer developed. At these cities the Lithuanian clergy held conventions to discuss how to fight liberalism. The Rev. A. Kaupas was against such an idea. His idea was that, on cultural problems, everybody--clergy, freethinkers, socialists, liberals--could work together for the good of Lithuanian national culture. All of the clergy were against such an idea. When the clergy were unable to present better arguments to break down those of the Reverend Kaupas, they beat him so that he would accept their point of view--backwardness.7

Lietuva, Oct. 24, 1913.

PROGRAM OF CEREMONIES OF THE DEDICATION
OF THE CORNERSTONE OF THE HOLY CROSS CHURCH
TO BE HELD SUNDAY, OCTOBER 26, 1913.

[Summary]

The parade will begin at two o'clock in the afternoon, and, at that time all the societies will be at the starting place between 45th and 47th Streets. The military guards will be in the front line at 47th Street; the societies will be divided into two sections. [Editor's note: A list of the organizations which will participate and their line of march, is included].

All the marshals, soldiers, guards, and members of societies are requested to be on time, to occupy their places, to march slowly, and to watch the lines.

Respectfully yours,

Rev. Alex. Skrypko; Josep J. Elias, parish president.

John Viscont, assistant president.

S. Anuchuskis, assistant president.



III C
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LITHUANIAN

Lietuva, Oct. 10, 1913.

THE LITHUANIAN LUTHERANS

The Lithuanian Lutheran Evangelical Parish has bought two lots at 35th Street and Emerald Avenue, Bridgeport. They will build their church on this site.



III C
II A 2

LITHUANIAN

Lietuva, Sept. 19, 1913.

[CONSECRATION OF THE BELL IN ST. KAZIMIERAS CEMETERY]

Last Sunday a solemn consecration of the bell in St. Kazimieras Lithuanian cemetery was held. The value of the bell is \$500, and it was donated by the Lithuanian photographer, Mr. A. Vaitkevicius, 18th and Halsted Streets. Many people from all parts of Chicago were present.



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LITHUANIAN

Lietuva, Aug. 29, 1913.

THE PROTEST OF THE LITHUANIAN EVANGELICAL LUTHERANS
OF CHICAGO



In a recent issue of Lietuva, a certain person using the pseudonym "The First Lightning" wrote a slanderous article about Lithuanian Evangelical Lutherans of Chicago. He said that they are drunken, uncultured, inactive, lazy, good for nothing Prussian Lithuanians, who are submerged in a sleep of lethargy and therefore, do not even have a strong organization among themselves.

We know our "critic". He is a very "cultured" person. He is always urging us to study political economy, to read socialist newspapers and books. We also know this much, that our "honorable critic" knows nothing about political economy. When he approaches any one of us, he begins to explain socialism by denouncing the Czar, the Kaiser, and the Bible. This proves how ignorant he is himself. We don't want to associate with such a man who denounces the Bible and government.

III C

- 2 -

LITHUANIAN

III B 2

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Lietuva, Aug. 29, 1913.

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I E As to the societies: We Chicago Lithuanians have enough societies in this city. There are about two hundred various societies, religious, political, national and scientific, and those who want to belong to one can join any of them. For this reason, we do not care to organize several new ones among the Lithuanian Evangelical Lutherans of Chicago. They can join any one of the existing societies and help them to grow in membership and financially. A person who has no education cannot lead others. When blind leads the blind, both will fall into the ditch.

In the name of all Lithuanian Evangelical Lutherans of Chicago, we approve this resolution of protest, and sign our names to it:

I. The Lithuanian Evangelical Lutheran Zion Parish Board:

G. Yurkshat, president
M. Matsaitis, secretary.

The Parish Committee:

III C

III B 2

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- 3 -

LITHUANIAN

Lietuva, Aug. 29, 1913.

D. Streikis
John Oswald
Charles Lemkis.



II. The Lithuanian Evangelical Lutheran Mutual Benefit Society:

A. Kalvaitis, president
John Sadauskis, secretary

Alternates:

A. Szulmistraitis
J. Sprainis.

III. The Progressive Society:

M. Jonuskaitis, financial secretary.

Alternates:

III C
III B 2
II D 1
I C
I E

- 4 -

LITHUANIAN

Lietuva, Aug. 29, 1913.

A. Lenkatis
M. Valatis
K. Mikelaitis.



Lietuva, Aug. 22, 1913.

THE STRUGGLE BETWEEN PARISHIONERS
AND THE RIGHT REVEREND STEPONAVICIUS

The 18th Street and Union Avenue Lithuanian community is very well known among Chicago Lithuanians because from time to time a disagreement comes up between the Providence of God parishioners and their parish priest, Steponavicius. Furthermore, this summer's "revolt" of the parishioners against their priest is now reaching abnormal proportions. The parishioners are not satisfied with the conduct of their priest, and the relationship between them for the past several years has not shown a healthy condition. It came to such a point that the co-operation between them was completely broken off.

The disagreement, as always, started between the parish committee and the Reverend Steponavicius, and now has spread through the entire parish. The committee has accused the priest of not giving an accounting of the parish budget at parish meetings. They accuse the priest of squandering the parish

Lietuva, Aug. 22, 1913.

money for his personal affairs. At these meetings, which are held every so often, they are demanding no more nor less than that the Reverend Steponavicius should resign from this parish.

So far as we can learn from the "riotous" parishioners, they are very closely bound to Reverend Satkus, who was here as assistant to Reverend Steponavicius, and who was moved to Sioux City, Iowa, as the result of the intrigues of the Reverend Steponavicius. Such is the statement of the dissatisfied parishioners. The supporters of Reverend Steponavicius claim that Reverend Satkus wanted to take the place of Reverend Steponavicius, and for this reason, Reverend Satkus entered into various conspiracies and intrigues against Reverend Steponavicius. No matter how it happened, when Reverend Satkus left, the "riot" of the parishioners became sharper because the followers of Reverend Satkus claim that the parish priest not only moved him (Satkus) out of this parish, but also presented Reverend Satkus to the Archbishop as an undesirable person and a priest whose conduct was questionable. The starting point of this storm came when the Reverend Steponavicius, disagreeing with the old parish committee, dismissed the members who were against

III C
I C

- 3 -

LITHUANIAN

Lietuva, Aug. 22, 1913.

him, and in their place appointed his partisans. The parish committee applied to the Archbishop, although up to the present time they have received no answer.

The dissatisfied parishioners, who stand by Reverend Satkus have adopted strong resolutions at their meetings against their rector, Reverend Steponavicius, declaring that they "have had enough of his administration." They demand his resignation, believing that they will get in his place a "better leader, with Lithuanian energy."

"We, for our part," concludes the committee, "will do everything that we can. We will support and join in the plans of a good priest, in order to bring to an end this local struggle." To this declaration are signed the names of : John Kastenias, 670 West 18th Street, Frank Bacevicia, 544 Liberty Street, Andriejus Bruozis, 671 West 18th Street, Juozapas Tverijonas, 1836 South Halsted Street, and Petras Zickus, 1714 South Union Avenue.



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LITHUANIAN

Lietuva, June 20, 1913.

AMONG THE PRUSSIAN LITHUANIANS

[Since] the Prussian Lithuanians do not live in one place but are scattered in various parts of Chicago and vicinity, they ask us to publish the fact that Evangelical Lutheran divine services will be held at the following places: June 23, at noon, in the church at 25th Place and Canal Street; June 29, at one o'clock, 643 West 31st Street, and in the afternoon at the church on Lake Street, Waukegan, Ill.; July 4th at 612 North Horsman Street, Rockford, Ill.; July 6, at 643 West 31st Street, Chicago, at 10:00 A. M. After the divine services, parish meetings will be held.



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LITHUANIAN

Lietuva, June 6, 1913.

INSTALLATION OF THE BELL AT THE LITHUANIAN
NATIONAL CEMETERY

Last Sunday, 5,000 (or more) Lithuanians from Chicago celebrated the installation of the bell and the opening of the cemetery at Leafy Grove, 82nd Street and Keane Avenue. The bell was named Peter. Reverend Plage performed the ceremony. Reverend Mickevicia from Scranton, Pa., did not come. Reverend Plage took Mickevicia's place. Reverend Plage, after the ceremony, delivered a speech. Then a picnic was held for the benefit of the new cemetery.

(Translator's note: At that time transportation was not as convenient as it is today. At that time, on Archer Avenue from Cicero Avenue to Joliet, one streetcar was running. Thus when thousands of Lithuanians came to the Archer and Cicero streetcar station, they found that the cars were not running that day. Hundreds of Lithuanians walked from Archer and Cicero Avenues to the Lithuanian National Cemetery at 82nd Street and Keane Avenue. Rumors were circulating that the Lithuanian Roman Catholic priests had asked the



III C

I B 4

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- 2 -

LITHUANIAN

Lietuva, June 6, 1913.

streetcar company not to run the cars on that day; their ostensible purpose being to prevent the Lithuanians from attending the celebration in honor of the opening of a cemetery where the Lithuanians could be buried regardless of their faith or creed.)



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LITHUANIAN

Lietuva, June 6, 1913.

CATHOLIC CEMETERY TO BE SET IN ORDER

For several years the St. Kazimieras Lithuanian Cemetery has been terribly neglected. The parishioners tried to keep the cemetery in good order, but the clergy obstructed them. Now, when the Lithuanian National Cemetery has been established, the problem of improving the Catholic cemetery comes up again. The disagreement between the cemetery supervisor and the parishioners has lasted for a long time. The problem and disagreement in question has even reached the archbishop.

The parishioners themselves formulated rules to keep the cemetery orderly. The archbishop added a few points and approved the parishioners' bylaws of the cemetery. On May 21, Right Reverend Fitzimons called the cemetery committee and the Lithuanian priests to his office to settle the cemetery




III C
I B 4
I C

- 2 -

LITHUANIAN

Lietuva, June 6, 1913.

problem. He invited the following priests: Reverend M. Kriaucunas, A. Skripka, Ezerskis, E. Steponavicia and K. Ambrozaitis. The parishioners' delegates were: Messrs. K. Stulga, J. Judeikis, J. Klimas, J. Lentauskis, S. Stibutinas, M. Vabalas, S. Dargis, J. Bagdziunas, M. Meldazis and J. J. Alijosius. All the delegates were present. But from the clergy, only two priests, E. Steponavicia and K. Ambrozaitis attended the meeting..... The priests did not come because they thought that without them, the archbishop's secretary, would disregard the parishioners' demand. However, unfortunately for the clergy, Reverend Fitzimons read the new bylaws of the cemetery and gave them to Mr. K. Stulga, with an order to print them and to distribute them among the parishioners. According to the new bylaws, the sole owner of the St. Kazimieras Cemetery will no longer be St. George's Parish. The cemetery must be supervised by delegates, one to be elected from each parish. Then the representatives of the parishes will elect, among themselves, the president and directors. Such a decision was delivered in favor of the parishioners' demand. Messrs. K.



III C

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- 3 -

LITHUANIAN

Lietuva, June 6, 1913.

Stulga and J. Judeikis have devoted much energy to the task of removing the cemetery from the control of the clergy. The cemetery's financial and general affairs were in a very bad state. In order to place the cemetery in an orderly shape, the parishioners "revolted" against this mess that had been brought on by the clergy.



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LITHUANIAN

Lietuva, May 30, 1913.

THE GRAND CELEBRATION

On Decoration Day there will be a grand celebration of the opening of the Lithuanian National Cemetery. Eighteen Lithuanian societies will take part in this celebration, and besides the societies, several thousand Lithuanians will be at the cemetery.

At this celebration the Right Reverend Mickevicius from Scranton, Pa., will deliver a lecture on this event. (Translator's note: This priest was an independent; he did not belong to the Catholic Church of Rome. He called himself an independent Lithuanian Catholic priest. The Lithuanian National Cemetery organization had not invited him to come. He came of his own accord. They permitted him to speak not for the sake of religion or for the sanctification of the cemetery; they respected the priest as a more liberal person than were the Roman Catholic clergy.)



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LITHUANIAN

Lietuva, Feb. 28, 1913.

THE ROSELAND LITHUANIANS AND THEIR PRIEST

The disagreement between the Roseland parishioners and their priest, appears to have come to an end. When the delegates came back from the archbishop, they announced that the parishioners cannot control their priest. Just the same, the parishioners have had their revenge upon their priest. When the priest went with his Christmas collection, he met many unfavorable rebuffs. In many places, the doors were closed on him.

The parishioners have elected a committee to buy a lot. The question is what will they build. Some of them want to build an independent church, while others want to build a hall for theaters and concerts. If they build such a hall, they will have accomplished a very important project. In this vicinity, we need such a hall very much.



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LITHUANIAN

Lietuva, Feb. 28, 1913.

ATTEMPT TO ORGANIZE AN INDEPENDENT PARISH

At Columbia Hall, Town of Lake, a meeting was held for the purpose of organizing an independent Lithuanian parish. The Reverend V. R. Bonas was the speaker and organizer. The discussion was on the question of who would have control of its assets if the parish were organized. It was decided to inquire of Attorney F. P. Bradchulis how such a parish as was desired could be organized under the statutes of Illinois.

The hall was packed with people..... At the meeting, \$23.32 was collected and according to the statement of the Reverend V. R. Bonas, he had also collected \$47.80 by going from house to house.



Lietuva, Jan. 3, 1913.

THE FINANCIAL REPORT OF THE LITHUANIAN NATIONAL CEMETERY SOCIETY

This Society has published its first yearly accounting since the inception of the organization, carried up to January 1, 1913. The income was \$8,458.40, and the expenditures \$8,379.06. \$6,600 has been paid for a tract of land of twenty-one acres. The office has been built, and the fencing of the cemetery has been done, paid for by volunteers of the various societies. The financial report is published complete and is distributed among the members of this organization.

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LITHUANIAN

Lietuva, June 7, 1912.

THE OPENING OF THE LITHUANIAN NATIONAL CEMETERY

Through the efforts of the Chicago Lithuanian nationalistic societies and of several private individuals a twenty-one-acre plot of ground was purchased at the southwest border of Chicago, between Bethania and Willow Springs, on Kean Avenue, near Archer Avenue, with the purpose of establishing a Lithuanian national cemetery on this site.

The formal opening of the aforementioned Lithuanian National Cemetery took place on Thursday, May 30. The following Chicago societies officially participated in the opening ceremonies with their banners:

- (1) Love of Lithuanians in America
- (2) D. L. K. Gediminas (of the Town of Lake)
- (3) Lovers of Truth
- (4) Lovers of the Motherland Number 1
- (5) Concord
- (6) Lithuanian Tailors' Club

III C

II B 1 a

III B 2

IV

- 2 -

LITHUANIAN

Lietuva, June 7, 1912.

- (7) Simanas Daukantas
- (8) Sons of Lithuania
- (9) Freedom
- (10) Blessed Lithuania
- (11) Lithuanian Social Club of Indiana Harbor
- (12) J. L. A. P. Club

The program began at twelve o'clock with a speech by F. P. Bradchulis, president of the combined societies which founded the cemetery; Mr. Bradchulis made an appropriate opening address. Then the Lithuania Band, under the direction of K. J. Fillipavicius, played "Lithuania, Our Fatherland," and the Birute Chorus and the public sang. The second speaker, Lee Mathias, was a representative of the mayor. He expressed his gratitude to the Lithuanians for uniting and founding their own cemetery, in which any Lithuanian may be buried without restrictions or religious requirements. He stated that he knows that there are fifty thousand Lithuanians in Chicago who are good citizens.....After his speech the Lithuania Band played "America". The Birute Chorus and the public sang.

WPA 711 \ PROJ. 30275

III C

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III B 2

IV

- 3 -

LITHUANIAN

Lietuva, June 7, 1912.

The next speaker was Mr. K. Jurgelionis. He affirmed that all nations and all faiths honor the dead and the place where they are buried. The listeners were, it was apparent, altogether satisfied with Mr. Jurgelionis' speech, for it was fundamental, appropriate for so solemn an occasion, and earnest without attacking anybody's personal convictions.

Then the same band played the "Marseillaise," with the Lithuanian Socialist Alliance's Chorus, Chapter 81, singing the words. After this the public sang while the band played "God Is Our Savior and Strength," a hymn which is known throughout Lithuania. After the program the people walked about, inspecting the burial grounds. As far as could be ascertained, the visitors were all pleased with the place and boasted that the Lithuanians had selected a perfect site for their National Cemetery; it is full of trees, and most of them are oaks, six to eight inches in diameter.....About six thousand people were present, possibly more.....Donations for the benefit of the Cemetery totaled \$226.46.

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LITHUANIAN

Lietuva, Jan. 19, 1912.

ANNOUNCEMENT



The buying of twenty-one acres of land for the National Cemetery was concluded last Friday. The full price for the land has been paid and deeds in the name of "The Lithuanian National Cemetery" have been recorded.

Chicagoans never before effected a project as swiftly as the purchase of the National Cemetery. A sum of \$6,600., which was paid for the land, was collected in three months.....

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May 30, Decoration Day, which Americans observe in honoring the soldiers killed in the war of 1861-1865, was selected as the date for the formal opening.

Since people do not work that day, the founders of the Cemetery expect

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LITHUANIAN

Lietuva, Jan. 19, 1912.

between fifty and seventy-five thousand people to participate in the opening day ceremonies. Many Lithuanian organizations outside of Chicago-- from Illinois and neighboring states, Wisconsin, Michigan, and Indiana-- have promised to participate.



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LITHUANIAN

Lietuva, Nov. 24, 1911.

THE CHICAGO LITHUANIAN LUTHERANS



October 29, the Rev. P. Drignaitis, from Naugatuck, Conn., presided at divine service of the Lithuanian Lutherans in Chicago. October 30, a meeting was held by the Zion Lithuanian Lutheran parish, and Rev. P. Drignaitis delivered a lecture, discussing the origin of Christian dogma. He also spoke of protestantism and its influence upon the people. Rev. P. Drignaitis is a progressive. He wants to see the Lithuanians reach a higher level of intellectualism, and he urged the Lithuanian Lutherans to uphold Lithuanianism.

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LITHUANIAN

Lietuva, Oct. 27, 1911.

THE LITHUANIAN EVANGELICAL LUTHERAN [PARISH] OF CHICAGO

Since December 4, 1910, the Lithuanian Evangelical Lutheran parish has existed in Chicago. Its name is "Zion of the Lithuanian Evangelical Lutheran Parish". . . . At present they have no minister or church of their own. The Evangelical Lutheran ministers are coming from other cities to take care of their religious affairs. They think, that in a short time, they will get the minister and will establish a church of their own. At the present time, they are holding their divine services at the German Evangelical Lutheran Church, on 19th and Johnson Street. Their divine services are in the Lithuanian language; and at their meetings they are using the Lithuanian language. Their parish will be able to unite all the Lithuanian Evangelical Lutherans in Chicago. Thus, they will keep them from denationalization (from becoming Germans). Their parish rules are entirely different from the Roman Catholics. The parish is under democratic control. All parish assets and by-laws are in the hands of parishioners. Every parishioner has an equal voice in the parish affairs. They also elect their own minister..



III C
I B 4
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- 2 -

LITHUANIAN

Lietuva, Oct. 27, 1911.

They have a mutual aid society and money in the bank. Every year, they have banquets and other festivals. There is another Lithuanian Evangelical Lutheran society, but this society is so Germanized, that we cannot call it a Lithuanian society.

Reader



Lietuva, Mar. 3, 1911.

MEETING FOR THE PURPOSE OF ESTABLISHING
THE LITHUANIAN NATIONAL CEMETERY

February 19, at the J. Ridikas Hall, 3251 Illinois Street, fourteen delegates from the Lithuanian organizations in Chicago held their first meeting for the purpose of establishing their independent cemetery. The decisions were:

1. The delegates voted unanimously to buy land for their independent cemetery without delay.
2. [They] decided to buy not less than twenty acres of land in the vicinity of Chicago.
3. The name of the cemetery will be the "Lithuanian National Cemetery."
4. To obtain the charter, every organization must send one of its delegates to sign his name on the application for a charter.

WPA (LL) PROL. 37. 1

Lietuva, Mar. 3, 1911.

5. The organizations which will join must each pay five dollars for the current expenses. The money must be brought by the delegates to the next meeting which will be held on March 26, at 2 P. M. in the same hall.

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LITHUANIAN

Lietuva, Dec. 2, 1910.

[LITHUANIAN FREETHINKERS]

Dr. J. Sliupas visited in Chicago for three days. He came here as a delegate to the American Freethinkers Conference at which, November 26, he spoke about Lithuanians and Lithuanian freethinking.

Dr. Sliupas addressed Lithuanians November 25, 26, and 27. At the Freiheit Turner Hall, November 25, he spoke about the Lithuanians of a hundred years ago and today, explaining how far the Lithuanians had progressed during this time and what further tasks they must face. The people were especially pleased when Dr. V. Sliupas spoke about the role of the priesthood in our lives. The hall roared with applause at the very mention of priests.

At this meeting, Mr. Jancevskis spoke about the tailors' strike and urged donations to aid the strikers. Donations collected for the strikers totaled fifteen dollars.

Dr. Sliupas spoke in Cicero, Illinois, November 26, at the Juknius Hall. The

III C

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III B 4

- 2 -



LITHUANIAN

Lietuva, Dec. 2, 1910.

theme was practically the same. Mr. Kvedaras spoke about the strike. A total of \$7.01 was collected in donations for the strikers. November 27, Dr. Sliupas spoke in Town of Lake, at the Columbia Hall. He spoke on evolution and showed many stereoscopic pictures. Many people were assembled. They listened very attentively and were satisfied. Donations were collected for the strikers and they totaled \$25.20.

The visit of Dr. Sliupas excited the Chicago Lithuanians and it will long be remembered.

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III B 2

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LITHUANIAN

Lietuva, July 22, 1910.

THE COMMEMORATION OF THE BATTLE OF GRUENWALD

There were commemorations of the Battle of Gruenwald, July 17, in Bridgeport, Town of Lake and, it seems, the North Side of Chicago.

In Bridgeport the celebration was in the Mark White Square Park. Only three societies participated in the marching. The speeches were made, not in the hall, but outside. The speeches were hindered by a very strong wind, so much that one could benefit very little from the speeches since not much of them was audible. The speakers were the Reverend M. Krauciunas, Mr. Satkus, Mr. Mazeika, Reverend Skrypko, Reverend Stepanavicia, and others. The St. George Parish Choir sang and a band played.

There was a dance in the St. George's Hall in the evening.

In Town of Lake, the Reverend Skripka's parish, the anniversary celebration



III C

III B 3 a

III B 2

I B 4

- 2 -

LITHUANIAN

Lietuva, July 22, 1910.

of the Battle of Gruenwald, at the Columbus Hall, was very poor and, it can be said, fell apart. Disagreements arose with Reverend Krauciunas of Bridgeport before the celebration. All of the nationalistic societies withdrew from the Krauciunas partisans and joined nine other societies from Town of Lake to hold a separate commemoration. The Commemoration Committee elected in Town of Lake arranged a celebration program along these lines: the Youth Circle was to sing the national anthem and was to be followed by a speech by Keistutis Sliupas, a declamation by Miss Berzinskiute, etc. Finally the church choir was to sing and the Reverend Skripka was to speak. Skripka, seeing that the church choir was not to sing first and that the priest himself was put in the last place on the program, while K. Sliupas was in the first, decided to destroy the program. He called his servants and instructed them to print another program, from which K. Sliupas was omitted, the church choir put in first place, immediately followed by himself.

When all had entered the Hall, Mr. Jankauskas, a member of the Committee,



III C

III B 3 a

III B 2

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- 3 -

LITHUANIAN

Lietuva, July 22, 1910.

announced, in opening the program, that two programs were in existence and that he intended to blend the two so both would be whole. Therefore he asked if the audience wished to have both choruses sing "Lithuania, Our Motherland." All those assembled in the Hall shouted that they did. The Youth Circle moved to go on the stage but the Reverend Skripka, observing that only the Youth Circle was moving up and that the church choir was not, instructed four men not to allow them on the stage. Jankauskas, not wishing to have the police benefit from the pockets of Lithuanians (for a fight could easily have resulted), gave what might be called the Lithuanian Knights the victory and announced from the stage that the Reverend Skripka would replace the singing with a speech. Then all of the other speakers and reciters resigned. In his speech the Reverend Skripka pointed out that the Knights wished no harm for the Lithuanians but only craved to instill in them, the pagans, the true, Catholic religion of Jesus Christ. When the Reverend Skripka finished his speech, nothing else took place.



III C

- 4 -

LITHUANIAN

III B 3 a

III B 2

Lietuva, July 22, 1910.

I B 4

The Town of Lake societies spent about \$400 for the commemoration and for that sum of money only heard one of the Reverend Skripka's daily sermons, in which the Order of the Knights was even praised. This, then, was the kind of commemoration in Town of Lake.



Lietuva, Nov. 5, 1909.

OUR LADY OF VILNA PARISHIONERS AT ODDS
WITH THEIR PASTOR

The parishioners of the Our Lady of Vilna Lithuanian Roman Catholic parish, located at 23rd Place and Oakley Avenue, are at odds with their pastor, Reverend A. M. Brozaitis. About three hundred families belong to this parish. Harmony had prevailed in the parish for a comparatively long time, but lately, due to an increase of the church debt and to some other matters, quarrels have arisen between the parishioners and their pastor. The pastor had planned a tour of his parish for the purpose of collecting money to meet payments on the debt, but fearing it might antagonize the parishioners, he temporarily abandoned the plan.

The pastor called a general parish meeting on October 24. At the meeting, he announced that he needed \$3,000 to meet current payments on the church debt. The parishioners then requested a detailed expense account, covering all the years since the inception of the parish. Such financial statements were **never**



Lietuva, Nov. 5, 1909.

made by the pastor. He agreed to do this, but said it could not be done immediately. He announced that while the statement is being prepared he plans to tour the parish and collect the required sum of money. The parishioners disagreed and began to raise a rumpus. They censured the priest for his "mistakes" and behavior. He was berated for "abolishing" the parochial school (he had replaced the nuns, who taught in the school, with lay teachers and this action so antagonized the parishioners that they withdrew their children from the school). He was scolded for discharging the organist, who was "liked by everybody," and for his failure to issue financial statements of the parish.

The priest answered that such matters were his business and not that of the parishioners. This statement of the pastor so angered the parishioners that they left the meeting saying, "if you can do everything alone, then why did you call the parishioners together?" The parishioners are very angry at Reverend Ambrozaitis, and are appealing to the archbishop to remove him from the parish.



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LITHUANIAN

Lietuva, May 21, 1909.

DOES A SHORTAGE OF PRIESTS CAUSE DEGRADATION?

(Editorial)

An article by a "Lithuanian Priest" appeared recently in the Chicago Polish daily Dziennik Zwiazkowy (Alliance Daily). This priest, who is probably a denationalized and traitorous Lithuanian, depicts the Lithuanians as a people of low moral and intellectual standing. He especially censures Lithuanians for daring to argue and quarrel with the "Szlacht" Poles, higher caste Poles. According to this "Lithuanian Priest", the low moral and intellectual standing of the Lithuanians is due mainly to a shortage of Lithuanian priests.

An answer to this "Lithuanian Priest" by J. J. Hertmanavicius was published in the Dziennik Zwiazkowy. He pointed out that the moral and intellectual level of American Lithuanians is not lower than that of the Poles, and that in some respects the Lithuanians are even ahead of the Poles. However, the article of Mr. Hertmanavicius did not explain everything.



III C

- 2 -

· LITHUANIAN

I C (Polish)

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Lietuva, May 21, 1909.

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IV



There is some truth in the statement that the moral level of Lithuanians in America is lower than that of Lithuanians in Lithuania. However, that is not only true about Lithuanians, but also about all other nationalities in America; even American Poles cannot brag about a high moral level....America differs in this respect from Europe. Here there is not much morality even among the priests, and for that reason they are unable to raise the moral standard of the people.

The cause of the immorality among American Lithuanians is not due to a shortage of Lithuanian priests, but to the fact that we have too many priests like Juodisius and Masiotas. These priests cannot raise the morals of the people, because they themselves are in need of moral reform. The people look up to the priests not for words, but for good examples. However, most of our priests are busily engaged in efforts to catch dollars; they have neither the desire nor the time to be concerned with their morals or that of their parishioners.

III C

- 3 -

LITHUANIAN

I C (Polish)

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Lietuva, May 21, 1909.

IV

It is true that Lithuanians should strive to attain a higher intellectual level. However, we cannot turn to the local Poles for such enlightenment, because the Poles do not have enough of this oil for themselves, and for that reason are unable to give any to Lithuanians. The Lithuanians are already seeking intellectual development, only not in Polish but in American schools. The number of Lithuanians who are seeking a higher education is not smaller than that of the Poles.



III C
IV

LITHUANIAN

Lietuva, Oct. 2, 1908.

LITHUANIAN PARISHIONERS LOSE IN BATTLES WITH THEIR PASTOR

Last June a new Lithuanian Roman-Catholic church was dedicated in Chicago. It is known as the All Saints' church, and is located on the corner of 108th Street and Michigan Avenue. Although the parishioners built the church with their own money; nevertheless, it does not belong to them. The Lithuanians of that community were familiar with the malicious conduct of priests. For that reason, while the church was being erected, they attempted to make legal arrangements in order that the control of the church property would not fall into the hands of the pastor, but would remain in the control of the parishioners. However they did not succeed.

In 1906, after the Lithuanian population of that community had increased to sufficient numbers, the St. Peter and St. Paul Society decided to



Lietuva, Oct. 2, 1908.

organize a Lithuanian parish. This decision was soon approved by all other local Lithuanian organizations. After permission was granted by the bishop to organize the parish, the Lithuanians asked for a Lithuanian priest. Rev. S. B. Serapinas arrived and became the spiritual director of the Lithuanian colony. A parish committee was elected and began collecting money to buy lots on which to build a church. The Lithuanians were very generous with their donations. Rev. Serapinas was able to enjoy a very good living. Money poured into the parish treasury so fast that he purchased a complete set of expensive furniture for himself.

On Jan. 1, 1907, after delivering a sermon, Rev. Serapinas read a detailed financial statement of the parish. Printed copies of the statement were later distributed to the parishioners. When the parishioners noted that the priest spent five hundred dollars from the parish treasury for his furniture they became highly displeased. The parishioners then decided to take the



Lietuva, Oct. 2, 1908.

parish money away from the priest and deposit it in a bank in the name of the parish committee. However, it was not easy to do that. During a parish meeting a committee of three was elected to confer with the priest on this matter. C. Klimas, Mr. Sankus, and Mr. Pulbikas composed the committee. When they met with the priest they discussed with him the five hundred dollars that he had spent for his furniture, but without any results. They then asked the priest to surrender the parish money. This so angered him that he called the members of the committee godless Socialists and refused to surrender the money.

Later, when the church building fund increased still more, the parishioners asked the bishop to have the charter of the church issued in the name of the St. Peter and St. Paul Society. The bishop agreed with this proposal. However, the pastor opposed it, saying that the parishioners desired to build



Lietuva, Oct. 2, 1908.

the church, not in the name of the bishop, but in the name of the St. Peter and St. Paul Society. After this, Rev. Serapinas, together with Mr. Pulbikas and Mr. Klimas, purchased lots for the parish church in the name of the bishop of Chicago. The bishop made the parish charter in the name of the All Saints' Parish. For these acts the parishioners again became angry with the priest and the committee.

However, Rev. Serapinas succeeded in persuading his parishioners to listen to him. Now the parishioners have a church, but the pastor is the boss over it and not the parishioners. The Lithuanian organizations had expected to hold their meetings in the church hall without charge, but the pastor refuses to allow any organization to use the hall without the payment of a rental fee. Furthermore, the rental fee is unusually high.

III C
IV

- 5 -

LITHUANIAN

Lietuva, Oct. 2, 1908.

If all the money which was expended for the church had been employed to erect a school, a library, and for the purchase of useful books, undoubtedly, after a few years at least some beneficial results to our people would be clearly visible.



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LITHUANIAN

Lietuva, Jul. 10, 1908.

AN APPEAL TO ALL LITHUANIAN CATHOLIC SOCIETIES IN AMERICA

(Summary)



[In spite ~~the~~ fact that] a movement to organize all Lithuanian non-Catholic mutual benefit societies in America into one strong organization was started several years ago, no effort has been made so far to do the same for the Lithuanian Catholic mutual benefit societies. Such a merger, however, is just as important and beneficial to Catholics as it is to non-Catholics.

It is true that we Catholics have the Lithuanian Roman-Catholic Alliance of America, a mutual benefit organization established thirteen years ago and

III C
III B 2
II D 1
I B 4

- 2 -

LITHUANIAN

Lietuva, Jul. 10, 1908.

with branches in the principal Lithuanian colonies in the United States. However, it is also true that there are hundreds of small Lithuanian Catholic mutual benefit societies, named after saints, in all the Lithuanian colonies in America. Steps should be taken to merge all these little societies into one strong organization, as the non-Catholic Lithuanians are now doing.

Unquestionably, such a merger would be of great benefit, both culturally and financially, to all members. Instead of working separately with divided forces, we should work together with united forces. In this manner we would be in a far better position to do more good for our nationality and for our



III C
III B 2
II D 1
I B 4

- 3 -

LITHUANIAN

Lietuva, Jul. 10, 1908.

individual welfare. It would be easier also to detect fraudulent claims.

As we all know, many society members are forced to move from city to city to seek employment. When living in distant towns or cities, some members make fraudulent claims by pretending that they are sick. They do so by securing false medical certificates through the bribing of doctors.



On the other hand, members who have moved to other cities find it very inconvenient to keep up their membership so that when they get sick, they are not able to enjoy all the benefits provided for them by their societies. They invariably find it more convenient to drop their membership and join a local society, even at a financial loss. Such hardships would be avoided if all societies would merge into one strong unit, with branches in all the Lithuanian colonies. No other nationality group has such small mutual

III C
III B 2
II D 1
I B 4

- 4 -

LITHUANIAN

Lietuva, Jul. 10, 1908.

benefit societies as we have. Their societies, such as the Foresters, are organized on a strong, nation-wide basis. The Czechs have a strong, nation-wide mutual benefit organization. We should follow their example.

Therefore, fellow-countrymen, let us give this appeal serious consideration. Let us get together and merge all our societies into one strong, nation-wide organization, from which we are certain to derive greater benefits. This is a step necessary for the promotion of our general and individual welfare in this country. Those interested in this important movement are invited to write to George Juozapaitis, 37 Roosevelt Avenue, Torrington, Conn.



III C

LITHUANIAN

Lietuva, Vol. XVII, No. 2, Jan. 10, 1908.

WPA (ILL) PROJ. 30275

CHICAGO LITHUANIANS, ATTENTION! CELEBRATION AND CONVENTION!

The Lithuanian Roman-Catholic Alliance of America will hold a celebration and convention in Chicago on June 14, 1908, while on June 16, 17 and 18th, the convention will be held at the Columbus Hall, 1840 S. Wabash Avenue. We are begging all the Lithuanian societies and clubs of Chicago not to have their picnics, banquets, etc., on that day, so that they will not interfere with our pre-convention banquet.

Sincerely,

The Convention's Committee.

LIETUVA, Vol. XVI, No. 35, 8-30, 1907.

CONSECRATION OF THE LITHUANIAN CHURCH CORNER STONE.



On August 18th, there was a great celebration in Kensington, the consecration of the corner stone of the Lithuanian Roman Catholic church, at 108th and Wabash Avenue, where the church is under construction.

There was a large number of Roman sheep. The Rev. Skripka from Chicago said that you Lithuanians of Kensington ought to be proud of building the church, and of having such a good spiritual leader as the Rev. Serafinas. Yes, the Rev. Serafinas is very good, he took \$500.00 from the parish budget and the money in the priest's hands melted like ice in boiling water. Then, one of the parish committee, A. Maslauskis, was brave enough to ask the priest what he did with the parish money. The priest unwillingly admitted that he bought new furniture with that money, because his maid wanted to have new furniture.

When the bishop came to the Pullman station a parade of several Lithuanian societies marched to 108th and Wabash Avenue. The bishop in his speech said that he is proud of the Lithuanian people in Chicago, they have already six or seven churches... Of course, the bishop is glad of the stupidity of the Lithuanians, when the bishop has millions the Lithuanians are adding more to increase



LIETUVA, Vol. XVI, No. 35, 8-30, 1907.

his wealth. The follower of Christ, the bishop was unable even to walk the short distance from the station to the new church. While Christ walked half naked, bare-footed, and hungry, our bishop, because he has a fat belly was unable to walk, so rode in a carriage.

Petras Sermunelis.

Lietuva, Vol. XVI, No. 13, March 29, 1907.

WPA (ILL) PROJ 60275

THE PARISHIONERS WON IN THE APPELLATE COURT

On March 13 the Appellate Court of Cook County decided the case which was appealed by the parishioners of the Providence of God parish. When the parishioners made a riot in the church on February 11, 1906, they were slugged and beaten by the priest's hired police force. In compliance with the desires of the priest and the bishop, the police court declared the parishioners to be the guilty party and they were fined and sentenced to prison. Those who were sentenced to small fines paid them, but those who were fined heavily appealed their cases. The Appellate Court, after close scrutiny, dismissed the case in favor of the parishioners.

Lietuva, Vol. XV, No. 47, Nov. 23, 1906.



THE TROUBLES OF THE PROVIDENCE OF GOD PARISH HAVE NOT ENDED

Perhaps only one Roman-Catholic parish in all America, the Providence of God in Chicago, has its own constitution and charter. When last winter the riots occurred in the Providence of God parish, Rev. Steponavicia, ignoring its charter and constitution, dismissed the parish-elected committee and appointed a committee of his own which does not require either a charter or a constitution. With the dismissed parish committee went a certain number of the parishioners. How large a number of them left the priest is not known. It looks as if many of the parishioners remained with the priest, as otherwise he would not have been able to make a living at the parish.

The parishioners, who have left Rev. Steponavicia, have the charter and the constitution of the parish. Now these parishioners are holding picnics, banquets, dances, and the profits from these festivals are deposited in the bank. They do not give the money to the priest.

Lietuva, Vol. XV, No. 47, Nov. 23, 1906.



Since the priest can get no profit from these banquets, he requested the bishop to do something about the matter, so the Catholic bishop, in order to protect his agent's and his own business, went to court and demanded an injunction against the parishioners who are not giving the profits from the fairs, dances, etc., to the priest. The bishop's attorney was Cavette. The parishioners' attorney was Elliot, who won the case for Olszewski against the Rev. Krawczunas. Of course, the judge issued an injunction against the parishioners in favor of the bishop.

When the parishioners were organizing the parish, they should have taken the charter in the name of the Lithuanian Catholic Church, instead of the Roman-Catholic. The bishop could not have interfered with their affairs in such a case. At present the bishop has the corporation charter in the name of the Roman-Catholics. Consequently,



Lietuva, Vol. XV, No. 47, Nov. 23, 1906.

no other corporation is permitted to get a charter in that name, or to business for anyone's benefit, except the bishop's. For that reason, we suppose, the judge issued an injunction against the parishioners, because they were interfering with the bishop's business.

Lietuva, Vol. XV, No. 42, Oct. 19, 1906.

WPA (ILL) PROJ. 30275

TO THE LITHUANIANS AND SOCIETIES

November 11, 1906, Sunday, at 3:30 P. M., on the West Side, 143 W. 23rd Place, Chicago, will be the consecration of the cornerstone of the school and the church, which are in construction under the name of the Sacred Mary of the Aurora Gates of Vilnius.

The consecration ceremonies will be performed by the honorable Bishop P. J. Muldon, D. D.

In order to make the consecration ceremonies impressive, we are cordially inviting all the societies, brothers and sisters to come to this important celebration at the stated time.

We believe that our invitation will be accepted, therefore, we will be pleased to have your delegates on November 6th, in the evening at 7:30, at Stepanauskas hall, 1120 S. Leavitt St. In the name of the parish committee,

Rev. K. Ambrazaitis.

Lietuva, Vol. XV, No. 30, July 27, 1906.



THE WAY TO IMPROVE THE ST. CASIMIR CEMETERY OF CHICAGO

On July 3rd the Rev. Krawczunas, president of St. Casimir Cemetery, called a meeting to discuss the affairs of the cemetery. The meeting started before the arrival of the Rev. Ambrozaitis who seems to represent the opposition of the administration represented by the president and the Rev. Lukosius. The Rev. Lukosius has a brother who acts as bookkeeper for the cemetery at fifty dollars per month and who has authority over the duties of the men employed in the cemetery at forty to forty-five dollars per month each. As he also operates a rented farm adjacent to the cemetery he very likely benefits by the use of the labor of the cemetery employes in which the present administration shares.

The Rev. Ambrozaitis was sidetracked in trying to bring in previous discussions.

The Rev. Krawczunas spoke of the improvement of the cemetery. He said that \$2.50 must be raised from each of the lot owners and, especially, from those parishioners who did not donate money for the cemetery. He refused permission for Rev. Ambrozaitis to speak.

Lietuva, Vol. XV, July 27, 1906.

It was revealed that, because the financial affairs were in bad shape, Rev. Lukosius and Rev. Krawczunas were planning to auction the cemetery off to the highest bidder. It was the common belief of this meeting that the administration was not for the best interests of all concerned yet permission was denied to all seeking to voice such opinions and to ask for explanations as to the cause of the mess in the cemetery affairs.

The discussion on how to improve the cemetery affairs brought no results. Under the present control nothing can be done. We wish that all parish societies would elect delegates at their meetings and call a special meeting to discuss the cemetery problem. At such a meeting an effort should be made to gain full control of the cemetery. As long as the priests control the financial affairs of the cemetery, it will be a failure.

III C

LITHUANIAN

Lietuva, Vol. XV, No. 26, June 29, 1906.

WPA (ILL) PROJ 30275

PRIEST TO CELEBRATE HIS FIRST MASS

At the Gates of Aurora of the Holy Lady Parish, West Side, on Sunday, July 1, 1906, at 10 o'clock in the morning, the first Mass will be celebrated by the Rev. Joseph Klonauskas.

The following societies will take part in this celebration: St. Roch Society, St. Stephen, the Aurora Gates, and the Enlightenment of Brothers' Society. We are inviting all the Lithuanians to come to this festivity.

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III B 4

LITHUANIAN

WPA (ILL) PROJ. 30275

Lietuva, Vol. XV, No. 15, April 13, 1906.

THE CLERGY AND THE PEOPLE

Who could have thought when our nation awakened that there would appear among us people who would darken our minds with various lies? In the 19th and 20th centuries, men of science began to spread natural science, showing how the people can gain benefit by claiming their natural rights. But the clergy from their pulpits and in their writings preach to the ignorant people that science is the work of infidels. The clergy want to control the people's mind, so they should not see the light of truth. Do the clergy themselves believe what they preach to the people? During the Russo-Japanese war, at the Yalu River, the Russian priest, Sozerbakovski, with the cross in his hands, led the Russian army to battle, believing that the cross would protect him from the Japanese bullets. The priest was killed at once; the cross did not help him. Priest Gapon, on January 22, 1905, in St. Petersburg, with a cross, led the people to the tsar, but when the soldiers began to shoot, he, with his cross, hid in order to protect himself from the bullets; the cross did not protect the priest, Gapon.

III C
III B 2
III D 1
III B 4

- 2 -

LITHUANIAN

WPA (ILL) PROJ 30275

Lietuva, April 13, 1906.

Let us look now at the Lithuanian Catholic riots in their own churches. We all remember when in Philadelphia, in the Lithuanian church, the priest's police, with their clubs, smashed the heads of parishioners, just because they demanded justice in the financial affairs of the parish. The cross did not help the priest. He had to call the police to beat the innocent and honest people. All the crosses in the church kept quiet; they did not move to help the priest.

On February 11, 1906, at the Providence of God church, 18th and Union Avenue, Chicago, when the people prayed in their church and refused to give money to the priest, the latter instead of asking help from the cross, asked the police to beat the people. The priest Steponavicia did not ask the cross to beat the people, for he knew that would be a futile appeal, so he appealed to the police and the Catholic police

III C
III B 2
III D 1
III B 4

- 3 -

LITHUANIAN

WPA (ILL.) PROJ. 30275

Lietuva, April 13, 1906.

belabored with their clubs the ignorant, innocent people, and protected the priest, who was lusting for money.

The priest Steponavicia spent \$5,000 for lawyers in order to win his case against his beaten parishioners. Why did the priest not come to court with a cross to win his case? He hired the best lawyers and paid them plenty.

Six priests in Chicago distributed a circular, warning the people not to participate in the Lithuanian Alliance of America parade and the convention which will be held in Chicago. Why do the six priests not stop the people with a cross from going to the parade, instead of warning them with circulars?

Now when the brutality and the despotism of the clergy are kicked out of the Lithuanian Alliance of America; now when this organization is

III C

III B 2

II D 1

III B 4

- 4 -

LITHUANIAN

WPA (ILL) PROJ. 30275

Lietuva, April 13, 1906.

growing fast in membership and assets (the assets are now over \$20,000), while the Catholic Alliance organization is decaying now, the clergy, trying to obstruct the convention of the Lithuanian Alliance in Chicago, do not try to harm the convention with the cross, but with lies. The people know the wolves in sheep-skins and do not listen to them. Progress is going forward, while the clergy with the cross and God are going backward.

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LITHUANIAN

Lietuva, Vol. XV, No. 13, March 30, 1906.



SOUTH CHICAGO LITHUANIANS

Of Lithuanian saloons and butcher shops we have enough. All these businessmen are maintained by the Lithuanian workers, although the businessmen are doing nothing good for national affairs. The businessmen organized the parish and obtained a priest. Now they are united with the priest like two trust companies. They are emptying the pockets of the parishioners and leave nothing to improve the conditions of the church-goers. I wonder how long the people will sleep. There are a few people with progressive ideas, but it is very hard for them to do anything good for the public, because they find no supporters.

By reading the newspapers we see how the cossacks are beating our brothers in Lithuania. So the St. Joseph society members decided to help the revolutionists in Lithuania. At the meeting, after a discussion of the sufferings of our brothers for the national cause in Lithuania,

Lietuva, March 30, 1906.



we decided to contribute \$30 to the fighters for Lithuania's freedom. The priest told the parishioners that the \$30 will do nothing good for the living revolutionists. We must take care of the souls of the dead revolutionists, and the priest demanded the \$30 for which he will pray for the souls. The ignorant parishioners agreed to the priest's request and gave the money to the priest instead of to the revolutionary movement in Lithuania.

Our priest either was bribed by the Poles or he forgot who he is, because last Sunday he started preaching against the Lithuanian Alliance of America. The Rev. Petraitis in his sermon denounced enlightened people for not going to the church and for not giving money to the priest. He warned the parishioners that they should not go to nor take part in the convention of Lithuanian Alliance of America, which will be held on May 27. Whoever participates in the parade will not be confessed nor given



Lietuva, March 30, 1906.

the sacrament nor will he be given absolution. When the people left the church some said that something was wrong with the priest, while others said that the priest really meant it. Such is justice with our priest. But when he arranges a banquet for his own benefit, he preaches from the pulpit that everyone must go to the priest's ball; even eighty-year-old women are forced to give their last penny. But to take part in the Lithuanian Alliance of America parade, in order to show Americans that we are a civilized and progressive people, this, says the priest, is sin.

We, the South Chicago Lithuanians, proclaim that the priest is a degenerate Lithuanian.

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LITHUANIAN



Lietuva, Vol. XV, No. 10, March 9, 1906.

THE PROVIDENCE OF GOD PARISH IN CHICAGO

On Friday, March 2, at the police station court was held for the parish-ioners for breaking the windows and for a riot in the church. The police-men were the witnesses against the arrested, and the following were found guilty and fined:

Paul Povilonis, fined \$50; Monica Peciukaitiene, \$150; Anton Peciukaitis, \$50; John Ustaitis, \$75; Dominio Pivarunas, \$50; Frank Masinskas, \$100; Catherine Masinskine, \$200; Mary Bruoziene, \$250; Casimir Simkus, \$11.50; Michael Jurgaitis, \$10; Michael Blazys, \$50; Anton Kelvetis, \$5; Frank Strikauskis, \$5.

The last five indicted whose fines were small have paid their fines, but the eight persons whose fines are higher did not pay. They appealed to the higher court and were sent to the grand jury. They will be tried on February 20. If the police is able to prove their guilt, they will be held responsible.

Lietuva, March 9, 1906.

The names of those incriminated are: Catherine Masinskiene, Paul Bugvilionis, Anton Paciukaitis, Monica Peciukaitiene, John Ustaitis, Peter Bugvilaitis, Frank Strikauskis, Peter Venckus, Peter Ganaitis, Michael Blazys, Joseph Markunas, Casimir Sereika, Alexander Dargis, and Mary Bruoziene.

For both Paciukatis's above named the bonds are set at \$1,000 each, all others' bonds are \$500 each.

Last Sunday the parishioners of the Lithuanian Providence of God parish held their meeting at the Freiheit Turner Hall, 3417 S. Halsted St. The hall was packed with people. Never before was there such a multitude of people at any church gathering in Chicago as at this meeting. There were twenty-five speakers at this large meeting. The speakers bared the black deeds of the priests and the bishops, the injury of the church to humanity, etc. Some of the speakers even brought tears to the public. The speeches started from 1:30 and lasted up to 8 P. M. Almost every speaker stated that the clergy have been for centuries the oppressors of humanity,





Lietuva, March 9, 1906.

and that the Catholic church is the worst enemy of human rights. The speakers wished that the people would leave the Catholic church, not build any churches, and quit supporting the clergy.

But the people do not agree with the speakers; the people say that the churches are good, only the priest Steponavicia and the bishop are no good. If the bishop will not give this parish a better priest, the parishioners will build another church and will assign this new church not to the bishop, but to the pope.

This is a good project. That means we shall not give it to the Gypsy, but to his wife. Would this scare the Gypsy? Whether they give the church to the bishop or to the pope, the church will not be the parishioners', but the clergy's. First of all the people should know that the pope will not accept them as good Catholics if they do not obey the bishop. As the priest is the agent of the bishop, so is the bishop the agent of the pope. As the bishop does not listen to the parishioners but to the priest, so the pope will not listen to the parishioners but he will listen to the bishop.



Lietuva, March 9, 1906.

Even the church of the Providence of God has been built by the parishioners who were not satisfied with the Rev. Krawczunas's conduct at the St. George Church on Bridgeport. By building this church the people believed that they built it on a better foundation; they believed that the priest would have no rights to control this church; they believed that the parishioners would control it. How long have the parishioners controlled the church? When you build another church it will be the same as with the first. If you do not give the church to the bishop, he will not give you a priest and you will be denounced as infidels. And when the denunciation of the bishop becomes loathsome, then you will assign him the new church, as you did with the former one. By building churches you will benefit the bishop, but not yourselves. You will empty your own pockets for the benefit of the bishop. You will do no harm to the bishop even though you would build hundred churches. He will be the richer, the more new churches you build for him. Instead of building a new church, you would do much better to build a new Lithuanian hall, to hold meetings, concerts, theatrical performances and other cultural activities. The Lithuanian hall is very



Lietuva, March 9, 1906.

essential and the demands for such a hall are increasing daily. We are renting the halls from strangers. For any larger meeting, or for better theatrical performances we must rent a large hall and pay dearly for it. The money spent for the most common church could build the best hall, and this would be an honor to Lithuanians. They would have something to show. Would it not be nice if the next convention of the Lithuanian Alliance of America, which will be in Chicago, could be held in the Lithuanian hall? Now we must pay strangers for renting a hall for the convention. In Chicago the Lithuanians have built five churches; the sixth church is being organized by the priest Ambrozaitis, and now the parishioners of the Providence of God parish are preparing to build the seventh church! It is time to take care of ourselves, of the wealth of the bishop of Chicago we should not care. The Catholic bishop of Chicago is rich; he has several hundred churches; he is a millionaire. The Catholic bishop does not care about Lithuanians; he cares about the Lithuanians as little as we care about the Chinese. Why pour water into



Lietuva, March 9, 1906.

the marsh when it is wet enough? Why build more churches for the bishop when he has too many of them and does not care about the people when they are fighting and killing each other for the wealth of the bishop?

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LITHUANIAN

Lietuva, Vol. XV, No. 10, March 9, 1906.

SOUTH CHICAGO LITHUANIANS

Up to the present time we have given money to the glory of God. The majority of the parishioners have refused to give money to the priest, because the wealth of the priest was increasing while the parishioners were becoming poorer and poorer. The debt of the church was increasing and the interest on the mortgage was not being paid. Later the parish committee received a letter from the bishop. He warned them that if the interest was not paid in fifteen days, the bishop would take away the church from them and give it to the Poles. When the parishioners heard about this danger, those who had received material benefit from the church elected collectors and sent them to the Lithuanian homes for donations. The collectors obtained more money than was necessary to pay the bishop's interest. Now the committee's and the church's businesses are flourishing better than before. As a matter of course, the church is the businessman's affair, but the parishioners made a demand that the treasurer must be under bond. A parishioners' meeting was called. They elected a laborer for treasurer. Having deposited his bond, he





Lietuva, March 9, 1906.

demanded from the committee that they turn over to him the parish money.

The committee voted to turn the money over to the treasurer, but some of them refused to give him all the money.

Not long ago Rev. Petraitis came to Chicago. His way of managing the parish affairs was the same as that of any other Catholic priest in America. He called a parish meeting and demanded from the treasurer all the parish money. The parishioners willingly complied with the priest's demand. It looked as if the parish meetings would be unnecessary after that. But after Christmas the priest called a meeting for the glory of God and decided to have two banquets: one in Kensington, and the other in South Chicago. The Kensingtonians refused to have the banquet, while the South Chicagoans agreed to the priest's proposal. The banquet was held on February 25. The priest had this banquet in a hurry, before the national societies had theirs, because he wants to empty the pockets of the people before they go to the national societies' banquets. The priest wants above all to harm the 74th branch of the Lithuanian Alliance of America, but the obstructive methods of the priest cannot damage our branch because it well organized and is growing fast.

Reviewer

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LITHUANIAN



Lietuva, Vol. XV, No. 9, March 2, 1906.

THANKFULNESS

The parishioners of the Providence of God parish are expressing their gratitude to Albert Rose, owner of the Freheit Turner Hall, 3417 S. Halsted St., for giving the hall to the parishioners to hold a meeting free of charge. Mr. Albert Rose has donated \$25 to the parishioners by not charging for the hall. This proves that even strangers are helping us fight against the priest of the Providence of God parish. We thank Mr. Albert Rose and we urge all the Lithuanian societies to hold their meetings at the Freheit Turner Hall.

We are inviting all the Lithuanians to come to our meeting and help us fight against our church enemies.

Lietuva, Vol. XV, No. 9, March 2, 1906.

WPA (ILL.) PROJ. 30275

GRAND PUBLIC MEETING

On Sunday, March 4, 1906, the parishioners of the Providence of God parish will hold their public meeting at Freiheit Turner Hall, 3417 S. Halsted St., at 1:30 P. M. At this meeting will be told why fights were started at the church, what the fights were for, how many people have been shot, beaten and arrested, and what the court has done with the arrested people. We invite all men and women to come and learn the truth, to express your views, as to why this priest, with the help of police, is slugging and arresting his parishioners.

The Parish Committee.



Listuva, Vol. XV, No. 8, Feb. 23, 1906.

REV. STEPONAVICIA DID NOT GET SCARED

When the parishioners broke the windows of the rectory last Sunday, everybody said that on the coming Sunday the Rev. Steponavicia would be afraid to come to church. But the priest was not scared. He replaced all the broken windows, all the suspected persons were arrested by the police, and on Sunday the priest brought a large number of policemen and detective and did business in church as usual. The priest's collectors collected the money in the church; the parish collectors did not collect because the bishop got an injunction against them. We are told that the priest's collectors made a very small collection because very few people gave money to them.

When the priest had celebrated the Mass, had crossed himself, and started to preach the sermon, someone at the door blew a whistle. The people were scared and thinking there would be another fight, started to run outside. The priest also got scared and ran out from the church. The church was emptied and no sermon was preached.



Lietuva, Feb. 23, 1906.

On Tuesday, at the police court, after questioning the people who were arrested during the fight in church on the previous Sunday, thirteen were indicted for criminal offenses and sent to the grand jury. The bond is set at \$500 for each offender. The following people were sent to (face) a grand jury: Catherine Macinskiene, Paul Bagvilonis, Anton Peciukaitis, and his wife, Peciukaitiene; John Martinaitis; Peter Vencius, Nikolas Blazis; Joseph Markunas; Aleksander Dargis, and Mary Braziene.

The names of others were omitted. The grand jury will meet some day in March and the accused will be called for questioning. If the police are able to prove their guilt, they will be investigated by the court. If the police are not able to prove anything, the accused persons will be freed by the grand jury. Besides the thirteen accused, there are twenty people whom the police charge with disorderly conduct and disturbing the church meeting. The cases of less important offenders will be heard at the police station on March 2, at 9:30 A. M., 1906.

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LITHUANIAN



Lietuva, Vol. XV, No. 8, Feb. 23, 1906.

THE DISPUTES IN THE PARISHES AND THE CAUSES OF THEM

All the altercations in the Catholic parishes, as in Chicago, in the Providence of God parish; in Philadelphia, in the Rev. Kaminskas' parish, and others, were caused by the misunderstanding and the ignorance of the people. The people buy lots, build churches and donate money to the bishop to use for his own benefit. Then, when the bishop sends his agent, the priest, to the parish, and when the priest reaps the profit, the parishioners become irate and say, "This is our church! We have built it and we are supporting it. You have no right to use the collected money for your own benefit!" When the priest gives no heed to such a cry from the parishioners, but does as the bishop tells him to do, the altercation starts. The parishioners beat the priest in order to convince him that the church is owned by the parish. How can we characterize this understanding of the matter by the people? Is it reasonable?

Let us take for example the Providence of God parish in Chicago. When



Lietuva, Feb. 23, 1906.

the people organized the parish and bought the lots, they started looking for a priest. They wrote letters to all the Lithuanian priests in America and to several priests in Lithuania, offering them a rector's position in their parish, but, because of the church property not being assigned to the bishop, every priest politely refused to accept the rectorship. Then the parishioners, willingly or unwillingly, were forced to give the church property to the bishop in order to get a priest. When the bishop obtained the property he sent the priest to do business for him. And the priest did what the bishop told him to do. Six months had not passed before the parishioners forgot that they had donated their church property to the bishop. Now they cry: "This is our church! We maintain it! The priest is running it as though it were his own home. The priest is doing what he pleases with our money, without our permission! Let us chase him out!"

Last Sunday they tried to chase him out. Is this a wise action? They have forgotten that they donated the church to the bishop and the church



Lietuva, Feb. 23, 1906.

does not belong to them, but to the bishop. They forgot that not they, but the bishop gave the rector's office to the priest. The priest must obey his superior, the bishop. Even though they broke the windows of the rectory, the priest did not get scared. He replaced the windows and is doing business again. The suspected offenders were arrested. If there is proof that they took part in the riot, they will be punished for obstructing the bishop's business. Only then they may understand that the money collected in the church belongs to the bishop, not to the parishioners.

The bishopric is a corporation like any railroad. The bishop has a charter in the state of Illinois to do business. His charter has the name of the Catholic Bishop of Chicago, a sole corporation. That means that such corporation, much like the Illinois Central or Grand Trunk, expects to do business.

To hear confessions, to baptize, to perform marriages, and officiate



Lietuva, Feb. 23, 1906.

at funeral services, needs no charter. A charter is necessary in order to do business. When the bishop has a charter in the state of Illinois to do business, then no other person or party can have or get a charter allowing to do the same business. The charter is the bishop's monopoly. No other Catholic church in his diocese can be organized without his permission. He has a monopoly on his diocese churches, like Rockefeller on the oil resources. He has the right to forbid any church to use the name of "Roman-Catholic," if the church property is not assigned to him. He has the right to denounce and to excommunicate every Catholic who is opposed to his rights. For this reason the charter is necessary to him.

Even though the people have built the church at their own expense, by donating the church property to the bishop they have no right to keep and to hold the money collected in the church.

Suppose the people build a station and donate it to the railroad company, could they sell tickets and keep the money for themselves? The company would eject them at once. The same situation exists in connection



Lietuva, Feb. 23, 1906.

with the bishop's business. The difference between the railroad company's business and the bishop's is this: When the railroad company sells a ticket to a passenger he reaches his destination, but when the bishop's agent sells a ticket to heaven the people do not demand a proof of the fact that they will reach their destination, and no bishop's agent (priest) has proved that the people ever reached heaven.

Now then, if the people could understand that when they donate a church to the bishop the church does not belong to them any longer, they would not start fights in the church. No one wants to fight for somebody else's business - the bishop's business. The people ought to know that when they donate anything to some one, the thing donated does not belong to them any longer.

Abendpost, February 17, 1906.

Storm in the Congregation.

**Pastor and members of the Lithuanian.
Church are quarrelling with each
other.**

Pastor Stefanowitch of the Lithuanian Church of the Divine Providence at 18th and Union St. made an appeal to the Superior Court for an injunction order against Michael Jurgatis, Paul G. Bagwilonis, Teneas Uslitis, and other members of his congregation. The pastor had nominated last Sunday Simon Scudas and Adam Macisjenski as members of the church committee for the collection of money and other activities. These nominations caused the displeasure of a number of parish members to such a degree, that they stormed the pastor's home and wounded several policemen, who protected the pastor. The pastor appealed to the court to forbid them to molest the committee and to menace the pastor and to interfere with the church service or make other disturbances.

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LITHUANIAN



Lietuva, Vol. XV, No. 7, Feb. 16, 1906.

THE PARISHIONERS KICKED THEIR PRIEST OUT OF THE CHURCH;
SHOOTING AND FIGHTING IN THE LITHUANIAN
CHURCH OF CHICAGO

On Sunday, February 11, 1906, the parishioners of the Lithuanian Providence of God parish, 18th Street and Union Avenue, Chicago, chased their priest, Edward Steponavicia, out of the church, and then broke all the windows of the rectory and wanted to chase out the priest from their parish. The chasing of the priest from the parish was similar to the Russian revolution. All the parishioners have revolted against the priest. Only the police have protected him. The parishioners wanted to break into the rectory in order to chase out their priest. The women stood in front in the fighting ranks at the rectory door. The police were protecting the rectory. One woman wrested a club from a policeman and struck his head so hard that the policeman fell down from the porch, and was taken to the hospital, where his wound was stitched. Then the big fight started. Women and men picked up stones, broke the fence,



Lietuva, Feb. 16, 1906.

smashed the windows of the rectory and beat the police. From inside of the rectory the attackers were fired upon. The following people were shot and wounded: John Tamulaitis, 53 W. 18th St., was shot in the abdomen and in the left arm. He was taken to the County Hospital, and may die; Vincent Puzaras, from 15th and Union Avenue, was shot in the neck; Alexandra Dargis, 168 W. 18th St., shot in the right leg and knocked on the head, was taken to the County Hospital; John Marazas, 32 Ruble St., shot in the head, was taken to the County Hospital; John Bendzaitis, the new sacristan, had his head cracked with a stone; Michael Kilgalen, policeman, had his head badly beaten, and legs broken, he was taken to the hospital; G. M. Buckstahler, detective, had his face hit with a board; John Leahy, policeman, was wounded in the head; Thomas Maynard, Policeman, was thrown down from the porch by a woman and half dead was taken to the police station; John Roche, detective, had his back injured with a stone; Frank Alex, detective, was injured in the back, and had his brain pierced with a hat pin.

Fifteen Lithuanians were arrested.



Lietuva, Feb. 16, 1906.

The causes of this struggle are as follows:

The Providence of God people organized their parish and obtained a charter (no Catholic church in Chicago has such a charter). Using the rights granted by this charter, the people made their own by-laws, appointed fifteen members to act as the administrators of the parish, and to control the income and expenses of the parish. Even though, in compliance with the demand of the bishop, the parishioners were forced to assign the church property to the latter, and to entrust the funds to the priest, the parish administration has controlled the income and expenses.

The Rev. Steponavicia, like all the Lithuanian priests, did not favor such a control, especially when the parish administration, at the parish meeting, openly announced that the priest had a shortage of several thousand dollars in the parish budget. The priest appointed his own parish administration, consisting of two persons, in accordance to the bishop's new regulations. The old administration tried to examine the



Lietuva, Feb. 16, 1906.

parish books, but the priest, with the help of the police, wrested the books from the old administration. To the old administration were left only the keys of the church and the safe, and one book showing the parish account. The old administration called a meeting on January 21, 1906. At this meeting the parishioners decided that, as the Rev. Steponavicia does not agree with the parishioners' wishes, he must leave the parish within five days. If during these five days the priest refuses to leave the parish, the parishioners will not give even one cent to the priest. The priest disregarded the demands of the parishioners, who then requested the bishop to remove Rev. Steponavicia from the parish. The bishop also ignored this parishioners' demand. The members of the parish administration collected money on Sundays at the church and did not give that money to the priest, but kept it in their own hands. The priest went from house to house to collect the money, but the parishioners did not let the priest in, and no one gave him any money.

On Friday, February 9th, the priest with the police came to the church



Lietuva, Feb. 16, 1906.

basement, where the parish secretary was working on the parish books. The priest wrested the church keys from the secretary, forced him to open the safe, and took from there the parish money and books. The secretary also was the sacristan of the parish, so the priest dismissed him.

Such conduct made the parishioners angry, and they decided to expel the priest.

On last Sunday the priest Steponavicia invited a certain Irish priest to officiate the Mass. Rev. Steponavicia started to collect money in the church during the Mass. Several voices in the church were heard saying: "Do not give a cent to this shoemaker!" The priest went on with his collection, but only a few nickels were dropped into the collection plate. When the priest was going through the women's section, one woman arose from her seat, wrested the plate from the priest, and hit him with it on the head. Commotion arose in the church. The priest ran into the rectory and the Irish priest from the altar asked the people to permit him to finish the celebration of High Mass.



Lietuva, Feb. 16, 1906.

When the Irish priest had done this, the Rev. Steponavicia came to preach the sermon, but the women stopped him and started to beat him. One woman struck the priest on the head with a beer bottle. The priest started to run to the rectory and the people ran after him, but the police stopped them. The rest of the people ran out through the main door of the church. They surrounded the rectory and the fight and shooting started.

On Monday the police arrested the suspected people. They arrested the parish president, Paul Bagvilionis, 707 S. Union Avenue, and Michael Balceris, 1707 Mechanic St. It is rumored that they will arrest Joseph Skinder, who owns the saloon at 12th and Canal Sts. It is said he incited the parishioners against the priest.

On last Tuesday the Rev. Steponavicia swore out warrants for the arrest of forty parishioners.



Lietuva, Feb. 16, 1906.

After the fight the priest's faction went to the bishop with complaints and begged him to punish the priest's enemies. They showed their by-laws to the bishop, and he read them. The bishop said that such by-laws are the most horrible offense against the Catholic world; that it disagrees with the laws of the church like fire with water. If the parishioners will not agree to destroy this constitution, the bishop will remove the Rev. Steponavicia and will close the church. Let the parishioners cry then!

The parish constitution is against the bishop's laws, because the parish money is under the control of the administration, not under that of the priest. This is the greatest violation of the church laws.

The bishop is preparing a proclamation which will be read by every rector in the churches of the bishop's diocese. The proclamation forbids any parish to have their committees, or any other authority over the church, and God forbids the constitution. The church committee must be appointed



Lietuva, Feb. 16, 1906.

by the bishop only; two persons and the third is the priest. Only the priest can take care of the parish money.

The bishop says that such an event is the first and the worst one in the history of his diocese, and he will see that such a thing does not happen again. If anyone dares cause any trouble in the parish, the bishop will inflict on him the highest punishment demanded by the laws of the church.

Will the Rev. Steponavicia go to church next Sunday? No one knows. The attitude of the parishioners toward the priest is a very hostile one.

Lietuva, Vol. XV, No. 3, Jan. 19, 1906.

WPA (ILL) PROJ 30225

THE PARISH MEETING

On December 31, 1905, a meeting was held by the Providence of God parish. The meeting was called to order by president Macijauskis. The secretary read the minutes and the income and the expenses during the last year. The committee of Rev. Steponavicius approved the report, but the parishioners were not satisfied. Then Frank Macedonskis read the statement from the time of establishment of this parish in April, 1900, to July, 1905. The income was \$91,482.60, the expenses \$67,438.24, and the balance \$25,054.36. The priest's committee did not state what they had done with the balance. The priest's friends tried to quiet Mr. Macedonskis, but did not succeed, because what he stated can be found in the parish books. He said, "Go and look in the parish books and you will convince yourselves." This statement was given to him by the parish secretary, Peciukaitis. Then he took the books and started to prove the statements he made. The parish president tried to stop him, but failed. Then the parishioners decided to elect five persons to investigate the parish books. They nominated the following persons: Joseph Gedvila and John Punga, but the

Lietuva, Jan. 19, 1906.

WPA (ILL) PROJ 30275

priest was against these people and recommended his own. At last they elected Stasys Mikolaitis, John Reckauskas, Petraitis, Felix Lauraitis, and F. Macedoniskis, and offered \$2 per day for the examination of the parish books. Macedoniskis resigned because for \$2 per day he cannot work. Others started to examine the books but did not complete their work because the priest refused to give them up.

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LITHUANIAN

WPA (ILL.) PROJ. 30275

Lietuva, Vol. XIII, No. 3, Sept. 29, 1905.

WE NEED A LITHUANIAN SCHOOL

In other cities the clergy sometimes establish schools to teach the Lithuanian language, but the Chicago clergy do not care to have such schools for their brothers. The Lithuanian clergy in Chicago prohibit everything that is good for the workers.

It is very essential to have a Lithuanian school in Chicago. The American schools will be opened soon, but in such schools it is impossible to learn English because the Lithuanians do not understand what the teachers are talking about. We must have a Lithuanian school where the teachers can explain the meaning of English words in the Lithuanian language. Such schools should be taken care of by the priest, but the priests are taking care of the nuns' schools, which give no benefit to anyone.

P. Gulvydis.

Lietuva, Vol. XIII, No. 32, August 11, 1905

THE TROUBLES OF THE PROVINCE OF GOD PARISH

WPA (ILL) PROJ. 30276

The committee that went to the Archbishop to complain about the Province of God parish affairs has had no chance to tell the parishioners what the committee heard from the Archbishop as to what are the rights and duties of parishioners. The hirelings of this priest are obstructing their actions. The extra meeting was called on July 23, in order to explain to the parishioners what the committee heard from the Archbishop. At the meeting, twenty people, perhaps hired by the priest, brought about such a commotion that there was almost a riot at the meeting. For this reason the committee had no chance to explain to the parishioners what their duties are in the Province of God parish.



Lietuva, Vol. XIII, No. 29, July 21, 1905.

THE PROVIDENCE OF GOD PARISH "REVOLUTION"

As was previously stated in Lietuva, the parishioners' chosen committee went to the archbishop to find out if the priest has the right to prevent the parishioners holding a parish meeting. During the sermons of the last two Sundays, the priest denounced the committee that went to the archbishop. The priest said that it is a great sin for the committee to interfere in the parish affairs.

In order to fool the parishioners still more, the priest brought another priest, Ambrozaitis, to help denounce the parishioners. Our priest told us that we have no right to inquire into the parish budget, nor the affairs of the parish, and that it is against the church rules and regulations.

Mr. Gedvila, one of the committee members who went to the archbishop, raised his voice in protest. He asked the priest to bet



Lietuva, Vol. XIII, No. 29, July 21, 1905.

\$500 to prove his statement in the presence of the archbishop. The priest continued to denounce Mr. Gedvila and the committee for going to the archbishop.

As the priest and his committee do not permit the holding of the meeting at the parish hall, we, the committee who went to the archbishop, called the meeting of the Providence of God Parish. At this meeting we will explain what the archbishop said concerning the duties of the priest and of the parishioners. At this meeting every parishioner will have the right to express his views, because this meeting will not be at the parish hall. Neither the priest nor his committee will control the meeting. Therefore, the committee has printed leaflets and distributed them, calling all the parishioners to come to the meeting on July 23, at 6:30 P. M., 635 S. Canal St.

Committee.

Lietuva, Vol. XIII, No. 21, May 26, 1905.

WPA (ILL) PROJ. 30275

APPEAL TO THE PARISHIONERS OF THE PROVIDENCE OF GOD PARISH IN CHICAGO

On March 26, 1905, a meeting was held in which the rector explained that a debt of \$41,719.88 was owing on the parish property. When the parishioners heard of this debt there was an uproar and commotion.

The parish committee said that the upkeep of the rector's relatives was too high. It also stated that the debt was made without the knowledge and consent of the parish committee. At the meeting it was decided to elect a special committee which should go to the archbishop to ask him what the parish should do about the rector's making a debt without the knowledge of the parishioners, and to find out the truth of the priest's assertion that the archbishop does not permit the parishioners to control the parish affairs and assets. The priest says that it is a sin for the parishioners to look into the affairs and the budget of the parish. It was decided that the committee should call a parish meeting after getting the necessary information from the archbishop. The committee had been elected from the parish members.

Lietuva, Vol. XIII, No. 21, May 26, 1905.

WPA (ILL) PROJ. 30275

The priest's committee promised on March 22nd to elect its delegates to go to the archbishop to find out on what day he would receive the committee. The archbishop said that he would receive the committee on April 11th. When the priest's committee heard of this, no doubt instructed by the priest, they began to spread a false alarm. They put out the report that the archbishop would fasten the committee in a room and give a hundred lashes to every one. Nevertheless, we, the committee, elected by the parish, did not get scared, but went to the archbishop. The archbishop explained to us many points that we never knew before. He explained what were the duties of the parish and the duties of the priest. About the lashes he said nothing. We found out that the instructions of the archbishop are entirely different from those of the priest.

When we came back from the archbishop, the priest's committee, which was afraid to go to the archbishop, inquired of us what the archbishop said. We answered to them that we would explain at the general parish meeting, and asked them to call the meeting. But the priest's committee up to the present time has not called the meeting.

Lietuva, Vol. XIII, No. 21, May 26, 1905.

WPA (ILL.) PROJ. 30275

They said that the priest and his supporters are not permitted to call a parish meeting.

The parishioners must not forget that they elected us to go to the archbishop and decided at the meeting to announce what the archbishop said. We fulfilled our mission and we are willing to tell the parishioners what we found out, what the priest is concealing from them, and what the archbishop said to us. It is important not only to us but to all the parishes in Chicago, because in all the parishes the priests are concealing the archbishop's directions to the churches.

I announce to the Providence of God parishioners who want to know what the archbishop said, come to me and I will tell you what I heard. I am at my home after 6 P. M. You can apply by letter.

Joseph Gedvill, 163 W. 18th St.

Editor's note: Seems to us that you can call the parish meeting by advertising with leaflets. Such a meeting cannot be stopped by the priest nor by his committee.

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LITHUANIAN

Lietuva, Vol. XII, No. 28, July 8, 1904.

WPA (ILL.) PROJ. 30275

THE WAUKEGAN, ILLINOIS, LITHUANIAN TROUBLES

After the death of the priest Smolenskas now we have the Rev. Ambrozaitis as rector. The harmony between the parishioners and the rector did not last long. The first struggle came over the collection of money. There are two collections, one for the seats and the other the collection of cents. With the Rev. Smolenskas the parish had both collections under its control; now Rev. Ambrozaitis has tried to take both collections under his control, but the parish committee refused. Then the priest demanded the cents collection, and besides the collection he demanded various improvements in the rectory, even demanding two beds in his bedroom. We see no reason why the priest needs two beds in his bedroom. We the workers are sleeping two in one bed, but the priest wants two beds in one bedroom. We know that his maid has a bed in her bedroom.

The organist demanded more wages. At present he gets \$30 per month. He says that he cannot make a living for his family. The parishioners

Lietuva, Vol. XII, No. 28, July 8, 1904.

WPA (ILL) PROJ. 30275

told the priest of raising the organist's wages. The priest protested. The parishioners then cut \$6 from the priest's salary and added it to the organist's. The priest received \$66 per month, now he will get \$60. It looks to us as if the priest will not die of starvation at such a salary. He gets paid for all the extra services.

Parishioner.

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LITHUANIAN

Lietuva, May 27, 1904.

WPA (LL) PROJ. 30275

THE KENSINGTON LITHUANIANS

On the 15th day of May the Lithuanians held a large meeting for the purpose of organizing a Lithuanian parish in Kensington. Rev. Stepnavicius from Chicago was at this meeting.

Even though there were many people at the meeting, only a few wanted to organize the parish. The priest said that everyone must pay \$25 for the church. The people with different opinion did not have a chance to open their mouths.

To organize the parish and to keep up the church is not so easy when the priest demands \$25 of everyone. There are over 50 Lithuanian families and over 400 unmarried persons. Only a few people wanted the parish, and the priest demanded that they pay \$25 at once. Now there were those who wanted to build the church, but the \$25 made them hesitate. It looks as if the parish will not be organized here. Many people cannot support it.

J. B.

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LITHUANIAN

Lietuva, Vol. XII, No. 22, May 27, 1904.

WPA (ILL.) PROJ. 30275

ANSWER TO THE REV. ZEBRYS

The Rev. Zebrys in No. 20 of Lietuva wrote a long article and denies what was written about him in Lietuva previously. The priest says that the church is supported through free donations from the good will of the parishioners. The priest further states that he does not choose the parish trustees but he only appoints, and that the parishioners have full right to accept or reject. This is not so. The priest appointed the trustees without the consent or the approval of the parishioners. The priest's elected trustees are attacking those people who are not donating money to the priest.

The priest says that he makes no obstructions, and yet the same priest tells the people to quit a society which refuses to support the priest. The priest through confession asks the people to quit societies which refuse to be under his control. The priest also says that he will give no absolution to those who do not obey his orders. The priest in the pulpit uses dirty language in denouncing the people.

Lietuva, Vol. XII, No. 22, May 27, 1904.

WPA (ILL.) PROJ. 30275

The priest also denies that he called the police during the riot in the church. Who then called the police? Certainly the police did not come of their own accord.

The Committee of the St. Joseph Society.

President, J. Maziliauskas
Secretary, V. Sabaliauskas

J. Girdauskas
Sakalauskas

New Britain, Conn.

Lietuva, Vol. XII, No. 21, May 20, 1904.

WPA (ILL) PROJ. 38275

THE WAUKEGAN, ILLINOIS, LITHUANIAN TROUBLES

In our parish the fight is on again. When the Rev. Smolenskaskas died the parishioners appealed to the archbishop for a priest. The archbishop replied that six priests are coming from Lithuania. He will send one of the priests to the Waukegan Lithuanian parish. As they were waiting for the priest from Lithuania, the priest Ambrozaitis arrived. He said that he came from Chicago. On the next day the priest left the parish. The parishioners were very much discouraged. On the next day the priest's maid came and demanded the keys of the rectory. The parishioners refused to give the key and refused to permit her to occupy the rectory. The maid broke into the rectory by force. The next day the priest Ambrozaitis arrived. At once the priest demanded that the rectory be decorated and that electric lights should be installed.

On the 1st of May Rev. Ambrozaitis held a parish meeting. He did not care to ask the parishioners if they accepted him or not, but at once demanded the collection, etc.

The Star.

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LITHUANIAN



Lietuva, Vol. XII, No. 1, Jan. 1, 1904.

ON THE NEW YEAR (Editorial)

On New Year's Day, among Christians of the olden times, there was a custom of sending good wishes to friends and relatives. We also have many wishes for this coming year.

The first of our desires is peace and mutual understanding between the so-called intellectuals and the newspapers. As long as the disputes and disagreements on minor things exist, we can accomplish nothing good for ourselves, for the society as a whole or for the nation. The most disreputable propaganda is spread by the clergy. The clergy attacks with the dirtiest denunciations, disregarding morals and ethics. The clergymen hold their secret conventions, in which they do not permit laymen to participate. If some loyal layman comes to the secret convention and opens his mouth against the schemes of the clergy, he is denounced as an infidel and is expelled from the convention.



Lietuva, Vol. XII, No. 1, Jan. 1, 1904.

The greatest aim of the clergy is to keep under their absolute control the parish schools in order to bring up the young Lithuanian generation as the slaves of the priests. Instead of giving moral and intellectual training in the parish schools, the clergy are trying their best to develop in the schools, fanatics, followers of the clergy, and denouncers of everything that is good for society and the nation.

In this coming New Year, let us use more sense. Let us have strong workers' organizations, cooperative stores and small factories. Then we will not lack good schools. For this cause we ought to convince our brothers through facts and through logic, but not by denunciations and intrigues. By doing this we shall uplift our Lithuanians morally, intellectually, and economically.

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LITHUANIAN



Lietuva, Vol. XI, No. 34, Aug. 21, 1903.

WHO ARE OBSTRUCTING AND BAITING US?

Among the civilized nations the clergy found out that the baiting of people among themselves often brings bad consequences to the priests. In Germany and France the clergy have stopped the baiting of people, but among the Lithuanians the clergy still do it, making fights between brothers. The clergy, through the pulpit and confession, denounce those who are spreading literature, who are making the people cultured and intellectual. The clergy never have uplifted the people; the clergy wants to see the people in ignorance, darkness and poverty. Those who want to uplift the ignorant Lithuanians are denounced by the clergy with malice and malignity as infidels. Even among us there are people who blindly believe the priests. The greatest aim of the clergy is Divide et impera (divide and rule), as the clergy have done in ancient times. They are teaching nothing except obstruction and baiting.

At present the living conditions of the clergy are so good that in order



Lietuva, Vol. XI, No. 34, Aug. 21, 1903.

to have such a life always, this clergy are keeping the people in ignorance and darkness. The clergy will become better when the people themselves will force the clergy to do useful work. Today the clergy are calling the people their sheep and cutting the wool, but when the people get enlightenment they will not permit wool to be cut. Every priest's aim is to keep his parishioners like beasts of burden. We must enlighten ourselves, then we will see the harm the clergy are doing to us; then we will force the clergy to preach the real Christian science, the real morality, not hypocrisy and exploitation of the people.

J. K.

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LITHUANIAN

Lietuva, Vol. XI, No. 12, March 20, 1903.

WPA (ILL) PROJ. 30275

THE NEW LITHUANIAN PARISH

On the north side of this city there was organized a new Lithuanian Roman-Catholic parish under the name of "Holy Lady of the Aurora Gates." With the permission of the bishop of Chicago, the first mass was held on Sunday, March 15, at 11 A. M. in the church of St. Stanislaw Kolegium, Division Street and Holt Avenue. From now on masses will be held there at 10 A. M.

A. Jasinskas, 100 Cleaver St.
Member of Committee.

Lietuva, Vol. X, No. 47, Nov. 21, 1902.

WPA (ILL) FROJ 38275

WE MUST HAVE A LITHUANIAN CEMETERY

The Chicago Lithuanian parishes want to establish their own cemetery. But the trouble with the cemetery will be, as it is everywhere, that the spiritual leaders want to assign the cemetery to the bishop. If the cemetery will be the property of the Lithuanians, would it be non-Catholic? In Lithuania the cemeteries belong to the parishioners and not to the bishop, and yet the cemeteries there do not lose their holiness. Why in America if the cemeteries are not assigned to the bishop as his sole property, then the cemeteries are not holy? If the cemeteries must be assigned to the bishop, then we see no reason to have a Lithuanian cemetery. Through control by the bishop, he can stop the burial of Lithuanians in such cemeteries, because the bishop will have the right to say that he does not want to bury foreigners in his cemetery.

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Lietuva, Apr. 11, 1902.

LITHUANIAN



[CHURCH HOLDS ANNIVERSARY BANQUET]

The Society of the Providence of God will have its 10th anniversary banquet on April 20 at Freiheit Turner Hall, 3417-21 S. Halsted St. All the Lithuanians and all the Lithuanian societies are invited to participate. The societies that will take part in this celebration are asked to come to the St. George's parish hall, 33rd and Auburn Avenue. From there all the societies will march together to the hall. At the hall there will be speeches, declamations and music. There will be a banquet after the program.

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LITHUANIAN

Lietuva, Vol. X, No. 7, Feb. 14, 1902.

WPA (ILL) PROJ 30275

ARE THE CLERGY THE PROTECTORS OF LITHUANIA?
(Editorial)

Our clerical newspapers very often state that the clergy of Lithuania and in general, the Catholic Church, is the strongest pillar of Lithuanianism. Is it true that the Catholic clergy and the Catholic Church were the protectors and upholders of Lithuanianism? It looks to us that it was just the opposite. The Catholic Church was the first to spread Polanization in Lithuania and, at the same time, it was the destroyer of Lithuanianism.

The Lithuanians obtained the Catholic faith from the Poles. The Polish priests were the first to teach Lithuanians the Catholic faith. The churches in Lithuania never have been Lithuanian churches, but were tools of spreading Polanization. The Lithuanians were able to become priests after the churches in Lithuania had become Polanized already, and only the Polanized Lithuanians were able to become Catholic priests.

Lietuva, Vol. X, No. 7, Feb. 14, 1902.

WPA (ILL) PROJ. 50275

True, there were a few Lithuanian Catholic priests who participated in uplifting Lithuanian literature. But to work in the Lithuanian literary field, the clergy did not follow their own will or wish. As in America, the radicals forced the clergy to work for Lithuanianism, so in Lithuania, the Protestants, the enemies of Catholicism, forced the Catholic clergy to take up the work for Lithuanianism.

The first book in Lithuania was published in the Lithuanian language by the Protestants. When the Protestants began to spread their faith in the Lithuanian language, then the Catholic clergy, in order to stop the wave of Protestantism in Lithuania, began to publish Catholic prayer books in the Lithuanian language. Only then did the Lithuanian clergy begin to separate Lithuanian affairs from Polish.

In Lithuania and in part of America the Catholic churches are the nests of Polanization. Only the degenerates are willing to become Catholic priests.

We must not forget that all the schools in Lithuania were under the strict

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LITHUANIAN

Lietuva, Vol. X, No. 7, Feb. 14, 1902.

WPA (JULY 1902) 3025

control of the priests. To use the Lithuanian language in schools was strictly forbidden. If any student spoke Lithuanian in school, the clergy scolded and punished him severely for using it in his conversation.

The Lithuanian Catholic clergy were the destroyers of Lithuanianism and were the great upholders of Polanization.

The Roman-Catholic clergy are against the Russian government as much as Russia is against the Roman-Catholics, although the Catholic clergy are the great supporters of the despotism of the tsar.

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LITHUANIAN



Lietuva, Vol. IX, No. 25, June 21, 1901.

THE HUNTERS

In America, Dr. Szliupas is known as the best Lithuanian speaker and agitator. Of this honor to Dr. Szliupas the Lithuanian clergy are very envious. At last the clergy decided to attack Dr. Szliupas, to start an agitation in order to disgrace the reputation of the said doctor. So the clergy elected as their agitator the Rev. Milukas. The clerical agitator arrived in Chicago. He delivered long speeches here, but he explained nothing well. He tried to plant the seeds of disturbance among the Chicago Lithuanians as he had done in Pennsylvania, but we doubt very much whether he will succeed in Chicago.

In his speech he praised the Rev. Krawczunas for upholding the Polish school in the Lithuanian parish. He even denounced those priests who raised voices of protest against the Rev. Krawczunas' Polanization of the Lithuanian children.

Further, the priest urged the people not to read newspapers, but he

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LITHUANIAN



Lietuva, Vol. IX, No. 25, June 21, 1901.

did not name the newspapers. According to the agitator's instructions, the people must not read even the Catholic newspapers, such as Katalikas and Dirva (The Field). What benefit would this have? I doubt whether the priest knows.

He spoke on various questions but from his speech came nothing good; a mixture of cabbages and peas.

When the agitator comes to Chicago again, we will have a stenographer copy his speech, so the public can read it and find out for themselves. It is not enough to have the material in the speech, how to use the material is another question.

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LITHUANIAN

Lietuva, Vol. IX, No. 22, May 31, 1901.

THE RECALL

To the invitation by the Rev. Stefanaviczius that the Truth Lovers Society take part in the consecration of the school of the Providence of God parish, the society cordially accepted and decided to participate in that celebration.

But the same priest, in the pulpit, on May 19th, denounced the national society for holding national celebrations, therefore, the Truth Lovers Society has recalled its promise to take part in the consecration ceremonies. We are doing that because we do not want the honorable priest to take the trouble again to denounce the national societies.

The Truth Lovers Society.

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LITHUANIAN



Lietuva, Vol. IX, No. 21, May 24, 1901.

CONSECRATION OF THE NEW SCHOOL

Chicago, June 2, 1901, the parish of the Providence of God solemnly will celebrate the consecration of its new school at 18th Street and Union Avenue. The school will be made into a temporary church. The consecration ceremonies will be held in the most solemn form, participated by the Lithuanian and the Polish societies, and there will be present many priests who will take part in the consecration and the sermon. Therefore, we are inviting all the parishioners and all societies to come in full parade to the old church, 240 W. 18th St., at 10 A. M. From here in full procession all will march to the new school, 18th and Union Avenue.

Sincerely yours,

Rev. Stefanaviczia
Rector Providence of God Parish.

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LITHUANIAN



Lietuva, Vol. IX, No. 14, April 5, 1901.

TO KATALIKAS

In No. 13 of Katalikas Mr. Ugzmedis states that we are organizing various parties because it is not right to assign the churches to the bishops without telling why it is not right. We have stated our reasons many times why we are against the assignment of the churches to the bishops.

The churches are built by the Lithuanians and that means that the property should belong to them. The bishops should have nothing to do with the peoples' private property. The bishop should take care of the people's spiritual affairs only, not the material matter. There are many more reasons why it is not good to assign the parish properties to the bishops, but for the present time we will say nothing else on the matter.

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II B 2 d (1)

II B 2 d (1) (German)

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LITHUANIAN



Lietuva, Vol. IX, No. 4, Jan. 25, 1901.

TO KATALIKAS

Katalikas says that our statement taken from the German newspaper Der Westen about the St. George's church new loan of \$40,000 is not true. Further, the Katalikas suggests to us that the documents about the loan should be stated not from the German newspaper but from the county records. Very good then, we will produce for Katalikas the county records.

Here is the evidence: The loan, \$40,000, on the St. George's church is taken from the Northwestern Mutual Life Insurance Company, recorded December 20, 1900; Recorder's book 7174- p. 335. Document 3046045. There was a mortgage of \$15,000 previously. Total \$55,000.

Is this a lie, Mr. Katalikas? We have proved to you by official documents and yet the Katalikas is lying by trying to deny the new debt on the church by its boss, Rev. Krawczunas.

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II B 2 d (1) (German)

LITHUANIAN



Lietuva, Vol. IX, No. 21, Jan. 11, 1901.

NEW MORTGAGE ON ST. GEORGE'S CHURCH

The weekly publication of the Illinois Staats Zeitung, Westen, states that on the Lithuanian church in Chicago a new mortgage of \$40,000 was made. Previously there was a mortgage of \$15,000, so that now the total mortgage is \$55,000. No one will deny that this new church is beautiful, but whether it is worth \$55,000 it is another question.

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LITHUANIAN



Lietuva, Vol. VIII, No. 52, Dec. 28, 1900.

THE LIETUVA EDITORIAL STAFF WISHES TO ITS READERS HAPPY NEW YEARS
THE END OF THE CENTURY
(Synopsis)

The century is ending but it has brought nothing good to us. In the past centuries many nations have been enslaved, but the oppressors have not dared to suppress the language of the common people. Only Russia dared shamelessly to suppress the native language of the Lithuanians.

Of course the oppressors are brave when the oppressed have no unity among themselves to demand justice. At the ending of this century we have no unity among us, just fights and discrimination. If we will stop the fights amongst us, and work together for the cause of culture, even the oppressor will stop persecuting us.

Let us find out who stops the national activity and culture among the Lithuanian people in America. We have built many churches, but nothing

Lietuva, Vol. VIII, No. 52, Dec. 28, 1900.

better. Up to the present we are still building the churches. Other civilized nations besides churches have schools, theaters, libraries, museums and concert halls. The nation that has such institutions stands on a higher degree of civilization and lives better. This proves that such institutions are more important than the churches. The Lithuanians have many churches, but we cannot call them national institutions because they bring no benefit to Lithuanians.

In the last century we were very anxious only about the churches and the priests' affairs. Indeed, we put them on a high basis, as our priests should have a good material background, but unfortunately they do not uplift the masses of Lithuanians culturally or materially. The clergy planted hypocrisy, hate and fighting among us; otherwise we could have lived in peace like cultured people.

In the coming century, besides the churches, let us take into consideration cultural activity. Let us have more schools. We have seen



Lietuva, Vol. VIII, No. 52, Dec. 28, 1900.

the clergy rule for the last several hundred years. They have brought nothing good to the human race, merely misery, exploitation and oppression. The clergy cared only to accumulate wealth for themselves while the masses lived on the edge of starvation and always in fear.





Lietuva, Vol. VIII, No. 44, Nov. 2, 1900.

THE PARISH FIGHTS AND THE CLERGY

Our parish fights are like a cloud moving from one place to another and spreading disease in every parish. After the parish fights in Chicago and the priest's trial against Lietuva, the priest became dirtier than ever before. Rev. Masziotas and Rev. Peza were forced to leave their parishes in Pennsylvania; Rev. Abroskaviczius got scared and surrendered himself to the parishioners' rule; the priest of Waterbury, Conn., was unable to give an account of (the parish affairs) to the parishioners. Right now a hot fight is raging in the Lithuanian parish of Philadelphia. The parishioners there even locked the priest out of the church. The priest had to break in with the help of police. The parishioners sued the priest in civil court, and regardless of how the trial comes out, it will not make firmer the parishioners' faith. The main cause of these parish fights is not faith but money.

Fights in the parishes could be stopped by the priests themselves. They do not know how to conduct affairs of faith and act like Don Quixote



Lietuva, Vol. VIII, No. 44, Nov. 2, 1900.

with the windmill. They are fighting against Buddhism, which is so strange to the Lithuanians that they don't know what the priest is talking about. Condemning Buddhism is for children, not grown-ups. Adults demand something higher, more prudent, more enlightening, more educative.

The priests may say that the fights in the parishes are provoked by the freethinkers. We know that the freethinkers do not belong to the church nor to the parish. Now, how can the freethinkers provoke fights?

Dear clergy!! Such stories about the freethinkers are only fit for children, not for grown-ups. Adults have their eyes open and they can use their brains better than children.

The clergy denounces the newspapers for writing or permitting (others to) write about their black deeds. The clergy says that the newspapers are the cause of the fights in the parishes. Newspapers are the supporters of the public. If someone writes about the priests, they (the priests) have the same right to answer back and clear up the attack on them.



Lietuva, Vol. VIII, No. 44, Nov. 2, 1900.

But, unfortunately, the fights in the parishes against the priests are not caused by the newspapers, but by the priests themselves. The priests are collecting money for the benefit of the parish and the church. Their wealth increases along with the debts of their parishes. This is not all. When the parish is being organized, the priest says that both church and parish properties belong to the parish. The people believe him and donate all they can. After a while, when the debt of the church becomes too large, the people demand an inquiry into the parish budget. Then the priest ups and says that the parishioners have no right to look into the parish budget because the church belongs to the bishop, and the priest, by order of the bishop, has full control of the parish financial affairs. When the parishioners find that the parish property has been assigned to the bishop, then trouble begins.

Should there be no frauds committed by the priests in parish affairs, the freethinkers would have no chance to attack or criticize them. If the priests would preach Christianity and practice it, then everything



Lietuva, Vol. VIII, No. 44, Nov. 2, 1900.

would go nicely in the parish affairs. But the clergy, like the tsar, denies the parishioners (the right) to think about the parish budget situation. There is no Russian government in this free country, (where) the people have full right to demand an account from the clergy. Such attitude on the part of the clergy brings to light their hypocrisy and degrades their prestige.

Also, the clergy are leading immoral lives, and then when anybody writes in the newspapers about it, they denounce the newspapers as infidels. What do the priests understand by morality?

Lietuva, Vol. VIII, No. 37, Sept. 14, 1900.

WPA (ILL) PROJ 30275

THE PARISHIONERS WON

The parishioners of the second parish in Chicago conquered all the intrigues of their enemies. They freed themselves from Rev. Peza. The bishop agreed with the parishioners' request to expel the priest. If the St. George's parishioners would have such understanding and unity, they could accomplish the same and would have much better order in their parish.

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LITHUANIAN

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Lietuva, Vol. XIII, No. 33, Aug. 17, 1900.

THE TROUBLE IN THE CHURCH

The Polish saying that "When the woman had no anxiety she bought a pig," applies to the new Lithuanian parish in Chicago.

The bishop expelled Rev. Steponaviczius, who had some misunderstanding with Rev. Krawczunas. Rev. Krawczunas, at its own initiative, brought Rev. Peza from Pennsylvania. Rev. Peza is very well known in Pennsylvania for his dirty work there. Therefore Rev. Krawczunas brought him to Chicago as his assistant. It looks as if Rev. Peza is serving Rev. Krawczunas better than it was expected. Rev. Krawczunas, with the help of the Polish priests, wanted to put Rev. Peza in the rectory of the new church. We have heard that the bishop's chancellor begged the parish committee to accept Peza as rector. We suggest that Rev. Krawczunas take care of Rev. Peza, since he was the one who brought him from Pennsylvania.

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LITHUANIAN



Lietuva, Vol. VIII, No. 32, Aug. 10, 1900.

TROUBLES IN THE NEW PARISH

Troubles are beginning (to appear) in the new parish, brought on by the new priest. Last Saturday a meeting was called by the parish committee. The new priest, who wants to be the master of the new parish, called his own parish meeting on Sunday, where he brought many followers of Rev. Krawczunas by telling them that the bishop's delegate would be at the meeting. The bishop's delegate came, and the delegate was Rev. Krawczunas himself. All this comedy is similar to the case two years ago when the Jews at Wadowici, Poland, to coax the money from the Poles, sent telegrams with an alarm clock to the American tsar, asking him whether they could buy land from him in order to establish a Polish colony.



Lietuva, Vol. VIII, No. 31, Aug. 3, 1900.

IN THE NEW LITHUANIAN PARISH

In the new Lithuanian parish, in place of Rev. Steponaviczius, the bishop appointed another priest, Rev. Peza from Pennsylvania. Last Sunday the new soul shepherd announced in the church that he would go out himself to collect money from the parishioners. The committee believed that the priest would go. According to the parish constitution the collection of money is in the hands of the committee.

There are many light-minded persons among the Lithuanians! In time the committee itself will disappear. In its place the priest will elect his own tools. Is it possible that Rev. Peza is just as bad as Rev. Krawczunas?

Lietuva, Vol. VIII, No. 31, Aug. 3, 1900.

WPA ALL PROL 30213

MASS MEETING

The Providence of God Parish will hold a massmeeting on August 4, 7 P. M., Saturday, in the hall at 778 S. Halsted St.

All parishioners are invited to come because we have a very important problem to decide. Rev. Peza is collecting money for himself in the name of the parish; therefore we must decide this problem without delay in order to protect ourselves from such a collector, who would destroy our parish.

All the parishioners must come to this meeting without fail.

The Providence of God Parish Committee.

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LITHUANIAN



Lietuva, Vol. VIII, No. 26, June 29, 1900.

THE LITHUANIAN FREETHINKERS ALLIANCE

It was previously announced about the necessity of a Lithuanian Free-thinkers Alliance on June 3, 1900. The Lithuanian Freethinkers held a convention at New York City in order to organize the Lithuanian Freethinkers Alliance. At 1 P.M. the hall was packed with broad-minded and far-seeing people. They elected Dr. John Szliupas as president of the meeting and Mr. A. Szilingis, from Newark, N. J., as secretary. Telegrams and congratulations were received from Pittston, Pa., Minersville, Pa., Torrington, Conn., Philadelphia, Pa., and Pittsburg, Pa. The delegates were from New York City, Jersey City, Passaic, Elizabeth and Newark, N. J., Scranton, Pa., Plymouth, Pa., Baltimore, M d., and Brooklyn, N. Y.

The convention president, Mr. John Szliupas, opened the convention by delivering a short but energetic speech. The doctor said that the



Lietuva, Vol. VIII, No. 26, June 29, 1900.

Lithuanians of today not only are suffering under the yoke of Russia and Germany, but are suffering from their own nationalists, the priests, and these priests are fed by the poor Lithuanians themselves. He further stated how the people in other countries overthrew the yoke of the clergy. After the doctor's speech, Mr. Balcziunas made a motion to establish the freethinkers' organization. Mr. Mikolainis seconded the motion by showing the necessity of freeing the people from the religious swaddling band, by spreading the enlightenment among the people. It was decided to organize the Lithuanian Freethinkers Alliance. Mr. Szesztokas made a motion that those who want to join the Freethinkers Alliance should give their names, and those who do not want to join the Alliance were asked to leave the hall, but no one left the hall. Then the platform was made and adopted. Mr. Ambrozewyczia made a motion to publish a newspaper as the organ of the Lithuanian freethinkers. Mr. Mikolainis made a suggestion to publish books instead of a newspaper. The books ought to be of small size, to print propaganda and other articles explaining the freethinkers' program. The motion was carried.



Lietuva, Vol. VIII, No. 26, June 29, 1900.

To the Freethinkers Alliance fund it was decided to pay 25 cents initiation fees and 10 cents monthly dues.

Mr. Ramananskas' motion was that the Lithuanian Freethinkers Alliance should have a traveling agitator-speaker. It was decided to wait until the organization would stand on a firmer basis.

The question was brought up whether to publish the book written by Rev. V. Demskis, About the Works of the Bishop Walanczauskas. It was decided to publish a book, The Matter and Power, by Buechner.

They also decided that the members of the Freethinkers Alliance should cremate their dead ones.

The central committee was elected of the following members: President, Leonas Ereminas, 519 E. 5th St., New York; Secretary, Adomas Szilingis, 57 Beacon St., Newark, N. J.; Treasurer, Vincas Gustaitis, 56 Ainstic St., Brooklyn, N. Y.; Assistant Secretary, Motiejus Ambrozewiczia,



Lietuva, Vol. VIII, No. 26, June 29, 1900.

56 Beacon St., Newark, N. J.

The Lithuanian Freethinkers Alliance made a protest resolution against the dirty acts of the priest Szedwydis of Pittston, Pa. The priest told the mayor of Pittston, Pa., that the Lithuanians are rascals and hoodlums so the meeting of the Daughters of Lithuania was stopped by the mayor of Pittston because of the intrigues of the priest Szedwydis.

Also a protest was made against using the name of Lithuanians in the book, The Appeal of the American-Lithuanians to the Pope. This book was published without the consent of all the American-Lithuanians. This book was written by a few priests, not by all the Lithuanians.

The delegates of the convention are asking the Lithuanians to organize the Freethinkers locals in every Lithuanian colony in order to have a strong Freethinkers Alliance.

The newly organized locals should send all money to the treasurer,



Lietuva, Vol. VIII, No. 26, June 29, 1900.

Mr. Gustaitis, who is under bond for \$250.

The Lithuanian Freethinkers platform. The Freethinkers Alliance's purpose, with the help of enlightenment, is to free the people from religious prejudice and from political and material slavery.

We stand on the evolution theory which scientifically explains the beginning, growth, and development of the living being, man.

We affirm that the morale and ethic does not come from religion, that it develops from necessity and experience.

In politics it goes together with the Socialists, accepts freedom, equality and justice to all humanity. It upholds the freedom of speech, press, post office, discussion on various problems and the freedom of assembly. It affirms freedom, rejects religion as the slavery of the mind, demands for all Lithuanians material benefit and political



Lietuva, Vol. VIII, No. 26, June 29, 1900.

freedom and enlightenment; to make efforts to free us from the clergy which is the stronghold of despotism.

The Lithuanian Freethinkers demand: (1) That the church and the clergy should pay taxes like all other people. (2) That the clergy should be expelled from Congress, legislature, from navy and schools, colleges, and asylums and from other institutions that are supported by the public. (3) That the government should stop supporting the religious institutions, educational and relief institutions. (4) That the government should not help build the religious institutions, the education of religion, etc. (5) That the government should stop participating in religious celebrations. (6) That swearing in the courts should be abolished, because an ordinary promise is enough to tell the truth, and to know that for not telling the truth one will be punished. (7) That all the statutes for upholding Sunday as a religious holiday should be abolished. (8) That justice based on religious morale



Lietuva, Vol. VIII, No. 26, June 29, 1900.

should be abolished, should stand on the foundation of inborn morality. (9) That the government should stand in the public background, should not protect or uphold religion, nor give privileges to any church. (10) In time of war, the clergy should go to war to defend the country like any other citizen.

The Lithuanian Freethinkers Committee.

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LITHUANIAN

Lietuva, Vol. VIII, No. 26, June 29, 1900. WPA (ILL) PROJ 30275

AFFAIRS OF THE PROVIDENCE OF GOD PARISH

The Providence of God parish has its temporary church at the Irish church, 19th street, between Halsted and Peoria streets. The holy mass is at 7 A. M. on week days, and at 11 A. M. on Sundays. The parish priest lives at 166 W. 18th St. Lithuanians having affairs in baptism, nuptials, etc., should go to the said address of the priest.

The Parish Administration.

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LITHUANIAN



Lietuva, Vol. VIII, No. 25, June 22, 1900.

THE LITHUANIAN FREETHINKERS ALLIANCE

As it was announced in the newspapers there was a freethinkers convention in New York. At this convention was organized the Lithuanian Freethinkers Alliance. In the next issue of Lietuva we will publish the purpose and aim of the Freethinkers Alliance.

We are sorry that in their program there is very little Lithuanian.

III C

LITHUANIAN

Lietuva, Vol. VIII, No. 21, May 25, 1900.

WPA (ILL) 10075

FROM THE PARISH OF THE PROVIDENCE OF GOD

Hereby we are announcing to all the parishioners that this week we have bought the lots for the church of the Providence of God. The lots are located on the southwest corner of 18th and Union Avenue.

In the near future we will have a priest and the church will be opened. We have heard that some Lithuanians are calling a meeting on the West Side in the name of the parish, but about such a meeting we know nothing.

Lietuva, May 18, 1900.

TROUBLE WITH THE WESTVILLE PRIEST

WPA (ILL) 1900

The Lithuanians in this city are gaining reason daily. The parishioners took the parish treasury from the priest. Now the priest says that such attitude on the part of the parishioners is an act of infidelity. The priest says that the bishop sent him here to take care of the church and the treasury. If the parishioners control the treasury, an act against God's will is committed.

But the parishioners paid no attention to the threats of the priest and [proceeded] to elect a committee. A treasurer, under a \$400 bond, was appointed.

Before the Easter holidays the priest announced in church that every parishioner should come to him to get an Easter receipt for confession. The committee had the receipts, and armed with them went among the parishioners making collections for this religious service. When the priest saw that he could not write out the receipts for confession, he announced that he would confess even those without Easter confession receipts.

Lietuva, May 18, 1900.

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This is not all. The priest said that there are some members in the church choir whom he does not like. He added that if these members remain in the choir, he will not hold mass. Then on Sunday the priest started to sing the holy mass, but no sooner he heard the voices of the singers in the choir than he stopped singing it, and instead began to read it.

When the priest failed through these tactics to bring about a turmoil in the parish, he begged the parishioners during confession [to help] him get the parish budget back to his control. Of course, the people promised, but when it came to reality, they again voted that the parish budget must remain in the hands of the parish committee.

The Parish Secretary.

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LITHUANIAN

Lietuva, May 18, 1900.

WPA (ILL) PROJ 30275

THE LITHUANIAN LUTHERAN SERMON

On April 29, Sunday, the well known Evangelical pastor, M. Keturakaitis, held a sermon for the Lithuanian Protestants in the church at 14th and Union Avenue. On May 1st, the Lithuanian Protestants held their meeting and the pastor was present there. Some of the Protestants wanted to organize their society on the basis of Roman Catholics, that the pastor should come every month to hold the sermon. If the members of the society should pay 50 cents per month to the society and 25 cents to the pastor, the total would be 75 cents per month. As the payment was too high, the suggestion failed. After the long lamentation, only two new members joined the society, while other kept quiet and tied their pockets.

S. K.

Katalikas, Vol. II, No. 29, 1900.

CORRESPONDENCE FROM SOUTH CHICAGO

Lithuanians in South Chicago are establishing a new Lithuanian Catholic congregation. At the first meeting which was held, an excellent address was delivered by priest Peza. In his address he explained how it is everybody's duty to be good spiritually at the same time as we ought to be patriots of our fatherland Lithuania. Quite a good number of people met and they were very much satisfied with priest Peza's speech. After priest Peza's speech, congregational committee was elected: Mr. Iz. Petrartis and a few saloon keepers were among those elected. Everybody agreed on matters discussed at the meeting with the exception of a few who gave questions about new church, who would own it, the congregation or the bishop? Priest Peza answered that the church would be managed in the same manner as all Catholic churches. People left the meeting satisfied.

Priest Peza immediately rented on November 18 the Polish hall, which he got for nothing, to the new congregation for its first mass. The people were happy even though they did not trust the two saloon keepers who had forced themselves on the committee. Because of these two, the people refused to

Katalikas, Vol. II, No. 29, 1900.

trust the committee with money to be collected for the building of the church.
It is hard to say how it will turn out.

South Chicagoan.

Editor's note:-

We received from South Chicago Lithuanians several letters in which they make complaints about two saloon keepers who were elected in the newly established congregational committee and whom the members of the congregation did not wish to have. The committee was elected not very long ago; if you do not trust them why did you elect them? In other words, if you knew how to elect them, why can't you now expel them if you don't like them?

Editor.



Lietuva, Vol. VIII, No. 20, May 18, 1900.

THE LITHUANIAN FREETHINKERS CONVENTION

No matter whether you are rich or poor, if you are a freethinker from any of the American states, you should come to the Lithuanian freethinkers convention, which will be held June 3, 1900, at 213 Forsyth St., New York, N. Y.

The Convention Committee.



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LITHUANIAN

Lietuva, Vol. VIII, No. 19, May 11, 1900.

THE MAIDENS OF HOLY MARY THE ROSARY

The society of the Maidens of Holy Mary the Rosary will hold its meeting on May 13, at 12 noon, in the house of Miss Mary Sereikyte, 3305 Auburn Avenue. There are many important matters to decide.

The society obtained its charter, therefore, all the members should come without fail. The cause for transferring the society's meeting to another place is this: The local rector, Rev. Krawczunas, came to our society without invitation and made improper advances toward the girls. He also demanded from the society the dismissal of such girls as he does not like, and when the society refused to do that, the priest appropriated its books and does not permit the society to hold its meetings in the usual place.

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LITHUANIAN



Lietuva, Vol. VIII, No. 17, April 27, 1900.

APPEAL

Brother Lithuanians! In Chicago there is the so-called St. George's parish, but this parish gave birth to another parish, and if we do not protect ourselves from losing our money, we will be forced to build a third and a fourth Lithuanian church, not for the benefit of our nation or ourselves, but for the priests.

Dear brothers, upon organizing the second parish be sure that your work will not be in vain. Be careful, brothers, that our parishes be not like Polish parishes, where the priests are doing what they please with their parishioners. The Polish priests are chasing and kicking out of the parish the best people, those who donate the most. The second Lithuanian parish should not be recorded in the priest's or the bishop's name, but in the name of the parish.

Brother Lithuanians! You are donating your hard-earned money for the



Lietuva, Vol. VIII, No. 17, April 27, 1900.

church so that the priest may do his private business in the home of God. Let us look to the French and German Catholics: their churches are the property of the parish, not of the priest or the bishop. The parish budget is controlled by a parish committee, not by the priest. Their churches are free from debts while ours are sinking into them because they are in the hands of the priests and bishops. They have made the churches a place for their private business. The church should be the home of God, not a business place. So long as the church is in the name of the bishop we won't have a moral and sober priest.

K. Rudis.

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LITHUANIAN



Lietuva, Vol. VIII, No. 17, April 27, 1900.

THE PARISH OF THE PROVIDENCE OF GOD

On April 22 the new parish of the Providence of God held its meeting, at which 400 people were present. After discussions it was decided that as soon as the parish has \$3,000, it will buy four lots and hire a contractor to build a church. At this meeting priest Stepowiczius, former assistant to Rev. Krawczunas, said that the bishop sent him there to be rector of this new parish. Everyone at the meeting was against him because he does not know Lithuanian. He was told to learn the Lithuanian language and then look for a place in the Lithuanian parish.

The Parish of the Providence of God.



Lietuva, Vol. VIII, No. 16, April 20, 1900.

AFFAIRS OF THE NEW PARISH

The new parish of Chicago will have a public meeting on Saturday, April 12th, at 7 P. M., in the hall at 778 S. Halsted St. At this meeting we will confirm the parish constitution and discuss the matter of further organization in our parish. Therefore, we are inviting all the Lithuanian Catholics to attend this meeting and help us in this work with good suggestions.

Committee.

P. S.

On the 11th day of April, Rev. Steponawiczius, former assistant of Rev. Krawczunas, called a parish meeting without the committee's knowledge. Whereas this parish was originally organized by the committee, everybody demands that its affairs be under the control of the committee and the majority of the parishioners. Priest Steponawiczius is trying to act



Lietuva, Vol. VIII, No. 16, April 20, 1900.

like Rev. Krawczunas, that is, to do with the parish as he pleases.

At the meeting the parishioners were not even permitted to speak to Rev. Steponaviczius. The parishioners believe that Rev. Steponaviczius made a secret agreement with Rev. Kraczunas to take control of the parish by himself and do as he sees fit. Is this true or not? We will learn later on.

The Committee.

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LITHUANIAN



Lietuva, Vol. VIII, No. 15, April 13, 1900.

AFFAIRS OF THE NEW PARISH

The committee of the new parish for the last five days has collected \$300 for the new church. Such abundant collection proves that the Rev. Krawczunas becomes loathsome to the people. They wanted to have another church with better and moral conduct.

The Committee.

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LITHUANIAN

Lietuva, Vol. VIII, No. 14, April 6, 1900.

WPA (111) PROJ 30275

WANTED. A MORAL PRIEST

The new forming parish in Chicago wants a moral Lithuanian priest. If there is anywhere a good and moral Lithuanian priest who belongs to the Roman-Catholic Church, please appeal to the address given below.

This newly formed parish in Chicago got permission from the Bishop of Chicago to organize a parish and to get its own priest.

John Petroszius, President, 46 W. 18th St., Chicago.

III C

LITHUANIAN

Lietuva, Vol. VII, No. 14, April 6, 1900.

WPA (ILL.) PROJ. 30275

FROM THE NEW PARISH IN CHICAGO

The West Side Chicago Lithuanians held a meeting on March 30 in the affairs of the new parish. It was decided to establish a new parish under the name, the Providence of God, Chicago. There was elected an administration of sixteen members: for President, John Petroszius, 46 W. 18th St.; vice-president, Vincent Liuberskis; Secretary, Silvester Dargewyczia; Treasurer, George Balczaitis.

John Aglinskis, John Szemaitis, Frank Volinskis, Andrew Jurgaitis, Paul Jowaisza, Theofil Radawiczia, Joseph Zubawiczia, Joe Czepkauskis, Vincent Urbonas, Tadeusz Globis.

All the said men gave \$100 each as a bond, and the money is deposited in the Northern Trust Company bank. This bond is a protection for the money to be collected for the new church to be built. The deposited money cannot be taken from the bank by separate committee members, nor by all the committee, without the approval by the parish meeting.

Lietuva, Vol. VII, No. 14, April 6, 1900.

WPA (ILL.) PROJ. 30275

Collection started the fourth of this month. Each collector has a letter from the bank as proof that he is under bond. Therefore, we warn all the Lithuanians that they should donate money only to those collectors who can show the letters from the bank.

Furthermore, we decided to have two large meetings in the affairs of the parish: one on April 7th (Saturday), at 7 P. M., 531 Noble St.; another on Sunday, April 8th, at 2 P. M., W. Wallius Hall, 8801 Houston Avenue, South Chicago. To both meetings we are inviting all the Lithuanians to come so as to get acquainted with the new parish plans and the building of the new church.

John Petroszius, President.

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LITHUANIAN



Lietuva, Vol. VIII, No. 15, April 4, 1900.

A LETTER FROM THE ARCHBISHOP

Rev. Steponaviczius, who was the assistant to the Rev. Krawczunas, wants to become the rector of this new church. Here is the regulation of the bishop of Chicago:

Archdiocese of Chicago, Chancery Office, 311 Superior St.
March, 1900.

Dear Priest: His Grace the Archbishop asks me to inform you that he wants you to take over affairs in organizing the new parish for the Chicago Lithuanians in the vicinity of 12th Street and Jefferson Street. You must understand clearly that the parish properties must be bought and recorded in the name of the Catholic Bishop of Chicago.

F. J. Barry, Chancellor

To the Rev. Edward Steponaviczius.

Lietuva, Vol. VIII, No. 13, March 30, 1900.

WPA (11) PROJ. 30275

THE NEW PARISH

The Chicago Archbishop permitted the building of the new Lithuanian church in Chicago. The committee obtained a written permit.

For this reason we are calling a meeting on March 31, at 778 S. Halsted St. At this meeting the Archbishop's permit will be read and the constitution which was approved by the church authorities. Therefore all the Lithuanians should come to this meeting who want to establish God's home and help us to go forward. In the name of the committee.

J. Petroszius, Secretary.

Lietuva, Vol. VIII, No. 7, Feb. 16, 1900.

WPA (ILL.) PROJ 30275

IN THE AFFAIRS OF THE NEW PARISH IN CHICAGO

Some Lithuanians are talking, saying that the proposed organization for the new parish has been dissolved. They say that even the newspapers say nothing about this. To this we are answering that the organization for the new parish is not dissolved yet, but with the help of God it is going forward, and we will have a new parish. We have said nothing in the newspapers because we have nothing new to report. As soon as we get permission from the bishop, we will call a meeting and push the project forward.

The Committee.

Lietuva, Vol. VIII, No. 5, Feb. 2, 1900.

BEWARE!

The Lithuanians, by organizing their parishes, put lots of work and expenses before the parish is put on its feet. The skillful workers are devoting much of their time to traveling and they spend their own money. What reward do they get for their work for the establishment of the parish?

If the priest has any moral feelings, he may give them something, but often the priests are so greedy and dissolute that they give nothing but sneers to the initiators of the parish. At the beginning the priests are acting with the parish committee, but when everything in the parish is organized, the priest starts to boss the parish committee, expels the best members, and leaves in the committee only the fanatics and ignorant members. The priests attack and denounce the enlightened parishioners, induce misunderstandings and fights among the parishioners. We have seen this in





Lietuva, Vol. VIII, No. 5, Feb. 2, 1900.

every Lithuanian parish, so we do not need to go into further details.

As long as the people were organizing the parish without the help of the priest everything went smoothly and peacefully, but as soon as the priest came, then the commotion and fight among the parishioners started.

Please excuse me, Chicago Lithuanians who are organizing a new parish, for my interference in your work. The organizers of the second parish in Chicago should consider carefully that this should not happen as with the Rev. Krawczunas. If it is to happen like that, then brothers, better do not start to build the new church. If you have a lot, it would be better to build hell instead of a church. By building hell there will be no place to make God mad.

In organizing the parish make the constitution and control it, but do not give power to the priest. Watch that the priest does not sink



Lietuva, Vol. VIII, No. 5, Feb. 2, 1900.

the church into debt. The treasurer ought to be under double bond. Do not give the budget under the priest's control. See to it that the priest, or the committee, shall not make over \$200 expenses without knowledge and consent of the parishioners. If some important project should be made for the parish, it ought to be done with the knowledge and consent of the parishioners. The parish's property should be deeded in the parish's corporation name. Therefore, beware, brothers, that you may not need to organize a third parish, that your donated money for the church should not go for nothing.

Former Chicagoan.

Lietuva, Vol. VIII, No. 3, Jan. 19, 1900.

WPA (JL) PROJ 30275

IN THE AFFAIRS OF THE NEW PARISH IN CHICAGO

January 13, Saturday, at Pulaski Hall, the second meeting was held in regards to the second Roman-Catholic Lithuanian church. The hall was filled to capacity with the people. All desired that the second parish should be organized at once. At this meeting the committee was increased up to 12 members. They were instructed in locating the place for the new church without delay. When the place will be located, then the committee should call the meeting and start to work on the new parish.

The said committee located the place for the new church, and now the committee is calling a mass meeting on January 20, Saturday, 7:30 P. M., at 497 S. Union Avenue. All the Lithuanians are invited. At this meeting the committee will tell the place of the new church.

Committee.

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LITHUANIAN



Lietuva, Vol. VIII, No. 2, Jan. 12, 1900.

FROM THE COMMITTEE OF THE NEW PARISH IN CHICAGO

As it was announced in the last issue of Lietuva, the parish meeting was held for the purpose of organizing the new Lithuanian parish. The question was brought up, Do we need a new parish in Chicago?

All the people at the meeting unanimously decided that we need another parish. It was discussed why we need the second Lithuanian parish: Because for the West Side people it is too far to go to Bridgeport, St. George's Church. Often the people are late for the mass. When the people come to the church they find the priest preaching the sermon. The people hear nothing good in the sermon, but slander and denunciation. There is a school at the St. George's Church, but the Lithuanian children are taught by the Polish nuns.

The young Lithuanian generation is Polanized by the priest. The Lithuanians of today began to understand that it is time to throw away the Polish skin with which the clericals dressed us. The most important cause why we need the new parish is because the St. George's parish is unsuitably conducted.



Lietuva, Vol. VIII, No. 2, Jan. 12, 1900.

The money of the parishioners is wasted. The proponents of this new Lithuanian parish desire to have such a parish, where more humane order would exist in accordance with God's order.

At the meeting a committee was elected of seven people, whose duty it is to make plans on how to start to organize the new Lithuanian parish, where to build the church, or to buy a ready built church and for how much, etc.

The committee has made the plans, now they are calling another meeting at Pulaski Hall, 800 S. Ashland Avenue, 7:30 P. M., Saturday evening, January 13. We are inviting all the Roman-Catholic Lithuanians to come to this meeting. We believe that with the help of God our started work will be fulfilled.

Committee.



Lietuva, Vol. VIII, No. 2, Jan. 12, 1900.

A NEW SOCIETY

In Chicago there is organized a new society under the name, "The Sweetest Heart of Jesus Christ Society." It belongs to the St. George's parish. The incorporators are: Jan Smolenski, Julijano Dychowicz and Stanislaw Marcinkewicz.

Lietuva, Vol. VIII, No. 1, Jan. 5, 1900.

WPA (ILL) PROJ. 30275

APPEAL

We, the Committee of the Lithuanian Roman-Catholic Parish the Providence of God, see the necessity of establishing in Chicago another Lithuanian parish than that which was incorporated in 1895.

Therefore, we appeal to all the Roman-Catholic Lithuanians who feel that they need another parish in Chicago, come to the meeting on Saturday, January 6, 1900, at 7 P. M., Szemaitis Hall, 632 S. Canal St. If other nations can uphold several parishes, the Lithuanians also can have another parish. All the Lithuanian Catholics are invited.

Committee.

P. S. Those who want to get more information about this new parish affairs, call at the parish secretary, Alex Gudenauskis, 55 W. 15th St., Chicago.

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LITHUANIAN

Lietuva, Jan. 5, 1900.

THE PROTEST OF 'ST. JOHN BAPTIST SOCIETY' AGAINST
THE LIES OF KATALIKAS

WPA JUL 1980 30275

Chicago, December 10, 1899, the Society of St. John Baptist held its meeting in the church hall, 33rd Street and Auburn Avenue. At this meeting the members decided to make a protest against the newspaper Katalikas for publishing the lying article in the No. 49 of the newspaper, that the St. John Baptist Society was trying to wrong the St. Martin Society's banquet; that it would have its own banquet on November 29, while the St. Martin's Theatrical Society was to hold its banquet then and it was advertised for several weeks.

Is there any truth? Does the Katalikas' editor have no shame for publishing such lies in his newspaper, which has such a prominent name as Katalikas? It seems that under good names good deeds are not always made. The saying is, "That the dog's voice does not go to heaven," therefore, the lies of Katalikas will not reach even the ears of good people.

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- 2 -

LITHUANIAN

Lietuva, Jan. 5, 1900.

WPA (ILL.) PROJ. 30275

To say that our society did not advertise its banquet! Let the Katalikas' editor look in No. 37 of Lietuva, September 15, and it will find the same advertisement of our society as it was advertised on November 26.

Furthermore, the Katalikas is lying in saying that the St. John Baptist's Society, by trying to wrong the St. Martin's Society, had no profit from its banquet, because there were few people at our banquet. The Katalikas is lying without shame. There were many people and we had a fair profit.

At last, the Katalikas demands that we should expel from our society all the followers of Olszewski. On the Katalikas' demand we reply that from this New Year, Katalikas should not stick his nose where it does not belong, and that it should stop lying; that the Katalikas should not interfere any more in the affairs of St. John Baptist's Society.

The Society of St. John Baptist have been friendly with the Theatrical Society of St. Martin. There were no disputes between these two societies; they always worked together and sold each other tickets of banquets or performances.

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- 3 -

LITHUANIAN

Lietuva, Jan. 5, 19--.

WPA /ILL. / PROJ. 30275

We must say that when the lying article was published in Katalikas, the delegates of our society went to the Katalikas' editor and demanded that he repeal his lies and publish our protest, but the Katalikas refused to do so.

The St. John Baptist Society

Gecewycze, President

Zilivilis, Secretary.

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LITHUANIAN

Lietuva, Vol. VIII, No. 52, Dec. 29, 1899.



THE LITHUANIAN PROTESTANTS

As it was announced in Lietuva, on October 1st there was organized in Chicago the Evangelical Lithuanian Society. The purpose of this society is brotherly love and love for the fatherland, Lithuania. All Lithuanian Lutherans must unite in one strong organization of brotherly love; to help the unfortunate, to lead a moral life, to visit the sick, to take care of the orphans, to live in peace. When others see that we are leading moral and prudent lives, they join our society. This will be a Lithuanian society. All the society's affairs will be conducted in the Lithuanian language. Therefore all the Lithuanian Lutherans should belong to this society. The initiation fee is only \$1.50. Members are accepted from 18 to 45 years of age. The monthly dues are 50 cents. The sick benefit is \$5 per week and doctor services. When a member of the society dies, every member donates one dollar. The funeral is taken care of by the society. What is left after the expenses (are paid) is given to the family



Lietuva, Vol. VII, No. 52, Dec. 29, 1899.

of the deceased. We hope to see in other cities Lithuanian Lutherans organize such societies.

It is time for the Evangelical Lithuanians to wake from their sleep, make efforts to enlighten themselves, read scientific books and good newspapers; not to forget our fatherland, Lithuania, nor our brothers who are suffering under the foreign yoke for trying to enlighten their ignorant brothers, and for uplifting the national spirit.

Our brothers the Prussian Lithuanians, also Evangelists, are awakening; they do not want the Germans to lead them by the nose and began to work in the Lithuanian field. On November 25, one hundred Lithuanians held a meeting at Klaipeda (Memel), and decided to publish a new Lithuanian newspaper for the Prussian-Lithuanian Lutherans. The newspaper will be nationalistic Lithuanian; it will be the organ of the Lithuanian branch delegates to be sent to the German parliament,



Lietuva, Vol. VII, No. 52, Dec. 29, 1899.

where they will demand the establishment of schools for Lithuanian children, where they may learn how to read and write the Lithuanian language.

Also, the bishops, pastors, and the preachers must be Lithuanians among the Lithuanian people in Prussian Lithuania. Besides the newspaper, the society will publish educational books for the Prussian Lithuanians in their own language. Publishing of the newspaper will start from the New Year. If anyone of the American Lithuanians would like to get more information about this new newspaper, write to the Lithuanian Branch Society, Mr. D. Saunius, per Neukirch, Rokaiten, Ost Preussen.

Pastor Keturakaitis announces that in Waterbury, Conn., the Lithuanian Lutherans have a society like (the one) we have in Chicago. It would be very essential for those two societies to become closely acquainted and to have mutual relations. This would be very good for



Lietuva, Vol. VII, No. 52, Dec. 29, 1899.

both societies, even the number of their memberships is not large. By uniting the two societies, they could accomplish more and would stand on stronger foundation.

Anyone who wants to learn more about this Lithuanian Protestant society, call or write to J. J. Razokas, 72 Liberty St., Chicago, Illinois.

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LITHUANIAN

Lietuva, Vol. VII, No. 51, Dec. 22, 1899.

REPLY TO KATALIKAS AND ITS BOSS



The Simonas Daukantas Society held its special meeting on December 9, 1899, and decided to reply to the lying statements Rev. Krawczunas published in Katalikas, making lying statements about the celebration which was held on November the 5th, saying that this celebration was dirty infidelity. The Katalikas, at the beginning of its article stated that this festival was given by A. Olszewski. It was given not by Olszewski, but by the Society of Simonas Daukantas. It looks to us that Mr. Olszewski is like a red rag to the bull to both Rev. Krawczunas and his editor Rusikis.

Further, the Katalikas is lying when it says that during the marching parade, the ribbons were given to the by-standers in order to get more people in the parade. This is a great lie. Nobody gave any ribbons; nobody invited the by-standers to join the parade because we had enough marchers from the seven societies.

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LITHUANIAN



Lietuva, Vol. VII, No. 51, Dec. 22, 1899.

Furthermore, the Katalikas says that some of the speakers were dissolute, infidels, despisers of God and religion. This is another lie. The Katalikas lies because we did not have on the program the Chicago Lithuanian rector, whose greatest occupation is to frequent the Polish Alliance and spend the time in the dens of drinking, and for this our rector is known to all the Chicago public, as a drunkard and dissolute God's servant.

Did ever the Katalikas' editor, Rusikis, or the Rev. Krawczunas tried to hold a national celebration? Do they understand what a national festival is? They ignore that the Simonas Daukantas' annual festival has nothing to do with religion. This is a national, not a religious celebration. At this celebration everyone present has the right to come to the stage and express his or her views. At our celebrations or meetings we do not have or make fights, as Rev. Krawczunas does at parish meetings. The Katalikas editor and the Rev. Krawczunas denounce the celebration as infidelity because they cannot reap the profits for themselves. Up to the present time our spiritual leader has made himself notorious by his fights at the parish meetings and by expelling honest people from the parish.

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LITHUANIAN



Lietuva, Vol. VII, No. 51, Dec. 22, 1899.

We are demanding from our spiritual leader not shameful lies and denunciations, but enlightening and educational articles in his newspaper. (This would be) much better than the dirty lies, insults and shameless attacks on the people who are propagating culture and humanism.

The Simonas Daukantas society.

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Lietuva, Vol. VI, No. 50, Dec. 15, 1899.

LITHUANIAN



ANSWER TO KATALIKAS

The Truth Seekers Society held its monthly meeting on Dec. 10, 1899. The society decided to reply to Katalikas' lying assertions which slandered the Chicago Lithuanian national celebration, and insulted the Truth Seekers Society as being a society of infidels. The Truth Seekers Society, in answering the Katalikas' writer, says that he knows about God as much as a hog knows about peppers. His God is the dollar, for which he serves his boss, Rev. Krawczunas, who sees the dollar as his god. Our God is the ruler of the universe, who controls and takes care of everything. While the Katalikas' god does not know of anything else but to take dollars, while those who refuse to give him dollars are called infidels. We do not believe in a god whom you can bribe.

Furthermore, Katalikas slanders the national celebration, saying that

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LITHUANIAN



Lietuva, Vol. VI, No. 50, Dec. 15, 1899.

this festival was arranged by A. Olszewski. This is a dirty lie. The Truth Seekers Society received invitation, not from Mr. Olszewski, but from the Simonas Daukantas Society. Katalikas says that there were only a few people in the hall, and that when the speakers began to speak many people left. This is a great lie! The Katalikas' editor himself sat in the gallery during the entire program. He saw that the hall was crowded, that nobody left the hall during the program, that all the people were listening with great attention to the speakers. Why does Katalikas lie? Because its god is the dollar, and for this god the poor editor has sold his conscience.

The Truth Seekers Society.

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LITHUANIAN

Lietuva, Vol. VII, No. 45, Nov. 10, 1899.

THE LITHUANIAN LUTHERAN SOCIETY

A Lithuanian Lutheran society has been organized in Chicago. The establishers of this society are willing to take all the Lithuanian Lutherans in Chicago to this new society in order to have a pure Lithuanian-Lutheran parish.

They say that in Chicago there are about 300 Lithuanian Lutherans.

The said society is already incorporated.

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Lietuva, Vol. VII, No. 41, Oct. 13, 1899.

WHY WE ARE AGAINST THE PRIESTS

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At present there is among the Lithuanian public marked dissatisfaction of our church order and of the despotism of the clergy ruling in the parishes and over the treasury. The people see that the churches, built with their money, are sinking into debts; that the people have no right nor voice to regulate their own churches; that the priest is ruling with his despotic fist. The people started to demand of their priest to rule liberally, in order to protect themselves from the despotism of their priests and save the churches from ruin. The priests, however, instead of working with the people, are denouncing the people, excommunicating them from church and denouncing the newspapers for upholding the rights of the people. If the people should have no place in the newspapers to appeal for justice, what then remains for the people to do?

The people were oppressed by the tsar and his dissolute servants; they knew that the people had no right nor place to appeal to the public, so they exploited and kept in oppression the down-trodden people. In like manner, the clergy are treating their parishioners in America. The clergy

LITHUANIAN





Lietuva, Vol. VII, No. 41, Oct. 13, 1899.

are denouncing the newspapers for letting the people express their views against the drunkard and dissolute priests.

During the past time the priests began to teach Lietuva morality. Our answer to the clergy about the moral teaching is, as the saying goes, That the prostitute is teaching morality.

The accusation against the priest would disappear if they would stop the cause of it. Who can honor the exactor priest who uses the parish money for his own benefit, that the people donated their money for the church to please God? Who can honor such a priest who seduces the married women? If the priests deny this, denounce us, let them demand proof, we have the facts to prove it. We are receiving all sorts of complaints against the priests from the people.

Here is what the people are writing to us from one town: "The Lithuanian here demanded a Lithuanian priest to perform the Easter confession. The Irish Catholic priest gave his church for a reasonable rent, and the Irish priest got a Lithuanian priest. The Lithuanian priest came, performed the



Lietuva, Vol. VII, No. 41, Oct. 13, 1899.

confession, collected a lot of money, and left the Irish priest without saying good-by or paying the agreed rent for the use of the church."

Where can you find such a hoggishness among priests of other nationalities, that they would do what the Lithuanian priest has done? Then these poor, ignorant, honest Lithuanians, who gave the money in their belief that the priest will pay the rent to the good-hearted Irish priest, announced in the newspapers, wants to know where the priest has his parish, demands to return the money or pay the rent for the church. Can you find such priests among other nationalities? Only among the Lithuanians and the Poles, but not among others.

When a newspaper prints such news, the priests sue the newspaper for telling the truth. The Rev. Krawczunas sued Lietuva just because Lietuva printed what the people demanded, and our moral duty was to fulfill the wishes of the people, to tell the truth to the public.

Many of the clergy were glad that the Rev. Krawczunas sued us, the clergy



Lietuva, Vol. VII, No. 41, Oct. 13, 1899.

believed that they will suppress free speech. And yet, hypocrisy lost and morality won the case. Therefore, all the clergy are guilty of trying to suppress the moral truth, the exploitation of their parishioners.

If the clergy want the public to support them, let the priests clean the dirty and dangerous foam among them. As long as the clergy will use the pulpit for exploitation of the ignorant people, we will expose all their black deeds.

Here, the Rev. Krawczunas deposited in the bank \$60,000, while the church is sunk into debt. Where did the priest get the money if not by fraud? The people are ignorant, unfed, poorly clothed, and yet our priest opens the fair, sells drinks, makes the people drunk, exploits them, takes away from them the last penny, and this is done in the name of God.

Let the priests educate the people in morals of religion, and let the priests uphold morality among themselves, then we will support them.

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LITHUANIAN



Lietuva, Vol. VII, No. 39, Sept. 29, 1899.

THE REV. KRAWCZUNAS CHURCH FAIR

The Krawczunas church fair beats even the Clark Street dens. Last Sunday night at 11 o'clock, the people drank much of the holy beer at the church fair, and when they went on 33rd Street, they started to swear, curse and at last to fight. On this commotion came running the Rev. Krawczunas and the parish president, J. Gurinskas, with revolver in hand who started to shoot in the air, warning to kill if the drunk parishioners did not stop fighting. Of course, our honorable priest is uplifting the Lithuanian name? For such a prominent work of our Rev. Krawczunas, the parishioners should build him a monument.

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LITHUANIAN

Katalikas, Vol. I, No. 37, Sept. 14, 1899.

OUR OPINION (Editorial)

Katalikas' readers remember well when we mentioned in our last number that Lietuva had put in an article from somewhere, entitled "Priest's Proclamation." We made a very good guess that this idea was originated by Lietuva and not by Catholic priests. We are absolutely sure that no Catholic priest will dare to approve Nauja Godyne, (New Era); Karda, (Sword); and Nauja Draugija, (New Society), and so forth. This article which we found in Lietuva was purely an invention by Lietuva's editor, stating in the article that he will describe his observation in the next issue. Of course, we were quite anxious to know who is going to publish an editorial entitled "Priest's Proclamation."

When the next issue of Lietuva came out we found an article entitled "Observations on Priests." They even changed the title of their article and reference is made only to one priest; however, they did not mention who is the priest. In addition, this article mentioned some-



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LITHUANIAN

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Katalikas, Vol. I, No. 37, Sept. 14, 1899.



thing in regards to proclamation about quarrels between the priest and parish in Chicago, Ill.

It appears that the editor of Lietuva is trying again to spread a propaganda of lies against our priests. The owner of the Lietuva claims that he never appealed to the people for help, when he actually needed their support. Now they speak a different language entirely, forgetting things that they said before. Using such unfit and bad words in their articles and acting like small children, shows that some people have not developed far mentally. Man's intelligence is judged by his words and his expression. There are certain groups of people who are classified into various categories, degenerates and hypocrites, and their conducts are similar to dogs in rutting time. They change their minds and emotions very often and it is hard for them to keep their minds and emotions in a substantial state. A. Olszewskis makes the statement that his moral principles do not agree with the principles of Catholic

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LITHUANIAN

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Katalikas, Vol. I, No. 37, Sept. 14, 1899.

priests. We cannot expect to agree with his principles. The editor of Lietuva, A. Olszewskis, cannot apply his principles, which he uses in saloons, to our church. His well known principles are only to scorn the priests and the churches. The principles of our priests are to love God, to love your neighbor, to love enemies and to live according to the commandments of our God and the Catholic Church. However, A. Olszewskis cannot see the difference between the two principles, which is right and which is wrong. It is very obvious that Olszewskis has no logical reasoning when he is comparing his principles with ours. We want to call the attention of our readers and writers to see if there is any difference between the two principles by comparison. Is it possible for us to compromise on such principles which have no logical bases? We may make a good comparison of two principles by applying them to every day life. For comparison we may take two different individuals who lead two different lives, moral and immoral. For example, we have one individual who leads a clean and moral life according to the commandments of God and the Catholic Church, and the other who ignores the code of morals of the present day society.



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LITHUANIAN

Katalikas, Vol. I, No. 37, Sept. 14, 1899.



Men who divorce their wives to whom they were married in the Catholic Church and then remarry in the civil courts, knowing that they are committing an immortal sin, have no respect for themselves. No doubt, our writer Olszewskis would recognize his moral principles, especially to those who marry in civil courts and ignore the doctrines of the holy church. His strongest desire is to open the eyes of the Lithuanian people and to show them how to protect themselves from wrongdoing priests. This is what you would call Olszewskis' principle. It would be much more desirable for him to keep his moral principles for himself and not to spread them among our people who have no use for such principles. The world is full of immoral principles as it is, and there is no need to spread any more poisoning.

There is another article which appeared in Lietuva, No. 26, under the title of "The Affairs of the Lithuanian Parish in America." This article is supposed to have been written by a little old man, but

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- 5 -

LITHUANIAN



Katalikas, Vol. I, No. 37, Sept. 14, 1899.

Lietuva did not mention the writer's name. Most of the articles that are written in Lietuva are always under fictitious names, and the writers' names are very seldom mentioned. We don't understand why you people don't put in the writers' names when they write for Lietuva.

Why, are you afraid of light? We don't see any reason for being afraid. The people who are sincere are never afraid of anything because they know that nobody will put them in prison. There is a good proverb that "good and honest people aren't afraid of light; only the bats are afraid of light." It is obvious that a man who writes an article which does not degrade nor insult another party, will not be put in prison. In the above mentioned article the little "old man" is calling all Lithuanians to unite, crying and shedding alligator's tears that there are so many altercations and disagreements among the Lithuanian people. In order to remedy this situation, he suggested a plan to unite all Lithuanian parishes and select one central committee to handle the affairs of all parishes. The central committee will have the author-

III C
II B 2 d (1)
I C

- 6 -

LITHUANIAN



Katalikas, Vol. I, No. 37, Sept. 14, 1899.

ity to supervise all churches and their property.

We think that this remedy is more suitable for this "old fellow" to make himself younger. When he accomplishes this, then all churches will unite and will have one central committee. In addition, he may become chairman of the central committee and be able to handle the affairs and the property of all Lithuanian parishes. He cannot accomplish his aim unless he cures himself of "old age disease." If he fails to do that, he will be called old revolutionist or the remnants from the last French revolution. French revolutionists also passed a law to control churches and their property. We believe that revolutionary days are ended, but not to this old fellow who is still struggling in this world to make another revolution and to control church property.

In a recent issue of the Vienybe there was an article called "Recommendation," written by a man named Mikolainis. In this article he submits a proposition that the Lithuanian Alliance, as a national

III C

II B 2 d (1)

I C

- 7 -

LITHUANIAN



Katalikas, Vol. I, No. 37, Sept. 14, 1899.

organization, should make a strong protest against Rev. M. Kraucunas.

We don't think that the Lithuanian Alliance would pay any attention to such a fantastic proposal. The Lithuanian Alliance of America is the organization that has no political connection at all and takes no part in controversies of any kind. The members of the organization have no cabbage heads, but are real competent men and keep the organization out of all controversies. But Mr. Mikolainis and his degenerated henchmen may make a protest and propose a new protocol against Rev. M. Kraucunas.

If he succeeds in creating a new protocol, then he and his henchmen would be elected for the office of the organization. No doubt they would be well contented if they would succeed in accomplishing their aim. But we doubt that they will accomplish anything worthwhile, because public sentiment is against them.

In the last number of Tautos Sargas, (National Guard), there was an



Katalikas, Vol. I, No. 37, Sept. 14, 1899.

article written by an American who accused Katalikas for using unparliamentary words, but he failed to accuse Lietuva for using unparliamentary words. The Lietuva was the very first one to use unparliamentary words in its articles. The Katalikas kept silence as much as was possible, but at last lost its patience and could not tolerate attacks and accusations by Lietuva. The Lietuva made two strong attacks on the Catholic faith, accusing priests and other members of the church. Thinking that they are doing a good deed for the salvation of man's soul, but not knowing that they are misleading people by showing them the wrong road which leads to immoral life. We never stopped anybody from making his choice in picking a road of life, whether moral or immoral. If a man has chosen an immoral road in life, we don't want to stop him, but he should not bluff the people or mislead them.

III C

III B 2

IV

II B 2 d (1)

LITHUANIAN

Lietuva, Vol. VII, No. 27, July 7, 1899.



REPLY TO REV. KRAWCZUNAS' CAPRICE

Sunday, June 25, was the day to hold the meeting in the parish hall by the Province of God Society, but our Rev. Krawczunas closed the hall. When the society sent its three delegates to find out why the priest closed the hall, the priest answered that we had asked no permission from him to hold the picnic. We told him that we came to him to ask about the picnic, but he closed the door and told us that he would have nothing to do with the society picnic business. Then the priest told us that we were not acting according to the constitution, that we should not provoke member against member, that we should not break the horns of others, etc.

When we told the priest that we would not make trouble among society members, that our members have no horns to break, that they are created by God in his own image, therefore they have no horns, because God himself has no horns, the priest told us to get out.

III C
III B 2
IV

- 2 -

LITHUANIAN



Lietuva, Vol. VII, No. 27, July 7, 1899.

Our society is fulfilling its duty according to its constitution. But the priest never goes according to the parish constitution. Instead of preaching sermons in the pulpit, the priest swears, curses, uses bad language in denouncing publishers who do not dance according to the priest's music. The priest sells steamship tickets, publishes a newspaper Katalikas in order to denounce and blacken the good people. The priest should not control the parish budget. If the priest had no control of the parish money, the priest could not sue the newspapers which are telling the truth about him. Instead of completing the building of the church, the priest gives the money to lawyers, and if this is not enough, the priest even made a loan on the church property through a Milwaukee bank.

Now the priest is going from house to house collecting money, and says that he needs one hundred thousand dollars to complete the church. It would be much better if the priest tell the truth, that he is collecting from his foolish people the money, not for the building of the church, but for his lawyers, to fight the case against the good people, and to maintain his newspaper Katalikas.

• III C
• III B 2
• IV
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- 3 -

LITHUANIAN



Lietuva, Vol. VII, No. 27, July 7, 1899.

We appeal to all Lithuanian parishione s and to all Lithuanian societies to hurry with their affidavits, that the bishop demands for ratification of the complaint against the Rev. Krawczunas, in order to get rid of such an improper priest, who brought ruin to our church.

The Society of the Providence. of God.

Lietuva, Vol. VII, No. 26, June 30, 1899.

THE CHICAGO LITHUANIAN PARISH AFFAIRS

The Chicago Lithuanians, parishioners of the St. George's Parish, could not stand any longer the injustice and improper conduct of Rev. Krawczunas in our parish; they made a complaint to the bishop, asked the bishop to remove this improper priest from the parish, and in his place the bishop should give us a better, more honest and sober Lithuanian priest. In the month of March, the six church societies sent a complaint to the bishop against Rev. Krawczunas. For two months they did not receive any answer from the bishop. The committee then called meetings in all parts of Chicago, in order to get signatures of individual parishioners, and then to send a second complaint to the bishop. When they obtained 2,000 signatures of individual parishioners, that second complaint was sent not by mail but by the committee delegates of four men, and they personally delivered this complaint to the bishop's chancellor in his office.

The chancellor accepted the complaint, and he told the committee to bring





Lietuva, Vol. VII, No. 26, June 30, 1899.

the affidavits as confirmation of this complaint. The chancellor said that the spiritual court is like the civil court, the complaint must be confirmed by an affidavit. So you must do likewise in the spiritual court. The civil court demands witnesses, so the spiritual court requires witnesses. The witnesses and affidavits must state when and where they have seen the priest drunk; to whom the priest refused to give confessional cards; to whom he refused to give the Easter confessional cards without the payment of \$8. These affidavits must be notarized and delivered to me, said the bishop's chancellor.

To get the affidavits, the parishioners decided to call meetings in all parts of the city. The first meeting for that purpose was on Sunday, May 26, at Liandanskas Hall, 3301 S. Morgan St. When at this meeting, the question of the immorality of the Rev. Krawczunas was raised, two men of the priest's own committee spoke about the immoral conduct of the priest. The first man of that committee, Mike Rakanskas, said:

"We, the parish committee, saw the causes of the turmoil in our parish that arose from the Rev. Krawczunas' refusal to give the account of the



Lietuva, Vol. VII, No. 26, June 30, 1899.

parish budget. In order to uphold from destruction the parish, we, nine members of the committee, decided to write the following constitution: (1) The parish must have its own administration elected by the parishioners, (2) The treasurer can be the priest himself, but the bishop must put his bond, (3) The secretary must be elected by the parishioners, and not like at present by the priest, (4) Every parishioners must have a book, and when he pays, it must be marked in his book, (5) All the income and expenses must be stated in the parish book, and the committee will, every month, examine the books. The priest must announce from his pulpit the committee's report, (6) The parish meeting should be held every year; if necessary oftener, (7) The rector has no rights to build, to make contracts without the knowledge and consent of the parish. We believe that by doing that, we will eliminate the troubles from the parish and the infidels will have no cause to criticize us. To write this constitution we have appointed a more educated man than we are, George Andruszis. True, who wrote the constitution as we have told him; on the following Sunday we were preparing to go to the Rev. Krawczunas, to present him the constitution as a weapon against the enemies of the church.

Lietuva, Vol. VII, No. 26, June 30, 1899.

When the Rev. Krawczunas learned about the preparation of this new constitution, he called separately on each member of the committee to talk with him about the new constitution. We understood the priest's scheme, so five of us went to the priest, but Rev. Krawczunas hid himself. We found his assistant, Vicar Steponaviczius. The vicar told us that the rector would not agree on this new constitution; that the civilians had no right to interfere with the parish budget affairs; that the bishop would not permit the parishioners to examine the parish books, etc. The priest Steponaviczius told us to go to Andruszis, because Andruszis had shown the constitution to Rev. Krawczunas and they had talked about it.

We went to Andruszis. He said that the priest told him to throw the constitution into the waste basket. That the outsiders have no right to look into the parish budget, etc. And finally the Rev. Krawczunas told him to go to the devil, and said that he does not need any committee, etc.

Mr. Rakanskas, Joseph Urba and A. Misewiczius confirmed the above statement.



Lietuva, Vol. VII, No. 26, June 30, 1899.

At this meeting were elected F. Pupanskas, 3252 S. Morgan St., and Kaz Kunce, 923 W. 22nd St., to help the committee to prepare the affidavits by appealing through the newspapers to get those people whom the priest refused to confess without the six dollar payments.

The meeting president:

S. Abromaviczius

Secretary: F. Pupanskas.

III C
IV

LITHUANIAN

Lietuva, June 9, 1899

WPA ALL INFO SC275

FROM THE KING DAVID SOCIETY

When Rev. Krawczunas announced that he would chase out of the church all those societies that are protesting against him, the Society of King David, on May 21, sent its delegates to the Rev. Krawczunas to find out if he would permit them to hold their meeting in the church hall on May 28.

The priest replied: "If you will revoke through the newspapers, under notary public, the statements in which you called me a thief and otherwise blackened me, then I will permit it."

The committee answered: "We never called you a thief, but our society, as a church society, demanded from you to give us an honest account of the parish budget."

The priest said: " Does your constitution say that you have the right to interfere into the parish affairs?"

Lietuva, June 9, 1899

WPA (11) PROI 3000

The committee answered: "Our constitution does not say anything about the interference with the parish affairs, but we, as parishioners, have the right to look into the parish affairs."

Then the priest said. "Go away! You cannot belong any more to the parish."

Therefore, our society called a meeting on May 28, at Azukas Hall. But when the priest saw that the society was not afraid of him and would hold its meeting, he announced in the church that the King David Society would hold its meeting in the church hall on Sunday. So the meeting was held in the church hall. The priest asked one of his followers, P. S., to persuade the society to approve the priest's aim, that is, that this society should not go against the priest. But the society refused to be persuaded and still demands of the priest to give us an honest account of the parish budget.

A Member of the King David Society

III C

II B 2 d (1)

II B 2 d (3)

IV

LITHUANIAN



Lietuva, Vol. VII, No. 23, June 9, 1899.

THE TRIAL IN A BOOK FORM

Lietuva took a copy of our trial with the Rev. Krawczunas. In a special book, we will publish what was said by the witnesses of Rev. Krawczunas, and what was said by our witnesses. There will be a few pictures of Rev. Krawczunas, the publisher A. Oldzewski and editor Szernas. This book will be very interesting. You will see like in a mirror the five day trial, the good for nothing conduct of Rev. Krawczunas in the parish affairs. The price of this book will be \$2.

To publish this book it will cost us about \$1,000. In order to get the subscribers to help us to publish this important historical activity of the Chicago Lithuanians, the pre-publication price of this book will be \$1. In this book you will find all the fraudulent, immoral and improper conduct of Rev. Krawczunas, the rector of St. George's church. After the publication the price of this book will be \$2. Send money order to A. Ol-szewski, Sub-Station No. 60, Chicago.

III C

LITHUANIAN

Katalikas, Vol. I, No. 22, June 1, 1899.

WPA (ILL) PROJ 30275

LOCAL NEWS

State of Illinois
County of Cook

I, Joseph Ramoska, being duly sworn depose and say that these Joseph Skinder and others came to him, the affiant, to ask him the favor of signing a petition, not knowing what it contained until afterwards when he learned that it was a petition to depose Rev. Mathews Kracunas from his parish, and this affiant says that if he had known or had it explained to him what the petition contained, he would not have signed said petition.

Joseph Ramoska

Witness:
Mary Schafer

Subscribed and sworn to before me this 22nd day of May 1899 A. D.

Julian Piotrowski, Notary Public.

Lietuva, Vol. VII, No. 21, May 26, 1899.

WPA (ILL.) PROJ. 30275

THE SPIRITUAL HYPOCRITES

As long as Olszewski tolerated and said nothing about the shameless conduct of Rev. Krawczunas, the priest kept Olszewski as a good Catholic. But as soon as Olszewski started to expose the priest's graft in the parish, the priest denounced Olszewski as arch-infidel, denouncer of God. Is it infidelity when one demands of the priest to give an honest account of the parish budget?

Even Rev. Krawczunas and his Jewish lawyer were trying to prove that I am not a Catholic and not a believer in God. They failed to prove my infidelity, but many people testified what a drunkard the priest was and how immoral he is in his life.

When one approves the priest's graft in the parish budget, the priest says of him that he is a good Catholic, but as soon as one disagrees with the graft of the priest, he calls him infidel. Where is the logic in this priestly hypocrisy?

A. Olszewski.

III C

IV

LITHUANIAN



Katalikas, Vol. I, No. 21, May 25, 1899.

CORRESPONDENCE

My dear Editor of Katalikas:

Will you be so kind as to put in your paper a few lines of my article. I had an occasion to be at one of the meetings which are being called by the trouble-makers who are trying to break up the St. George's Parish. Being a good member of our parish, I was compelled to go to that meeting and find out what those people wanted, who is disturbing the peace in our parish. I had an occasion to be at both meetings, but I failed to find out their aim and purpose. At the first meeting which was held at the Turner Hall and Halsted Street, I only found that that their speakers were abusing and making fun of our rector, bishop and pope, calling them thieves and drunkards. One of the speakers went a little too far by making a statement that even God is a drunkard. I could not tolerate such expression any longer. Many other people were in the same predicament and felt insulted, and finally revolted. Ladies, especially, became enraged and called the speakers crooks, disturbers of peace and threatened to call the police and arrest the speakers. After everything had



Katalikas, Vol. I, No. 21, May 25, 1899.

quieted down in the hall, I asked for permission to speak in behalf of our parish. When I was granted the permission to speak, I explained to them clearly that their argument was based on the question of who is going to be selected for the parish committee.

This argument started because everyone of the speakers wanted to be on the committee board to handle church affairs. Those speakers especially opposed to the committee which was selected by Rev. Kraucunas and tried to prove that this committee was not competent enough to cope with the affairs of our parish. The opposing party was determined to change our policies and the system that took five years to build under the leadership of Rev. Kraucunas.

Now they are trying to destroy everything that we have built. After I had finished my speech, there was one more from the opposing party who wished to speak, but there was nothing more to say and the people started to go home.

The next meeting was held at the Pulaski Hall. The very same people held the meeting at the Pulaski Hall, the people that opposed at the first meeting Rev. Kraucunas and called the priests and bishops thieves and drunkards.



Katalikas, Vol. I, No. 21, May 25, 1899.

And at the second meeting they elected a committee from among themselves and decided to send it to the bishop and request the bishop to remove Rev. Kraucunas from St. George's parish, and to send another priest to that parish. This would be agreeable to them.

At the second meeting there were no speeches because there were not so many people at this gathering. Having seen me at their meetings, and knowing that I am holding Rev. Kraucunas' side, the opposing party sent to me a member of their committee, by the name of Graicunas, who asked me to take him to Rev. Kraucunas in order to find a compromise for the two parties.

I, being a good citizen, accepted Dr. Graicunas' proposition after a short consideration, and requested him to set his conditions for a compromise. "Our conditions are common," answered Dr. Graicunas. "First, Rev. Kraucunas will have to remove the organist, the vestryman, and the editor, and put in their place people from our side. Second, we will have to buy out the printing establishment and the building from Mr. Olszewski. Thirdly, Graicunas is to receive a fee of \$200 from Rev. Kraucunas for his work as committeeman in the Lithuanian congress. Fourthly, we all should be recognized



Katalikas, Vol. I, No. 21, May 25, 1899.

as a church committee, consisting of the following members:

- (1) Graicunas
- (2) Olszewskis
- (3) Jonaitis
- (4) Kunca
- (5) Pocevicia
- (6) Bijanskis
- (7) Skinder

Fifthly, this contract will be signed and the request recognized as long as Rev. Kraucunas is rector of our parish. However, if he does not recognize our committee's request, the war will start again.

Such was the request made by Mr. Graicunas and the above mentioned committee.

Stanley Rokos.

III C
IV

Katalikas, Vol. 1, No. 21, May 25, 1899.

CORRESPONDENCE

Chicago, Illinois
July 2, 1899

Reverend Rector:

In order to maintain our good neighborly spirit we will remove that sidewalk which prevents you from building a fence around your lot. I have been very disappointed with the city and the permit which was issued to me to build my sidewalk. After the sidewalk was built the permit was revoked by the city. Of course, I could have sued the city for the expenses, which it cost me to put in the sidewalk. If I did not care to make extra expenses, for myself, I could have got an injunction against the city. But I feel that this case would continue too long and would cause me more expense than it is worth. I decided to drop this injunction against the City of Chicago.

This permit caused me more trouble than anything else, especially disagreement between you, me and the parish. All this happened because the city issued the permit to me and the next minute they changed their mind about this permit.

III C
IV

- 2 -

LITHUANIAN

Katalikas, Vol. 1, No. 21, May 25, 1899

Moreover, they sent the police who prevented the building of your fence around the lot. Today is your choice. You have the right to do as you please. However, if the parish will continue to antagonize me, I won't be able to tolerate any longer; then I will be compelled to sell my property even at a loss to Polish Independent Parish, in order to free myself from persecution.

However, if you wish to leave at least a part of the sidewalk under my doors, I would be very grateful to you and parish; and at the same time I would be willing to apologize for my words that hurt you so much in the eyes of the parish.

It is a well known fact that no man can maintain his silence when he is being chided continuously without any reason. I do sincerely believe that if a man has a permit from the city of Chicago to build something, others have no right to disturb him. However, if a man is disturbed by those people who have business, he cannot keep silent without chiding those who stick their noses in other people's business.

If you agree with my proposition which I have submitted to you, I am willing to apologize and also to stop those articles in Lietuva which are against you and

III C
IV

- 3 -

Katalikas, Vol. 1, No. 21, May 25, 1899

the parish. In addition, I promise that my paper Lietuva hereafter will maintain your side. For two weeks you announced in the church and referred to me indirectly that I did not come out openly in my paper Lietuva, and that I was not sincere enough and that my proposition is a doubtful one.

If you feel that my proposition appears doubtful, I have another proposition to offer you if you think that my first proposition is doubtful. I heard just recently that you are planning to build a home for Sisters. It appears to me that it would pay much better to buy my building, which is large enough for both school and home for Sisters. In addition, you will be able to buy a back-side lot, put a fence around the lot for a reasonable price. It may cost you a little more, but it is better than to buy an old building, including moving of it. Besides, an old building will depreciate much sooner than the new building which I am offering you. It is obvious that you will not gain anything by buying an old building. We are selling our building now for \$9,000, that is, if you want to buy it at our set price. Our terms are very agreeable; we want only five thousand dollars in cash and the rest, four thousand dollars, will give you on long term payments. It believe that this offer will be agreeable to both of us. In addition, we would leave this neighborhood for the good of the community and its people. We want to have peace, and happiness in this world

III C
IV

- 4 -

Katalikas, Vol. 1, No. 21, May 25, 1899.

and nothing else. Poles are offering us \$8,000 for our building, but we dont want to sell for that price because the building alone cost us \$8,000 and the lot \$800. To suffer a big loss just on account of the sidewalk does not pay. Of course, if the parish will begin to antagonize us again, so that we cannot tolerate it any longer, we will have to sell for the price which was offered us. It does not pay for a man to lose his health, just on account of wealth. If my proposition appears beneficial to you, I want you to inform me by letter of messenger and I will be ready to apologize for my harsh words, which appeared in the newspaper Lietuva some months ago.

With my respects,

A. Olszewskis.

III C

IV

LITHUANIAN



Lietuva, Vol. VII, No. 20, May 19, 1899.

PETITION AGAINST REV. KRAWCZUNAS

In all parts of Chicago the Lithuanians are getting signatures for a petition to the bishop with regard to the removal of the Rev. Krawczunas. They have received many signatures and in a day or two the petition will be sent to the bishop. The priest's friends are also gathering signatures for their petition. But the question is, how many Lithuanian and how many Polish signatures the priest will have.

III C
II B 2 d (1)
IV

LITHUANIAN



Lietuva, Vol. VII, No. 20, May 19, 1899.

REV. KRAWCZUNAS SUES LIETUVA PUBLISHER

Rev. Krawczunas again sued the publisher and the editor of Lietuva. The priest and his followers were not satisfied with the previous two criminal cases against us. In these two cases the priest was unable to prove that the statements of Lietuva were not true, so the cases were dismissed. Now he sued us in the civil court for damages, resulting, as he contended, from our ruining his business.

The priest has admitted that the church is like any Jewish store. The little man (the priest) tried his best, with the help of the sheriff, to lock up the publisher and the editor, but all his efforts went with the dogs. Now the priest himself is under a bond of \$20,000 in this civil case against us.

III C

II B 2 d (1)

III B 2

IV

LITHUANIAN

Lietuva, May 19, 1899.

THE LITHUANIAN PROTEST AGAINST REV. KRAWCZUNAS

Whereas the Rev. Krawczunas, the rector of our St. George's parish, Chicago, unjustly behaved with the parish budget and when the parishioners demanded an explanation about the money, the priest cursed them as infidels, pagans, excommunicated them from the parish, and refused to confess them, and

Whereas he called his meeting on April 30, and where with the help of police he threw them out as undesirables because they protested and demanded from the priest an honest accounting, and then, when the priest remained in the hall with a few of his ignorant followers, they approved and adopted the following lying resolution:

"Resolution approved at the public meeting by the parishioners of St. George's Lithuanian Parish, April 30, 1899:

"Whereas the publisher of Lietuva, for some time in his fury, shamelessly

III C

- 2 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, May 19, 1899.

IV

attacked in his newspaper the character of the honorable Rev. Krawczunas, wrote with maliciousness humiliating and untruthful articles (in order to blacken our honorable rector) saying that he fraudulently took the parish money, (inculpating him) that he stole the money and divided same with the honorable Archbishop of Chicago, and with such devilish conduct he wants to destroy the people's confidence in our priest, provoke parish riots, destroy the great and good work of our priest and the fidelity of the parishioners. In order to obtain successfully his devilish aim, the publisher of Lietuva is doing this in provocation. When our rector, with the state's attorney, brought Olszewski into court, he got a band of dissolute wretches like himself, who with satanic glee found unexisting things; and untruthfully swore against the priest. Therefore, we, the parishioners, members of St. George's Parish, at the parish meeting, are protesting against such villainous conduct by the publisher of Lietuva and his friends, and we are marking them as open destroyers, who are destroying the peacefulness amidst the Lithuanians. They are hurting us by debasing our name among other nations, by holding us as unworthy

III C

- 3 -

LITHUANIAN

II B 2 d (1)

III B 2

Lietuva, May 19, 1899.

IV

sons of the Lithuanian Catholic church, even unworthy to call ourselves citizens of this country.

That when the Rev. Krawczunas came, he found the lots vacant. During the last five years our honorable priest built the church, organized the parish on a strong basis, brought many Lithuanians to the church, uplifting our name and our nation among the other nations. Therefore, we have full confidence in our Rev. Krawczunas, and we are promising to stand by him, that he may do in the future as he has done in the past for the sons of the Holy Mother Catholic Church.

After discussing the causes of the conduct of the persons who are raising the quarrel among the members of the Catholic Church, it was plainly shown that the national meetings under the name of Dr. John Szliupas were for the purpose of taking away the Catholic faith from Lithuanians. Therefore, we decided, on and approved taking away the rights of such people, that they should have no rights, voice or power to interfere with church affairs. And we decided that one copy of this resolution be sent to the honorable

III C

II B 2 d (1)

III B 2

IV

- 4 -

LITHUANIAN

Lietuva, May 19, 1899.

rector of ours, and one copy to His Grace the Archbishop of Chicago,
and 5,000 copies be distributed among the St. George's parishioners.

The meeting presidium: S. Marcinskewicze,
K. Pocius.

III C

II B 2 d (1)

LITHUANIAN

Katalikas, May 18, 1899.

[PROTEST MEETING CALLED]

A few godless people, under the leadership of the editor of Lietuva and traitor, called a special meeting to make a protest against the Lithuanian parish rector. How comical it is on their part to call such a meeting. Everyone can see the purpose of such a meeting. The article which was published in Lietuva accused the archbishop of Chicago of being a thief and now they seek peace. Saying that the Pope is wearing shoes with a golden cross and the people should fall on their knees before him and kiss his shoes. This sort of fun-making shows lack of intelligence.

At this meeting, which was held at the Pulaski Hall, May 13, 1899, there were about fifty people, who made this famous protest; but at the end they learned the truth. We believe that this meeting was planned and announcements printed by Lietuva during the night or Sunday morning.



III C

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IV

LITHUANIAN

Lietuva, Vol. VII, No. 19, May 12, 1899.

APPEAL TO THE PARISHIONERS

We, the undersigned, of the Catholic church societies of Chicago, are appealing to the good wishes of our Lithuanian parishioners of St. George's parish, and urging all of you to sign your names on the petition to demand that the bishop give us a better priest in the place of Rev. Krawczunas. We have no doubt that the bishop will fulfill our demand. All the signatures bring to the committee president, J. Jonaitis, 3254 South Morgan Street. Already many good Lithuanian Catholics signed their names, therefore we are urging others not to slumber, but without delay bring your signatures and help us save our church, that we have built with our bloody hands, while the bad priest is sinking our church into debt.

THE SOCIETIES

St. Casimir, The Providence of God, Simonas Daukantas, St. John the Baptist, The King David, and St. Peter and Paul.



Lietuva, Vol. VII, No. 17, April 28, 1899. WPA (ILL) PROC 30275

MASS MEETING

The members of the societies of St. Casimir, the Providence of God, St. John the Baptist, Simonas Daukantas, the King David, and St. Paul and Peter, must come to the meeting, Laudanskas Hall, 3301 S. Morgan St. The meeting will start at 8:30 P.M. This meeting is very important. We have a reply from the bishop. You have heard that there will be a parish meeting in the church hall this coming Sunday. If such meeting is held, we must be at this meeting in the church hall.

The Committee of Six Societies

Lietuva, Vol. VII, No. 16, April 21, 1899

WPA (ILL) PROJ 30275

MASS MEETING

In regard to the Lithuanian parish of St. George, in Chicago, the Committee of Six Societies (St. Casimir, the Providence of God, Simonas Daukantas, St. John the Baptist, the King David, and St. Paul and Peter) is calling all the St. George parish members to a mass meeting to be held Sunday, April 23, 1899, at 2 P.M., at Turner Hall, 3417-21 S. Halsted.

All Lithuanians are welcome to this mass meeting.

The Committee of Six Societies

III C

II B 2 d (1)

IV

LITHUANIAN

Lietuva, Vol. VII, No. 16, April 21, 1899.

THE END OF OUR TRIAL

The trial, in which Rev. Krawczunas sued us for an article published in Lietuva, October, the last year, when we criticized the rector for not giving an honest account of the St. George Parish budget and his drunkenness, came to an end after five days, and we won the case. The court found the editor and the publisher of Lietuva not guilty. The court heard thirty of our witnesses (we had many more of them), who proved that our statements against the Rev. Krawczunas were true, and that we did not expose even one part of the bad doings of the rector.

The witnesses brought up all the dirt of Rev. Krawczunas before the court. All the newspapers in every language in Chicago wrote broadly about this trial, exposing all the dirt of our rector. Only the Polish ultra-clerical newspapers kept quiet about this trial. This trial exposed the dirty reputation, not only of Rev. Krawczunas, but undermined the reputation of other Catholic priests. Rev. Krawczunas had said that he



Lietuva, Vol. VII, No. 16, April 21, 1899.

could not be judged by the civil courts, but we found out that not only could he be judged, but that we had full rights under the law to expose the misdeeds of the priest to the public.

Rev. Krawczunas had three Polish priests as witnesses. One of the priests said that the rector was not supposed to give the right to the parish committee to examine the books and the parish budget. (Perhaps the Polish priest does not know that among the Germans, the French and the Czechs, the parish budget is under the control of the church committee, but not of the priest).

Later on we will write more fully about our trial. We are thanking all of those who have showed their sympathy and helped us in this trial.

There is another case pending against us, brought by Rev. Krawczunas, for



III C
II B 2 d (1)

- 3 -

LITHUANIAN



Lietuva, Vol. VII, No. 16, April 21, 1899.

the two articles in Lietuva in which we exposed his conduct of the parish affairs.

In the second trial we will have more chance to expose much more dirt about our rector's conduct. Of course, this exposure will not uplift the reputation of Rev. Krawczunas, nor that of the others.

III C

IV

II B 2 d (1)

LITHUANIAN



Lietuva, Vol. VII, No. 14, April 7, 1899.

DOCTOR SZLIUPAS LEFT CHICAGO

Dr. Szliupas of Scranton, Pa. left Chicago last Tuesday. He was in Chicago over one week, to deliver lectures. Many people came to hear his lectures. The newspaper Katalikas says that on Easter Sunday many people came to church to hear the serman on "The Devil, the Toad and the Bat."

With such foolish arguments, as every one understands, even the church cannot convince the people that Dr. Szliupas is such. In his lectures Dr. Szliupas has told the people how much malignity the clergy has spread among the people. To call the doctor bad names will not convince the people how bad Dr. Szliupas is. The priests must have better arguments. We are sorry to say that our priests have no better argument than slander.

III C

II B 2 d (1)

IV

LITHUANIAN

Katalikas, April 5, 1899.

[THE SUIT AGAINST LIETUVA]



Last week the trial against A. Olszewski's newspaper Lietuva, which published an article maligning personally Rev. M. Kraucunas, was held at the Criminal Court of Cook County. At this trial, the state's attorney acted as accuser against Olszewski for criminal maligning against Rev. M. Kraucunas. Rev. M. Kraucunas lost the case against Olszewski on account of bad witnesses and their limited understanding of the case. In addition, the jury seemed too partial and not in sympathy with Catholic priests, and A. Olszewski was acquitted and found not guilty by the jury.

Rev. M. Kraucunas, feeling personally insulted by the article which was published in Lietuva by Olszewski, will make another complaint against Olszewski. The first case against A. Olszewski was handled by the state and not by Rev. Kraucunas. The articles which were published in Lietuva made special emphasis about some damages that were done by Rev. M. Kraucunas and he will sue for damages and making expenses. All those statements in their articles have no basis of logic, nothing but complete lies.

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LITHUANIAN

Lietuva, Vol. VII, No. 8, Feb. 24, 1899.

WE AND THE OTHER NATIONALITIES

In the Lithuanian and the Polish parishes, the parish rector is the treasurer. Such an arrangement brings misunderstanding and dispute among the Lithuanian and Polish parishioners because the rectors refuse to give an account of their parish budgets.

These disputes between the parishioners and their rectors, many a time bring a lot of trouble, fights and riots. When anyone demands an account of the parish budget the priest calls him an infidel.

A capitalistic monopoly does not permit its workers to interfere with its business affairs, because the workers did not put money in this business. But with our parish affairs is different. When the parishioners are donating their money, they should have the right to look into the affairs of their parish and watch how their money is being spent. But the rector controls the parish affairs just like the monopoly owner, and he does not permit the parishioners to look into the affairs of their parish.



III C
I B 4

- 2 -

LITHUANIAN



Lietuva, Vol. VII, No. 8, Feb. 24, 1899.

Now, let us look at the German Catholic parish affairs. The Germans have trustees who control the parish budget. The rector of the German parish has no right nor power over the financial affairs of the parish. The parish business is taken care of by a special committee and the trustees.

According to the statement of our rector that those who want to control the parish budget are infidels, all the German parishioners must be infidels, because they do control the parish budget.

Lietuva, Vol. VII, No. 3, Feb. 20, 1899.

WHO IS PROPAGATING INFIDELITY?



To the honorable editor of Lietuva:

I do not know what has happened that for some time I find nothing in Lietuva about the detestable behavior of the Rev. Krawczunas. He may have made some kind of agreement with you that you would keep quiet about the priest's shameful conduct. This is not for me alone, but for all the public.

Not one of our brothers is wailing that infidelity is spreading, the good Catholics are quitting going to church and stopping donating to the church. Many have joined the Independent Church, but they do not want to know why this happened, and why the infidelity is spreading.

Dear brothers, if you want to know who propagates infidelity, just take a good look at our Rev. Krawczunas' activity. You will understand who is bringing forth this infidelity. Until the Rev. Krawczynas was in Chicago, there were no infidels; nobody ever heard such a name. But when the Rev. Krawozunas came to Chicago, he grabbed the



Lietuva, Vol. VII, No. 3, Feb. 20, 1899.

parish charter and the Lithuanian church property he assigned to the bishop; the money donated for the church the priest took for his own use and benefit, and he have made more debts on the church than the property is worth. Now, when any one asks the priest what became of the parish money the priest at once execrates him and gives him the name of infidel. Here, last Sunday, the priest execrated the St. Casimir Society. This was the first society that was organized in Chicago; it was organized when our Rev. Krawozunas was tending the pigs at his father's farm in Lithuania. (Tr. n.: The saying, "To tend the pigs," is a very disgraceful offense among Lithuanians). This society was the builder of the parish; its members donated not single dollars, but tens of dollars for that church.

Now the priest execrated the society because it asked the priest to give an honest account of the parish budget. The priest said that St. Casimir Society is pagan and that he will not allow this society to hold its meetings in the parish hall. This society has 100 members, and according to the execration the priest has made, 100 new infidels in Chicago.

Lietuva, Vol. VII, No. 3, Feb. 20, 1899.

He also excommunicated the Simonas Daukantas Society because the society demanded an honest account of the parish budget. Now, then the priest made another 93 infidels.

The priest has told all other societies to bring their by-laws to him and he will rewrite the by-laws to suit himself, and that no member of any society will have any right to ask about the parish budget. Anyone who asks questions about the parish affairs, which is a deadly sin, will be excommunicated from the society. As much as we can see, not a single society will agree to such anarchistic demand of the Rev. Krawczunas and none will allow him to deform their constitution. Then in such a case, of course, the priest will have to execrate all the societies and again we will have a few hundred more new infidels.

Now, everyone knows that the Rev. Krawczunas with such activity of his, is propagating infidelity in Chicago.

The Parishioner.

III C

LITHUANIAN

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Lietuva, Vol. VII, No. 6, Feb. 10, 1899.

THE DUTIES OF THE LITHUANIAN SOCIETIES

The Chicago Lithuanian newspaper Katalikas (The Catholic) wrote an article about the duties of the Lithuanian societies toward the church. It seems to us that this article was written not by the editor, but it came from the pen of the spiritual leader. We do not want to have a controversy about such an article, but we will take into consideration the main points of the article, because the writer contradicts his own idea. In one part of the article he says that the societies not only should have as their duty the interference with the order of the church, but they must cooperate with the rector and work together for the benefit of the church, for the good of the parish and the brother Catholics.

This is a very good statement, but let us look further how he contradicts himself. "Our teacher," in his statement, says that every society must take care of its own duties, and not to interfere with the other societies, especially they must not interfere with the parish affairs because the parish has its own and entirely different laws. One or few societies do



Lietuva, Vol. VII, No. 6, Feb. 10, 1899.

not represent a parish. Is it not a joke when a few men in the name of their societies want to examine the parish books, and they also want to be cashiers and to rule the whole parish? The Catholic Katalikas' writer, in the beginning of his article, invites the societies to join the activities of the parish, and in the end of the article prohibits the societies to participate in any parish affairs.

Now then, the priest can do with the parish affairs the way he wants, to waste the parish money for his personal benefit and yet the parishioners and the societies have no rights nor power to stop such extravagancy of the priest. Nor have they the right to remove the priest in order to get in his place a better one. When the priest refuses to allow to examine the parish books and the condition of the budget, the parishioners must keep quiet, obey, and give more money, while the debts on the church are increasing.

If such is the case, that those who donate their money to the church have no voice, right nor power to look into the affairs of the parish, then



Lietuva, Vol. VII, No. 6, Feb. 10, 1899.

it would be much better if the church were like any other business institution. Let the priest keep the church and set the price for his services. Then let those who want the priest's service pay for it; and the parishioners and the societies need not donate their money to uphold the parish, nor to worry about the condition or standing of the church and its debts.



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LITHUANIAN

Lietuva, Vol. VI, No. 51, Dec. 23, 1898.

MY VINDICATION AGAINST THE CHARGES BY REV. KRAWCZUNAS

Whereas the Rev. Krawczunas attacked me personally without any foundation, I am forced to repel the attack and answer the charges. In No. 49 of Lietuva, the readers have seen the complaints brought by Rev. Krawczunas against me before two societies: Simonas Daukantas and St. Casimir. Rev. Krawczunas charges against me (1) that I broke the laws of the church and the by-laws, and that I have separated from the Roman-Catholic church; (2) that I wanted to appropriate the church land, that I am raising disturbances for wrongful assignment of the church property; (3) that I have mocked the nuns as the Russians have done in Kraziai. (Kraziai is a small town in Lithuania. In previous writings I have related the massacre of the Lithuanian Catholics by the Russian Cossacks in that small town. This massacre of the Lithuanian Catholics was prearranged by the parish priest of Kraziai in such a manner as to deceive the Lithuanian Catholics.



III C

- 2 -

LITHUANIAN

IV

I B 4

II B 2 d (1)



Lietuva, Vol. VI, No. 51, Dec. 23, 1898.

When one says something against the priest, they always say that you are doing like the Russians at Kraziai); (4) that without foundation I attack the secrecy of the confession, etc.

(1) I pray the Rev. Krawczunas to show when I separated from the Roman-Catholic church. The same this year as every year I went to confession in your church and gave \$10 for it. Previously I gave more: in 1896, \$25; 1895, \$13. I took the nuptial vows in your church. Does this mean separation from the church?

(2) What land of the church was I trying to appropriate? Is it the land where in the past year I laid a sidewalk? The land at that time belonged to the city. When the city gave it to the church I removed my sidewalk, wrote a letter to you and asked you to occupy the land. Is this the breaking of the church laws and the constitution?

III C

IV

I B 4

II B 2 d (1)

- 3 -

LITHUANIAN



Lietuva, Vol. VI, No. 51, Dec. 23, 1898.

(3) Raising the turmoil for assignment of the church property to the Catholic bishop of Chicago as a corporation sale. Of course, such assignment is not right. If this were all the Catholic nations would have their church property assigned to the bishop. In Chicago the Germans, French, Czechs, etc., have their church property deeded in the name of the parish, while the bishop is only a trustee. Why then is the Polish and the Lithuanian church property deeded in the bishop's name only? Do the Lithuanians and the Poles belong to some other God?

(4) When and which nuns have I ever mocked? We did not criticize the nuns for being nuns, but we did say that if they are Polish they do not know the Lithuanian language; they cannot teach the Lithuanian children. You and your nuns are destroying Lithuanianism. If all the parish schools would do as you are doing, in a few years no Lithuanian names would remain. Is this mocking of the nuns? All

III C

- 4 -

LITHUANIAN

IV

I B 4

II B 2 d (1)

Lietuva, Vol. VI, No. 51, Dec. 23, 1898.

the Lithuanian priests, not only in America, but in Europe, too, are condemning your Polish nuns. Some of the priests are begging us to criticize you as long as you keep the Polish nuns. Therefore, according to the Rev. Krawczunas, all the other priests are also infidels, and all the Lithuanian societies must be under the control of Rev. Krawczunas.

(5) Did I speak without grounds about your detestable acts perpetrated at the confession? You have seized my private letter written to A. Kalasauskas. You wrongfully stated its contents (saying) that I was trying to persuade the wife of Mr. Kalasauskas to quit him because I wanted to marry Kalasauskas to another woman. They who have read my letter found that I never wrote such a letter. That at the con-



III C

- 5 -

LITHUANIAN

IV

I B 4

II B 2 d (1)

Lietuva, Vol. VI, No. 51, Dec. 23, 1898.



fession you have tried to separate a young wife from her husband is known not by me alone, but also by more than one hundred people. This woman even today condemns you for such an evil confession. When that woman asked you what she should do, how could she live, who would support her after she left her husband, you told her to come to the rectory to live with you, that you would support her. Such was the purpose of your confession, to persuade women to quit their husbands! Is it right for the priest to do that? Even the lowest hoodlum would be ashamed of such an act. Am I guilty on that account? And for this exposure of your conduct you want to expel me from society.

I did not start to pick a quarrel with you, although I had watched your detestable behavior, but I pretended that I did not understand your activities. The trouble between us came over the school, which is the greatest public object of our national affairs. To improve the schools is the duty of every Lithuanian who loves his nation,

III C

- 6 -

LITHUANIAN



IV

I B 4

II B 2 d (1)

Lietuva, Vol. VI, No. 51, Dec. 23, 1898.

in order that the Polish leprosy may not torture our nation any more. This Polish disease has killed many Lithuanians since Vagiello. We, as good Lithuanians, are wishing the best for our school. We were not against the nuns because they are nuns, but because we are against the Polanization of our children in the Lithuanian schools. And for this the honorable priest is attacking and insulting me. .

Anton Olszewski.

III C

I B 4

II B 2 d (1) Lietuva, Vol. VI, No. 46, Nov. 18, 1898.

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ANSWER TO THE RYTAS (THE MORNING)

LITHUANIAN



On our article, "Where to Sue the Priest," the newspaper Rytas answered as follows:

"The canon of the church states that it is known and it cannot be private opinion that nobody has the right to strike at the pastor of a church, the right rests in the church itself, to whom God gave the power to rule in all spiritual affairs. In civil affairs the church has as much right, insofar as the civilian law annexes the spiritual law. In other words, how much civil power is necessary to uphold the order and peace among the ecclesiastics? Therefore, if the pope made the law that the priest cannot be sued in the civil court, then only the pope himself can revoke it.

We are still upholding our old idea that church rule terminates where dogmatic affairs terminate; otherwise the church would have in its power complete control of the people, and the clergy would take not only the rights of the private people, but also the rights of all the nations to suit demands of the church. That some of the clergy are incompetent has been



Lietuva, Vol. VI, No. 46, Nov. 18, 1898.

proven many times by Rytas itself, (as to the incompetency of the priest.) Such a power as Rytas indicates would be a weapon of the improper church leaders, and it would protect them from responsibility for their wrongful deeds, to the public. The wrongdoing of one priest lowers the standing of the good priests and the church itself. We can see that in America today.

Let us take the situation of our Lithuanian parish in Chicago; not the personal struggle with the Rev. Krawczunas, but the condition of the Parish which is best known to us. About the deficit of many thousand dollars in the parish budget under the control of Rev. Krawczunas, we have written before. Besides that, the rector had wasted thousands of dollars donated by Lithuanians to the church, but our priest with the Lithuanian money is Polanizing our children. In a Lithuanian school they are prohibited from speaking Lithuanian. Our children are forced to speak Polish. If our children refuse to speak Polish, they are expelled from the school. Such conduct of our priest not only humiliates the parishioners, but all the Lithuanians.

We do not care to go into the teachings of the church, but as the parishioners hear nothing good in the church, but slander and denunciation instead of good and moral Christian instruction, then we cannot keep quiet. If such sermon were



Lietuva, Vol. VI, No. 46, Nov. 18, 1898.

to be preached in the English, or in the French churches, such spiritual leaders would be thrown out by the people at once.

We are asking Rytas when the parish money was wasted by the priest for his personal gains, and the Lithuanians money used for Polanization of the Lithuanian children; when in the church the priest is preaching hate and denunciation, is the priest responsible for all that only to the church government? The church in America cannot be against the Lithuanian national affairs.

But we have all this. What is the benefit to the church? In Chicago there are over 10,000 Lithuanians, while to the parish belong only 2,000. They belong to the parish because they do not understand that the priest is exploiting them. And even of such people the membership is diminishing.

The agitation against the priest does not bring as much harm as the fruitless sermons of the priest himself. We hear from the faithful people themselves that they don't want to listen to such sermons because they hear nothing good; only slander and vulgarity.



Lietuva, Vol. VI, No. 46, Nov. 18, 1898

If the church is under the control of its highest authority, then such a regulation everywhere must be the same. The regulations of the church in Lithuania, Germany or France, are no different than in America. We think that the regulation of the church in America ought to be the same as in Europe. In Europe, when the priest trespasses the civil laws, he is responsible to the civil court. In America also many priests were sentenced to prison for trespassing the civil law. So we see no reason why Rev. Krawczunas cannot be brought to the civil court for his wrongful deeds in the parish.

Furthermore, the Rytas says that the people can go into the ecclesiastical court to punish the priest. We are sorry that the Rytas did not give us the necessary instructions on how to force our rector to give honest account of the parish budget. How to stop the rector from Polanization of our children. How to force the priest so, from mutual hate among Lithuanians instead of Christian solidarity, education and science? We would like to get advice on that point from the Rytas.

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IV

LITHUANIAN

Lietuva, Nov. 4, 1898.

THE POLITICAL MEETING

A meeting was held last Sunday in the church hall by Lithuanian Republicans. They paid the priest for the hall, but the priest demanded that those undesirable to him be not permitted to speak. Of course, the priest's demand was met, otherwise the priest would have made commotion and fight at the meeting with his followers that would look bad in the presence of the American candidates. And such persons dare to call themselves spiritual leaders. Politics and religion do not mix. Why, then, does the priest stick his dirty fingers into politics? It is not his business! Does he want to monopolize all the Lithuanian activity? Such a monopolization would be detrimental to Lithuanians.

Our Lithuanian parish rector, Rev. Krawczunas, at last understood that his fair was held in order to make the people drink, and we have been stating for a long time in our newspaper Lietuva that such business is not right for the Lithuanian spiritual leader, that name is usurped by our priest,

III C

- 2 -

LITHUANIAN

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Lietuva, Nov. 4, 1898.

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I C he is proudly praising himself at every opportunity, as drinking
IV is condemned by the bishop. Our uncle-priest took our suggestion
 for good and shortened the time of his fair to stop the spreading
of drunkenness. The fair's time was up in November 27, but our rector
shortened the time and last Sunday the fair was closed. Of course, our
priest has pity on the people's health.

If he would educate himself he would see that the extortion of money
from the people, for his own benefit, is not moral, as when he made the
people drink at his fair. If we could make him understand that the
Polish nuns are not reliable to teach Lithuanian children, then we
could quit calling our little uncle-priest a servant of the Poles.

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IV

LITHUANIAN



Lietuva, Vol. VI, No. 42, Oct. 28, 1898.

WHY ARE THE CHICAGO LITHUANIAN ON SUCH A LOW LEVEL?

In Chicago there are about 12,000 Lithuanians. It looks to every one of us that such a number of Lithuanians ought to stand, morally and materially, on a very high plane. If they would donate one cent each, it would be \$120; if each would give one dollar, then it would be \$12,000.

Then they could have schools, libraries, halls, where they could have lectures, present stage plays, hold national celebrations, enlighten themselves, educate themselves, build themselves up morally, intellectually, and materially. That is how it looks when we are looking at this matter from outside. But when we observe close the Chicago Lithuanians, we see an entirely different picture. When we glimpse into their material combination, we find only few that own their small houses, several saloons, and few other insignificant business establishments, and that is all.

III C

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I B 1

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- 2 -

LITHUANIAN



Lietuva, Vol. VI, No. 42, Oct. 28, 1898.

Previously the Lithuanians were boasting that they had their own church, the parish hall, and school, because all that has been built with their own money. But now they found out that the said church property does not belong to them because it belongs to the Bishop. Now, when the parishioners wanted to hold their meeting they were forced to hire the hall from Rev. Krawezunas. And that the programs must pass through the censor of the Bishop's agent, who censors according to his sympathy and antipathy. It shows that the Chicago Lithuanians have no institution of their own.

Let us glimpse into the enlightenment of Lithuanians and their morality. Of the 12,000 Lithuanians we may find about 300 readers of newspapers. What are the others doing? When they come home from work they go to a saloon, where they spend all evening drinking, and when they get drunk they are fighting and then go to court. While others are drinking in their homes and playing cards and fighting, and then the last resort is the court. During the summer, the windows of their houses are open

III C

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- 3 -

LITHUANIAN



Listuva, Vol. VI, No. 42, Oct. 28, 1898.

and when you walk on the street by a Lithuanian house, you can hear how the drunkards are cursing, swearing, singing and fighting. Americans are holding Lithuanians for wild men.

Who caused the Lithuanians to fall so low? It is easy to understand. In whom the Lithuanians believe, they listen to him, they are following his example, and learning his morality. While our Lithuanians believe only in the priest they are learning the moral conduct of their priest. Our priest has prohibited to Lithuanians to read the newspapers; for reading the newspapers he will give no absolution at confession. Instead of reading the books our priest established a holy saloon at the church fair, where every Sunday from noon until 12 o'clock at night, the Lithuanians are drinking, cursing, vomiting and they are accomplishing other "great deeds" in the church. And as a fitting climax they end with a fight to the glory of God and for the benefit of the priest. Through the anxiety of our spiritual leader, at night time, the churchyard becomes

III C

- 4-

LITHUANIAN



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Lietuva, Vol. VI, No. 42, Oct. 28, 1898.

a real slough. It is not enough that the Lithuanians are ignoramuses and awkward in reading, that in one hundred hardly two or three read the newspapers, that our priest not only denounces the readers, but he drags them to his "holy saloon." "Come here, you faithful Catholics, I see that you are fools, squander here your last intellect, and give me your last cent.

In the last number of Lietuva we mentioned what happened with the annual celebration of the scientific society of Simonas Daukantas, whose members are the publisher of Lietuva and Rev. Krawczunas. When this society intended to hold its annual celebration this year, then our little priest was struck, as with terror, that the parishioners at the celebration meeting might start to discuss the affairs of the parish budget, and the parish school. The priest said that he would not give the parish hall without seeing the list of the speakers. When the committee did not know

III C

- 5 -

LITHUANIAN



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Lietuva, Vol. VI, No. 42, Oct. 28, 1898.

who the speakers were going to be at the celebration meeting, the society had to call an extra meeting in order to decide on the speakers.

The society consists of 80 members, but at this meeting there were 25 members, and Rev. Krawczunas himself. Our priest, at this meeting, was burdened with a confused mind and he was hardly able to stand on his feet. When the motion was brought at the meeting to elect the speakers by majority vote, Rev. Krawczunas protested and said, "Not only by majority vote, but even if the speakers were unanimously elected, I will not permit them to speak. All the undesirables I will chase them out from the hall." Then the priest read a letter which was written by the publisher of Lietuva to Anton Kalasauskas. Rev. Krawczunas in his own lying version was trying to explain the letter; that Anton Olszewski wrote the letter and was inducing the wife of A. Kalasauskas to quit him. Then the priest demanded to throw Olszewski out from the society as a family breaker.

III C

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- 6 -

LITHUANIAN



Lietuva, Vol. VI, No. 42, Oct. 28, 1898.

Then the publisher of Lietuva answered the priest that Mr. Kalasauskas wrote letters to A. Olszewski, and stated in that letter that Rev. Krawozunas, at the confession box asked the young wife of Mr. Kalasauskas to leave her husband. And that Olszewski wrote a reply to the letter of Mr. Kalasauskas, instructing him what he ought to do with such a priest. The publisher of Lietuva proved that the priest was lying and said, "If you throw me out for this letter from this society, the priest must be thrown out first, because at the confession the priest was urging a young woman to quit her husband."

It is a fact that Rev. Krawozunas was trying to persuade at the confession the young wife of a Lithuanian to quit her husband. These people are living in Chicago, and they are telling to everybody what doggishness Rev. Krawozunas is doing in Chicago. When the publisher of Lietuva told that the priest was persuading young wives to quit their husbands, Rev.

III C

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- 7 -

LITHUANIAN



Lietuva, Vol. VI, No. 42, Oct. 28, 1898.

Krawozunas get so mad that he, with his followers, attacked A. Ol-szewski, shut off the lights, and when only by chance Obszewski escaped, then the priest attacked the typesetters, and the followers of the priest jumped on them like mad dogs. At such hellish turmoil the annual celebration of the scientific society was terminated.

Now, beloved brothers, you see why the Chicago Lithuanians are on such low level. No wonder that the Chicago Lithuanians know nothing better than drinking and fighting, because their spiritual leader Rev. Krawozunas teaches them that. The Lithuanians listen to nobody, they listen to the priest, and do what the priest tells them to do. He teaches them drunkenness by setting a bad example, at the confession he urges the wives to quit their husbands, always lies like a shameless person, at the meetings he starts the fights, he squandered many thousands of dollars of the parish money. Therefore, the Lithuanians began to imitate the conduct of their own priest, and no wonder that they are

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LITHUANIAN



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fighting and drinking like their spiritual father. Perhaps, to punish the Chicago Lithuanians, God gave them such unfit spiritual leader and teacher of morality.